

REDUCTION OF INDIAN RESERVATIONS.

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MESSAGE

FROM THE

PRESIDENT OF THE UNITED STATES,

TRANSMITTING

*A communication from the Secretary of the Interior, with accompanying papers, relating to the reduction of Indian reservations.*

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JANUARY 9, 1888.—Referred to the Committee on Indian Affairs and ordered to be printed.

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*To the Senate and House of Representatives:*

I transmit herewith a communication of 30th December, 1887, from the Secretary of the Interior, submitting, with accompanying papers, two additional reports from the Commission appointed to conduct negotiations with certain tribes and bands of Indians for reduction of reservations, etc., under the provisions of the act of May 15, 1886 (24 Stats., 44), providing therefor.

GROVER CLEVELAND.

EXECUTIVE MANSION,  
January 9, 1888.

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DEPARTMENT OF THE INTERIOR,  
Washington, December 30, 1887.

The PRESIDENT:

Under the respective dates of January 11 and February 17, 1887, I had the honor to submit to you for transmittal to Congress two separate reports received by this Department through the Commissioner of Indian Affairs from the Commission commonly known as the Northwest Indian Commission, appointed under the provisions of the act of May 15, 1886, to negotiate with certain Indian tribes in Minnesota and the Northwest Territories (24 Stats., 44).

Those two reports, with their accompanying correspondence, which may be found in Senate Ex. Docs. No. 30 and No. 115, Forty-ninth Congress, second session, relate, the first to an agreement made with the Arickaree, Gros Ventre, and Mandan Indians residing upon the Fort Berthold Reservation in Dakota, and the other to two agreements made with certain of the Chippewa Indians in the State of Minnesota.

I now have the honor to submit herewith two additional reports made by the said commission, with the accompanying letter of the Commissioner of Indian Affairs forwarding them to the Department, with five agreements made with various tribes and bands of Indians in the Northwest, viz: The Gros Ventre, Piegan, Blood, Blackfeet, and River Crow Indians upon the reservation commonly known as the Great Blackfoot Reservation in northern Montana; the Upper and Middle bands of Spokane Indians; the Cœur d'Alene Indians; the Pend d'Oreille or Calispel Indians; the Indians upon the Jocko Reservation in Montana.

The Commission report that they visited the Bois Forte and Grand Portage Reservations in Minnesota and held council with the bands thereon, but failed to secure their acceptance of or consent to the agreements made with the other Chippewas on September 7, 1886.

The five agreements now presented, together with the three heretofore reported, complete the work of negotiation so far as it could be accomplished by the Department with the tribes and bands of Indians for which provision was made in the act of May 15, 1886.

The Commissioner of Indian Affairs in his report, herewith, reviews at some length the provisions of each of the accompanying agreements, which may be briefly though very generally summarized, as follows:

The agreement with the Indians in northern Montana provides for the cession to the United States of over 17,500,000 acres of the large reservation now occupied by them, estimated to contain 21,651,000 acres, for a consideration of \$4,500,000, to be expended for the benefit of the Indians in manner therein provided, in ten annual installments, so far as may be required; any excess above such requirements to be placed in the Treasury to their credit, etc. The unceded portion of the reservation to be divided into three separate reservations, whose boundaries are given, for the Indians belonging to the three agencies located therein.

The Upper and Middle bands of Spokane Indians, in the agreement with them, relinquish to the United States any right, title, and claim which they now have or ever had to any and all lands lying outside of the Indian reservations in Idaho and Washington Territories, and agree to remove to the Cœur d'Alene Reservation in Idaho, except such as prefer to go to the Jocko Reservation, in Montana, the consideration being \$95,000, to be expended for their benefit in manner as specified in the agreement.

The Cœur d'Alene Indians, in the agreement made with them, relinquish to the United States, for the consideration of \$150,000, to be expended for their benefit, etc., all right, title, and interest they now have or ever possessed to and in any lands outside the limits of their present reservation in the Territory of Idaho; they also agree to the removal to and settlement upon their reservation of the Upper and Middle bands of Spokane Indians, the Calispels (Pend d'Oreilles) now residing in the Calispel Valley, and to any other bands of non-reservation Indians belonging to the Colville Agency, Washington Territory, etc.

The Pend d'Oreille or Calispel Indians, in agreement made with them, relinquish all right, title, and claim they have or ever had to lands in Idaho or Washington Territories or elsewhere, and agree to remove to and settle upon the Jocko (Flathead) Reservation, in Montana, except such as may prefer to go to the Colville Reservation, in Washington Territory, or to the Cœur d'Alene Reservation, in Idaho Territory; the consideration being the erection of saw and grist mill, building houses for Indians, clearing and breaking lands, etc.

The Indians on the Jocko (Flathead) Reservation, in the agreement with them, consent to the removal to and settlement upon their reser-

vation of the Upper and Middle Spokanes and Pend d'Oreilles; the consideration being the erection on the reservation for the Indians, by the United States, of a saw and grist mill, and providing a blacksmith and tools, etc.

The law under which these negotiations have been conducted provides that "no agreement shall take effect until ratified by Congress."

The Commissioner of Indian Affairs in his report herewith expresses the opinion that these agreements are just and favorable alike to the Government and to the Indians. He recommends their speedy ratification, and submits estimates of the various amounts required to be appropriated at this time by Congress to carry out the terms of the negotiations, which will be found on the concluding pages of his report.

By these negotiations a very large area of land now in state of reservation for Indian purposes, being the excess of quantity needed for the actual use of the tribes and bands for whom it has been held in reservation, is placed at the disposal of the United States so that it may be opened to settlement in such manner as Congress in its wisdom may direct; and further, the adjustment of claims asserted by Indians to large portions of land in Washington and Idaho Territories, now largely occupied by settlers, is provided for. When these negotiations shall have been fully ratified they will remove some serious hindrances to the contentment, the permanent settlement, and the more rapid advancement in civilization of the tribes and bands who are parties thereto. The money necessary to be appropriated for their support and to assist them forward in the ways of civilization will not be, as heretofore, so largely a gratuity from the Government, but will go to them by judicious expenditures as consideration for valuable rights and claims which they have ceded and relinquished to the Government.

For these and other like reasons I concur in the recommendation of the Commissioner that the agreements be speedily ratified.

I have the honor to be, very respectfully, your obedient servant,

L. Q. C. LAMAR,  
*Secretary.*

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DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, December 13, 1887.*

SIR: Referring to office reports, dated January 8 and February 11, 1887, respectively, transmitting two separate reports of the Northwest Indian Commission and accompanying agreements made with the Arickaree, Gros Ventre, and Mandan tribes of Indians occupying the Fort Berthold Reservation, in Dakota, and the Chippewa Indians in Minnesota, which reports, agreements, and accompanying papers form the subject-matter of Senate Ex. Docs. No. 30 and 115, respectively, Forty-ninth Congress, second session, I now have the honor to transmit herewith duplicate copies of two additional reports of said Commission and accompanying agreements (five in all) made with the several tribes in northern Montana, occupying the Gros Ventre, Piegan, Blood, Blackfeet, and Crow River Reservation, commonly known as the Great Blackfeet Reservation, and the Upper and Middle bands of Spokane Indians, the Pend d'Oreilles, or Calispels, and the Cœur d'Alenes in Idaho, and the Flathead, Pend d'Oreille and Kootenai Indians of the Flathead Reservation in Montana. These reports are dated, respectively, February 11 and June 29, 1887.

The authority under which these several agreements were negotiated is found in the Indian appropriation act, approved May 15, 1886 (24 Stats., p. 44), which reads as follows:

To enable the Secretary of the Interior to negotiate with the several tribes and bands of Chippewa Indians in the State of Minnesota for such modification of existing treaties with said Indians and such change of their reservations as may be deemed desirable by said Indians and the Secretary of the Interior, and as to what sum shall be a just and equitable liquidation of all claims which any of said tribes now have upon the Government; and also to enable said Secretary to negotiate with the various bands or tribes of Indians in northern Montana and at Fort Berthold, in Dakota, for a reduction of their respective reservations, or for removal therefrom to other reservations; and also to enable said Secretary to negotiate with the Upper and Middle bands of Spokane Indians and Pend d'Oreille Indians, in Washington and Idaho Territories, for their removal to the Colville, Jocko, or Cœur d'Alene Reservations, with the consent of the Indians on said reservations; and also to enable said Secretary to negotiate with the Cœur d'Alene Indians for the cession of their lands outside the limits of the present Cœur d'Alene Reservation to the United States, \$15,000, or so much thereof as may be necessary, to be immediately available; but no agreement shall take effect till ratified by Congress.

#### THE AGREEMENT WITH THE INDIANS IN NORTHERN MONTANA.

Briefly stated, the agreement concluded with the various bands or tribes occupying the Great Blackfeet Reservation, in northern Montana, provides for the cession to the United States of by far the greater part of that vast reservation lying along the international boundary and extending east to the Dakota line and west to the summit of the Rocky Mountains, with the Missouri and Marias Rivers and Birch Creek for its southern boundary, estimated to contain 33,830 square miles, or 21,651,000 acres—an area three times as large as that of Maryland, larger than the State of Indiana, almost as great as that of South Carolina, and greater than the New England States, leaving out the State of Maine.

According to the report of the Commission, the territory ceded to the United States under the agreement embraces an area of about 17,500,000 acres—more than three fifths of the entire reservation.

The remaining uncaded lands are divided into three separate reservations—one for the Indians now attached to the Fort Peck Agency, one for the Indians attached to the Fort Belknap Agency, and the third for the Indians attached to the Blackfeet Agency.

It might be proper to state here that the Great Blackfeet Reservation is at present claimed and held in common by the Indians of the three above-named agencies, no division of the territory ever having been made by competent authority; hence the negotiations were conducted alike with all, and but one agreement was executed with the several bands.

The three separate tracts reserved by the Indians for their future homes are situated as follows: The Fort Peck Reservation, on the Missouri River, north side, from Porcupine Creek to the Big Muddy, and extending north 40 miles. The Fort Belknap, on Milk River, south side, from the mouth of Snake Creek to the mouth of People's Creek, and extending south to the summit of the Little Rockies. The Blackfeet, in the extreme western part of the present reservation, extending from the Cut Bank to the summit of the Rocky Mountains, and from Birch Creek to the British Possessions.

The descriptions given are only general; for a more particular definition of the respective boundaries reference should be had to the agreement.

The tribes or bands for whom the several separate reservations are made retain no interest whatsoever in any reservation other than the one set apart for their separate use and occupation respectively.

The compensation agreed upon for the cession of their surplus lands is as follows :

For the Indians of the Fort Peck Agency, \$165,000 annually for ten years; for the Indians of Fort Belknap Agency, \$115,000 annually for ten years, and for the Indians of the Blackfeet Agency, \$150,000 annually for the same period, the money to be expended for the purchase of cows, bulls, and other stock, goods, clothing, subsistence, agricultural and mechanical implements; in providing employes; in the education of Indian children; in procuring medicine and medical attendance; in the care and support of the aged, sick and infirm, and helpless orphans of said Indians; in the erection of such new agency and school buildings, mills, blacksmith, carpenter, and wagon shops as may be necessary; in assisting the Indians to build houses and inclose their farms, and in any other respect to promote their civilization, comfort, and improvement.

It is also agreed that in the employment of farmers, artisans, and laborers preference shall in all cases be given to Indians residing on the reservation who are found to be well qualified for such employment.

The sale, exchange, or slaughtering of cattle issued to the Indians for breeding purposes, or their increase, except by consent of the agent in charge, is prohibited, but the Commissioner of Indian Affairs may remove such restriction.

It is further agreed that whenever, in the opinion of the President, the yearly installments of \$165,000, \$115,000, and \$150,000 shall be more than is required to be expended in any one year in carrying out the stipulations of the agreement, so much thereof as may be in excess of the requirement shall be placed in the Treasury to the credit of the Indians, and expended in continuing the benefits of the agreement after the ten years during which the installments are to run shall have expired.

In the distribution of cattle and other stock, goods, clothing, subsistence, and agricultural implements preference is to be given to Indians who endeavor by honest labor to support themselves, and especially to those who in good faith undertake the cultivation of the soil, or the raising of stock as a means of livelihood. Suitable provision is made for the protection of Indians whose homes fall within the ceded territory and for the survey and marking of the outboundaries of the diminished reservations, the cost of such survey to be paid for out of the first installments appropriated.

Right of way is secured for railroads, wagon-roads, and telegraph lines whenever, in the opinion of the President, the public interests require their construction through either of the three separate reservations.

It is the deliberate judgment of the Commissioners that these Indians are not as yet prepared to take lands in severalty, and they are equally positive that even if they were so prepared the country occupied by them is wholly unsuited for that experiment.

As the subject is one of special interest, in view of the policy of the Government to allot lands in severalty to Indians whenever and wherever practicable, I quote the following from their report:

Neither of these bands are as yet prepared to take lands in severalty. Indeed, the country occupied by them is not suitable for that experiment. It is in no sense a good agricultural country, and it would be a very difficult matter, if not impossible, for a white man to make a living there if confined strictly to the cultivation of the soil.

Montana, aside from its mineral resources, is essentially a stock-raising country, the northern portion of it especially being but poorly adapted to anything else; hence it is that stock-raising has become the principal industry of the people. The frequent failure of crops, owing to the aridity of the soil, renders farming not only unprofitable but uncertain as a means of support; therefore, if the Indians in northern Montana are ever to become self-supporting they must follow the pursuits which the whites by long experience have found the country best adapted to—cattle, sheep, and horse raising. This need not, and should not, be to the entire exclusion of farming, but it should become their chief industry and dependence.

It can be said positively that the Fort Peck Indians can never become self-supporting where they now are through the cultivation of the soil alone; but there can be no doubt that with proper encouragement they would soon reach that position as stock-growers. Stock-herding is suited to their tastes; they are willing to work, and realize the necessity of doing for themselves; and it is but right and just that their efforts should be encouraged and directed in a way that will be most likely to advance their civilization and happiness. Furthermore, it is absolutely certain that unless they have cattle given them and become stock-raisers the Government will be obliged to support them for all time, or allow them to starve.

Holding to these views, we have made provision in the agreement with them to enable them to become self-supporting as a pastoral people. The reservation set apart for them is ample, but not too large, and was selected with that end in view. The consideration agreed upon for the cession of their surplus lands will be sufficient to provide them with cattle, sheep, and other stock for a successful start in that direction, and to subsist and otherwise care for them, until they are able to support themselves without aid from the Government. \* \* \*

The promise of stock cattle was the principal inducement which led to the cession of the vast territory relinquished to the Government. \* \* \*

What has been said in regard to the policy to be pursued with the Fort Peck Indians is equally true in respect of the Fort Belknap and Blackfeet Agency Indians. They must be encouraged in stock-raising as well as in agricultural pursuits. They never can become self-supporting in any other way.

There are not less than 2,300 Sioux and about 1,100 Assinaboines at the Fort Peck Agency, for whom the reservation on the Missouri between Porcupine Creek and the Muddy was set apart. The question of the advisability and practicability of removing the Sioux to the Great Sioux Reservation in Dakota was thoroughly considered by the Commissioners, and the decision reached that it was not advisable to make any attempt in that direction. The Indians themselves were firmly opposed to such change of residence and manifested a good deal of surprise and uneasiness at the mere suggestion of it by the Commissioners. They claim equal rights with the other Indians in the Great Blackfeet Reservation, which claim was not disputed by either of the other bands. The Government placed them there nearly a quarter of a century ago, and by long residence they have become greatly attached to the country and could not be easily persuaded to abandon it.

The Sioux are settled in the immediate vicinity of the agency, and the Assinaboines mainly at Wolf Point, about 20 miles west, on Wolf Creek.

The reservation for these two bands was selected with special regard to convenience, utility, and capacity for stock-raising, for, as has already been said, the promise of stock cattle was the principal inducement with all the tribes or bands which led to the cession of the vast territory ceded by them to the Government.

The Commissioners report that the agreement with the Fort Peck Indians was satisfactory alike to the Indians and their friends present during the progress of the negotiations, and they express the belief that if strictly carried out the Indians will require no further aid from the Government.

The Fort Belknap Agency Indians were unwilling to remove either to Fort Peck or any other distant point, but consented unanimously to remove from their present locality near Fort Assinaboine to the reservation selected for them east of Snake Creek and between Milk River



and the Little Rockies. The Commissioners describe the new selection as affording the best lands for agricultural purposes in all that region of country. It is well watered, they say, and susceptible of irrigation at a small cost. Besides, it is admirably adapted to stock-raising. Timber is plenty for needed agency buildings and Indian houses.

They refer to the proximity of the present habitations of the Indians to the military post of Fort Assinaboine, and the baneful influence of such close contact upon the health and morals both of the garrison and Indians. This evil, in the opinion of the Commissioners, can only be remedied by removing the Indians further from the post, as in the agreement provided. There are about 1,700 Indians at Fort Belknap Agency—Assinaboines and Gros Ventres, the latter only slightly outnumbering the former.

The Indians of the Blackfeet Agency, the last visited, appear to have been more exacting in their demands than any of the other Indians. The Commissioners observe that it was very evident from the beginning of the negotiations that they had been tampered with by designing white men whom they found at the agency, and who hoped to gain some advantage to themselves in one way or another. Their chiefs complained of ill-usage and bad faith on the part of the Government in times past, and the negotiations were considerably delayed by their unreasonable and persistent demands.

Finally, however, they consented to the agreement as already executed by the Indians of the other two agencies, and selected the reservation heretofore described.

In explanation of the apparent disproportion in the sums agreed upon as compensation for the ceded territory, between the Indians of this and the other two agencies, the Commissioners state that the needs of the Blackfeet Indians are proportionally greater than the others, and that there are from 500 to 1,000 Indians on the other side of the international line who may properly be regarded as belonging to the Blackfeet Agency, and are likely sooner or later to return to the agency; and, furthermore, they believe that they (the Blackfeet Agency Indians) have the most ancient claim to the ceded territory, having occupied it as far back as their history is known.

In closing their report upon the agreement with the Indians of the Great Blackfeet Reservation, the Commissioners observe as follows:

What has been said in regard to the policy to be pursued with the Fort Peck Indians is equally true in respect of the Fort Belknap and Blackfeet Agency Indians.

They must be encouraged in stock-raising as well as in agricultural pursuits. They can never become self-supporting in any other way. \* \* \*

The execution of the agreement with the Piegans, Bloods, and Blackfeet concludes our labors with the Indians in northern Montana. \* \* \*

We have made every possible effort looking to the conclusion of this work in time to get it before Congress, if it should so please the Department, during the present session, and we trust that it is not yet too late. No human foresight could have accomplished more. We have traveled night and day in open vehicles during a period of cold weather which will be memorable in the history of Montana, and without a day's delay that could possibly have been avoided.

#### AGREEMENT WITH THE UPPER AND MIDDLE BANDS OF SPOKANE INDIANS.

Early in March, 1887, negotiations were opened with these Indians for their removal to the Colville, Jocko, or Cœur d'Alene Reservations, as contemplated in the act aforesaid. They are scattered over the country in the neighborhood of Spokane Falls. The Commissioners found them poor, and for the most part residing upon almost barren lands.

They are addicted to strong drink and gambling, and the majority of them spend their lives hanging about Spokane Falls, either begging or performing menial services for the whites. In all their travels the Commissioners found no Indians so utterly degraded and helpless.

The Commissioners were strongly impressed with the wrongs these people have suffered in times past by having their lands gradually wrested from them without compensation in any form.

When the treaties of 1855 were made with the various tribes east of the Cascade Mountains, these Indians were passed by, although they had just as good a claim to recognition as any of the tribes treated with. They laid claim to a large area of country then occupied by them, which has gradually been settled upon by the whites until it has all passed from their hands. The object of the recent negotiations was to obtain a relinquishment from them of all claim against the Government on account of lands thus taken from them, to pay them a fair consideration for such relinquishment, and to effect their removal and settlement upon one of the existing neighboring reservations, with the consent of the Indians already occupying such reservation.

As the result of the negotiations, said Indians—the Upper and Middle bands of Spokanes—agreed to relinquish to the United States any right, title, or claim they now have, or ever had, to lands in Idaho and Washington Territories, and to remove to the Cœur d'Alene Reservation in Idaho. A few expressed a preference for the Jocko Reservation in Montana, and it was accordingly agreed that any who so desired should be permitted to settle on said reservation, and have their pro rata share of the benefits provided in the agreement.

At first they strongly insisted upon having a reservation established for them on the Little Spokane River, but when shown that their request could not be complied with under the terms of the act providing for the negotiations, they concluded to accept the proposition to remove to the Cœur d'Alene and Jocko Reservations.

The consideration agreed upon for the cession of the lands claimed by them was \$95,000, to be expended in the erection of houses, in assisting them in breaking land, in the purchase of cattle, seeds, agricultural implements, saw and grist mills, clothing, subsistence, in taking care of the aged, sick, and infirm, in providing educational facilities, and otherwise to promote their civilization and well-being—\$30,000 the first year, \$20,000 the second, and \$5,000 per annum for eight years thereafter. The balance of \$5,000 is to be expended in encouraging farm labor, as stipulated. It is also agreed that the United States shall pay to each of the six chiefs of the tribe \$100 per annum for the period of ten years.

The Indians are to be permitted to select their homes on the Cœur d'Alene Reservation from a tract of land to be laid off and surveyed for the purpose, without, however, interfering with the lands now occupied by the Cœur d'Alene Indians, and they agree to take allotments as provided in the recent act of Congress known as the general allotment act.

By a further provision it is agreed that any Indian who has settled and made improvements upon the public domain, with the intention of acquiring title to the same under the laws of the United States relating to public lands, may continue to occupy the same, and acquire title thereto.

There are other minor provisions calculated to benefit and improve the condition of the Indians.



The Commissioners report that many of the Indians are anxious to remove at once to their new homes, and they strongly urge the speedy ratification of the agreement.

#### AGREEMENT WITH THE CŒUR D'ALENE INDIANS.

These Indians also lay claim to a large tract of country in Washington, Idaho, and Montana Territories, by right of original occupancy, and, as we have seen, the act authorized negotiations with them "for the cession of their lands outside the limits of the present Cœur d'Alene Reservation to the United States."

By the terms of the agreement made with them, the Indians cede and relinquish to the United States all right, title, and interest they now have or ever possessed in any lands outside the limits of their present reservation.

They also agree to the removal and settlement upon their reservation of the Upper and Middle bands of Spokane Indians, upon the terms and conditions agreed upon with said Spokane Indians, and also to the removal and settlement there of the Calispels (Pend d'Oreilles) now residing in the Calispel Valley, and any other band of non-reservation Indians belonging to the Colville Agency, upon terms agreed upon with any such bands.

In consideration of the foregoing, it was agreed that the Cœur d'Alene Reservation shall be forever held as Indian lands, for the home of the Cœur d'Alene and other bands settled there under said agreements, and that it shall never be sold or otherwise disposed of without their consent.

It is further agreed that the United States shall expend the sum of \$150,000 for the benefit of the Cœur d'Alene Indians; \$30,000 the first year and \$8,000 per annum for fifteen years thereafter, in providing them with a steam saw and grist mill, in the employment of an engineer and miller, and in the purchase of such useful articles as shall best promote their civilization, education, and comfort, and, under certain stipulated conditions, cash payments may be made to them. In addition to this, it is agreed that the United States shall employ, at its own expense, a competent physician, blacksmith, and carpenter, and supply medicines for said Cœur d'Alene Indians.

There are some other provisions intended to protect the morals and improve the condition of said Indians, but the foregoing are the principal features of the agreement.

The Commissioners give an interesting account of the Cœur d'Alene Indians, and commend them in the highest terms for industry, thrift, and sobriety. They speak of them as polite in a marked degree and exceedingly good-natured. They wear short hair, dress like the whites, and emulate them in everything save their vices. They live in comfortable houses, many of them having two—one on the farm and another in the village—cultivate the soil extensively, are loyal to the Government, respectful of the laws, devoted to their religion, and in short a better ordered or behaved community of Indians can nowhere be found. Such is the testimony of the Commissioners.

#### AGREEMENT WITH THE PEND D'OREILLE OR CALISPEL INDIANS.

An agreement was entered into with these Indians at Sand Point, Idaho, whereby they agreed to remove to and settle on the Jocko (or Flathead) Reservation in Montana. They relinquish all claims they

have or ever had to lands in Idaho and Washington Territories, or elsewhere. If any of them prefer to settle on the Colville Reservation, in Washington Territory, or the Cœur d'Alene, in Idaho, they are permitted to do so.

In consideration thereof the United States agrees to erect a saw and grist mill on the Jocko Reservation for their use; to build a sufficient number of houses for their accommodation; to assist them in clearing, breaking, and fencing not less than 5 acres of land for each family; to provide certain employes; to purchase agricultural and other needed implements, seeds, clothing, and medicines; to care for the sick, aged, and infirm, and to otherwise assist them as their wants may require.

Chief Victor is to have \$100 per annum during the remainder of his life; and any of the Indians who have made improvements where they now reside, are to be permitted to dispose of the same by sale and receive payment therefor.

#### AGREEMENT WITH THE INDIANS OF THE JOCKO RESERVATION.

Negotiations were had with these Indians, in order to obtain their consent to the removal and settlement of such of the Upper and Middle Spokanes and Pend d'Oreilles as should elect to settle there under the agreements previously made with them. Such consent was obtained, and in consideration thereof the United States agrees to erect a saw and grist mill on said reservation for the tribes now in occupation thereof, and to provide a competent blacksmith for them and tools for his use.

#### THE BOIS FORTE AND GRAND PORTAGE BANDS OF CHIPPEWAS IN MINNESOTA.

Having concluded all authorized negotiations with the Indians in the Northwestern Territories, the Commission, in the early part of April, returned to Minnesota, in order to complete the work necessarily postponed in November on account of the closing of navigation on Lake Superior, and the consequent difficulty of reaching the Bois Forte and Grand Portage Reservations at that season of the year.

The agreement of August 11 and September 7, 1886, with the White Earth and Pillager and Lake Winnebagoish bands of Chippewas was presented to the Bois Forte and Grand Portage bands, in council assembled, all its provisions carefully explained, and its benefits offered to them. Neither band was willing to remove from its present reservation, and as that was one of the principal conditions of the agreement, it was rejected unanimously by both bands.

The grounds of their opposition to the agreement are fully set forth in the report of the Commission.

With the visit to the Bois Forte and Grand Portage bands the duties of the Commission in the field terminated.

In submitting these several agreements (5) for transmittal to Congress, I have the honor to make the following suggestions and recommendations:

In my annual report for the current year, in speaking of the work of this Commission, I observed that it was not to be expected that any suggestions or recommendations of the Commission would be adopted by Congress which the existing severalty law might render unnecessary.

After carefully reviewing the reports of the Commission and the several agreements submitted by them, I am free to say that in my judg-

ment the severalty act, so called, could not be substituted for the agreement made with the Indians in Northern Montana, nor the several agreements made with the Indians in Idaho and Washington Territories, with equal benefit to the Indians concerned, for the following reasons:

The Indians in northern Montana—on the Great Blackfeet Reservation—are not sufficiently advanced in civilization to take lands in severalty, and assume the obligations and responsibilities of citizenship which is conferred upon all those to whom individual allotments are made under said act.

Not only are they not prepared to take lands in severalty, but they do not desire to take that step at present; and the President has wisely ordered that allotments shall be made only on reservations where the Indians are known to be generally favorable to the experiment. Moreover, as shown in the beginning of this report, the country occupied by them is altogether unsuitable for that purpose. The Indians must be provided with stock for breeding purposes, and encouraged to raise cattle, sheep, and horses, not to the entire exclusion of farming, but as their chief industry and dependence. This they can do better, probably, at least for some time to come, by holding their lands in common. There is nothing, however, to prevent their taking grazing lands in severalty if at any time in the future it shall be deemed desirable to try the experiment with them.

Furthermore, if the agreement should fail of ratification, it is likely that these Indians will for a long time to come remain, as now, entirely dependent upon the bounty of the Government; and their vast possessions will continue to stand as a bar to the progress and development of the Territory which embraces them.

The agreements with the Upper and Middle bands of Spokane Indians and the Pend d'Oreille Indians provide for their removal and settlement upon the Cœur d'Alene and Jocko Reservations, and for the settlement of claims against the Government on account of lands taken from them in times past without compensation. The severalty act could not accomplish these much-desired objects, nor could it be substituted for other beneficent provisions found in said agreements with the Cœur d'Alene and Flathead (Jocko Reservation) Indians. The former provides for the settlement of a land claim similar to those of the Spokanes and Pend d'Oreilles; and also makes provision for the settlement of the Spokanes on the Cœur d'Alene Reservation, while the latter provides that the scattered Pend d'Oreille and other Indians may settle on the Jocko Reservation; objects greatly to be desired.

From all that has been said, then, it will be seen that the several agreements must stand upon their own merits, irrespective of the severalty act, whose provisions it will be my endeavor to carry out wherever practicable.

To my mind the agreements are just and favorable alike to the Government and Indians. Millions of acres of land, equal to a great State, are made available to the white settler; long-standing and provoking claims against the Government are amicably adjusted; a very large number of Indians hitherto living in idleness, poverty, and vice—a standing menace to the peace of the country—are to be gathered upon existing reservations, and assisted in the paths of civilization and toward their final self-support; and I think if faithfully carried out the future of these Indians will be extremely hopeful.

I therefore have the honor to recommend their speedy ratification.

Should Congress be pleased to take such favorable action thereon,

the following sums of money should at the same time be appropriated to carry the agreements in effect, viz :

## NORTHERN MONTANA INDIANS.

First installments, as per Article III of the agreement with the Indians of the Great Blackfeet Reservation..... \$430,000

NOTE.—Congress appropriated \$235,000 for the support of these Indians, the current fiscal year, as an absolute gratuity.

## UPPER AND MIDDLE BANDS OF SPOKANE INDIANS.

First installment, as per Article V of the agreement with said Indians .....	\$30,000
Pay of blacksmith and carpenter, at \$900 each, Article VI .....	1,800
Pay of six chiefs, at \$100 each, Article IX .....	600
Total .....	32,400

## CŒUR D'ALENE INDIANS.

First installment, as provided in Article VI of agreement .....	30,000
Pay of physician .....	\$1,200
Purchase of medicines .....	150
Pay of blacksmith .....	900
Pay of carpenter .....	900
Total .....	33,150

## PEND D'OREILLE OR CALISPEIS.

Article 1: Saw and grist mill .....	\$6,225
Dwelling houses (40) .....	6,000
Clearing, breaking, and fencing .....	1,500
Engineer, \$720; miller, \$720; carpenter, \$900; blacksmith, \$900 .....	3,240
Cows, \$3,200; horses, \$10,000; wagons, \$2,000; harnesses, \$600; stoves and agricultural implements, \$1,500; clothing, medicines, and seeds, \$2,500; removal of Indians, \$1,000; Article III, pay of chief, \$100 .....	20,900
Total .....	37,865

## FLATHEADS AND OTHER INDIANS OF JOCKO RESERVATION.

Saw and grist mill .....	\$6,225
Pay of miller .....	\$720
Pay of blacksmith .....	900
Purchase of tools .....	500
Total .....	8,345

Very respectfully, your obedient servant,

J. D. C. ATKINS,  
Commissioner.

The SECRETARY OF THE INTERIOR.

NORTHWEST INDIAN COMMISSION,  
Blackfeet Agency, Mont., February 11, 1887.

SIR: The Commission appointed under authority of the act of Congress approved May 15, 1886 (Indian appropriation act), to negotiate with certain tribes and bands of Indians in Minnesota and the Northwestern Territories, have the honor to submit the following report of their negotiations with the several tribes in northern Montana, occupying the Gros Ventre, Piegan, Blood, Blackfeet, and River Crow Reservation, commonly known as the Blackfeet Reservation, to accompany an agreement entered into with them for the reduction of said reservation, as contemplated by said act.

Leaving the Fort Berthold Agency, in Dakota, on the 16th of December last, the Commission proceeded to Glendive, on the Northern Pacific Railroad, and thence by wagon-road to the Fort Peck Agency via Fort Buford, the summer route from Glendive, which is somewhat shorter, being impracticable owing to the deep snow. Fort Peck Agency was reached on the 23d of December. The weather was extremely cold, the mercury falling to 45° below zero on the night of the 25th. Two days were spent in examining into the condition and wants of the Indians and in devising plans for their future well-being.

The first question to engage the attention of the Commission was as to the advisability and practicability of attempting the removal of the Sioux of Fort Peck to the Great Sioux Reservation, in Dakota, our instructions contemplating such a step if deemed expedient.

After a thorough investigation of the matter the Commission decided that it was unadvisable to make the attempt. The Indians were decidedly opposed to such change, and manifested a good deal of surprise and uneasiness at the mere suggestion of the plan. It was learned that the few who went to the Standing Rock Agency last spring would have returned had they been allowed to do so, and some did return. There was much sickness in the tribe at the time, and a few, perhaps 250, becoming alarmed, thought to escape by going to their relatives in Dakota. The band numbers about 2,300 souls and the removal of the few families referred to had no significance other than that mentioned. The Sioux at the Fort Peck Agency have occupied the country there for nearly a quarter of a century, and claim equal rights with the other Indians in the Blackfeet Reservation, which claim is not disputed by any of the other Indians occupying the reservation. By reference to the act of Congress establishing the reservation (18 Stats., p. 28) it will be observed that the reservation was set apart for cert in tribes or bands specified by name, "and such other Indians as the President may, from time to time, see fit to locate thereon." The Sioux were placed upon the Blackfeet Reservation by the Government over twenty-three years ago, and it does not appear that their right of occupancy has ever been questioned. By long residence they have become greatly attached to the country, and would not voluntarily abandon it. The Assinaboines of the Fort Peck Agency, who number about 1,100, are for the most part settled at Wolf Point, about 20 miles from the agency. The Sioux have their habitations in the immediate vicinity of the agency.

Neither of these bands are as yet prepared to take lands in severalty. Indeed the country occupied by them is not suitable for that experiment. It is in no sense a good agricultural country, and it would be a very difficult matter, if not impossible, for a white man to make a living there, if confined strictly to the cultivation of the soil.

Montana, aside from its mineral resources, is essentially a stock-grazing country, the northern portion of it especially being but poorly adapted to anything else; hence it is that stock-raising has become the principal industry of the people.

The frequent failure of crops, owing to the aridity of the soil, renders farming not only unprofitable, but uncertain as a means of support. Therefore, if the Indians in northern Montana are ever to become self-supporting they must engage in those pursuits which the whites by long experience have found the country best adapted to—cattle, sheep, and horse raising. This need not and should not be to the entire exclusion of farming, but it should be their chief industry and dependence.

It can be said positively that the Fort Peck Indians can never become self-supporting where they are through the cultivation of the soil alone; but there can be no doubt that with proper encouragement they would soon reach that position as stock-growers. Stock-herding is suited to their tastes, they are willing to work and realize the necessity of doing for themselves, and it is but right and just that their efforts should be encouraged and directed in a way that will be most likely to advance their civilization and happiness. Furthermore, it is absolutely certain that unless they have cattle given them, and become stock-raisers, the Government will be obliged to support them for all time or allow them to starve.

Holding to these views, we have made provision in the agreement with them to enable them to become self-supporting as a pastoral people. The reservation set apart for them is ample, but not too large, and was selected with that end in view. The consideration agreed upon for the cession of their surplus lands will be sufficient to furnish them with cattle, sheep, and other stock for a successful start in that direction, and to subsist and otherwise care for them until they are able to support themselves without aid from the Government.

The promise of stock cattle was the principal inducement which led to the cession of the vast territory relinquished to the Government. The agreement was satisfactory alike to the Indians and their friends present during the negotiations; and we believe that if strictly carried out the Indians will require no further aid from the Government.

From the Fort Peck Agency the Commission returned to the railroad via Fort Buford, and proceeded to Helena, and thence by stage route to the Fort Belknap Agency, arriving there on the 18th of January, after a most perilous and fatiguing journey of

250 miles, made in open sleighs, for the most part over a trackless road, and during a period of extremely cold weather.

Negotiations were immediately opened with the Fort Belknap Indians, and after three days counseling the agreement was accepted and signed by a large majority of the male adults attached to the agency. A reservation was selected, embracing the region of country between Milk River and the Little Rocky Mountains, and extending from Snake Creek to Peoples Creek on the north, and from one extremity of the Little Rockies to the other on the south. The Indians were unwilling to remove, either to the Fort Peck Agency or to any distant reservation, but they consented, unanimously, to take the lands above described for their permanent home.

The lands selected for them are as good, if not the best, for agricultural purposes in all that region of country, being well watered and susceptible of irrigation at a small cost. They are also admirably adapted to stock-raising, and the timber in the mountains is accessible, so that the needful buildings for agency purposes and Indian dwellings can be erected at a very moderate cost.

The proximity of the present habitations of the Indians to the military post of Fort Assinaboine is destructive both of the health and morals of the troops and Indians as well. This is admitted by every one having a knowledge of the facts, and the evil can be remedied only by removing the Indians to a greater distance from the post, as is provided in the agreement.

The compensation agreed upon with the Fort Belknap Indians for the cession of lands is a little larger in proportion to their number than that agreed upon with the Fort Peck Indians, but it should be understood that the Fort Belknap Indians are required to remove from their present homes, and will need additional assistance on that account, whereas the Fort Peck Indians will remain where they are. The Fort Belknap Agency must also be removed, necessitating the expenditure of money in the erection of new buildings and removal of agency property and may be some of the buildings now in use.

Leaving Fort Belknap Agency on the 23d of January, the Commission returned to Sun River Crossing, 5 miles northeast from Fort Shaw, en route to the Blackfeet Agency, 100 miles distant from the latter place.

When about 20 miles from the crossing, the wind which had been blowing from the southwest suddenly shifted to the north, and one of the severest snow-storms that ever visited this region set in, the mercury falling in a few minutes from 30° above to 20° below zero. The snow was blinding to man and beast, and it was with no little difficulty that we managed to reach a place of shelter in the town of Choteau, 35 miles distant from Sun River Crossing. The storm continued with unabated fury from the 28th of January to the 5th of February. Snow fell to the depth of nearly 2 feet and the cold was intense, the mercury registering as low as 50° below zero. For two days (February 1 and 2) it remained from 36° to 40° below zero.

No one ventured out of doors except upon the most urgent business, and then only to go from house to house. All travel was suspended and the people of the little settlement were entirely cut off from communication with the outside world.

On the 5th of February the storm abated to such extent as to allow the Commission to continue its journey to the Blackfeet Agency. The roads and trails were entirely obliterated and could not be followed. A straight course was therefore taken across the country, and by the help of the compass and a most excellent guide the agency was reached in three days.

Negotiations were opened at once, the Indians being within easy reach.

It was evident from the beginning that the Indians had been tampered with by designing white men whom we found at the agency; men who hoped to gain some advantage to themselves in one way or another.

The chiefs began by complaining of ill-usage and bad faith on the part of the Government in past time, and charged that an immense tract of country had been wrested from them without any compensation in return, and that they had been left to starve, while their white neighbors had grown rich out of their misfortunes. They demanded \$3,000,000 for the relinquishment of their interest in the surplus lands of the reservation and stubbornly refused to accept an offer of \$125,000 per annum for ten years, which was made to them. Finally, however, after long and patient reasoning with them, they agreed to accept \$150,000 per annum for the period mentioned.

Upon mature deliberation we decided to accede to their demand. The sum agreed upon is, proportionately, greater than the amount agreed upon with the Indians of the other two agencies, Fort Peck and Fort Belknap, but the argument was used, and it can hardly be disputed, that the needs of these Indians are in a large measure greater than those of the other Indians. There are more than 2,000 Indians at present attached to the agency, and there are from 500 to 1,000 on the other side of the international line who properly belong to the agency, and are likely to return sooner or later. They go and come as suits their pleasure, and no doubt very many will return in order to take advantage of the benefits to be derived from the present agreement.

Furthermore, these Indians, no doubt, have the most ancient claim upon the ceded territory, at least as far eastward as the mouth of Milk River. They occupied it as



far back as their history is known, and they naturally feel that they have a stronger claim to it than any of the other Indians. They were earnest and persistent in demanding recognition on that account.

While this did not go far in influencing our decision, it undoubtedly made the Indians more stubborn and exacting in their demands.

What has been said in regard to the policy to be pursued with the Fort Peck Indians is equally true in respect of the Fort Belknap and Blackfeet Agency Indians.

They must be encouraged in stock-raising as well as in agricultural pursuits. They can never become self-supporting in any other way.

The reservation set apart for the Indians of the Blackfeet Agency extends from the Cut Bank to the Rocky Mountains, and is sufficient for all their wants.

The execution of the agreement with the Piegiens, Bloods, and Blackfeet concludes our labors with the Indians in northern Montana.

By the terms of the agreement a tract of country, estimated to contain 17,500,000 acres, is ceded to the United States. Three separate reservations are retained for the Indians.

We have made every possible effort looking to the conclusion of this work in time to get it before Congress, if it should so please the Department, during the present session, and we trust that it is not yet too late.

No human foresight could have accomplished more. We have traveled night and day in open vehicles during a period of cold weather which will be memorable in the history of Montana, and without a day's delay that could possibly have been avoided.

Very respectfully, your obedient servants,

JOHN V. WRIGHT,  
JARED W. DANIELS,  
C. F. LARRABEE,  
*Commissioners.*

Hon. J. D. C. ATKINS,  
*Commissioner of Indian Affairs, Washington, D. C.*

*Agreement concluded December 28 and 31, 1886, and January 21, 1887, with the Indian of the Gros Ventre, Piegan, Blood, Blackfeet, and River Crow Reservation in Montana, by John V. Wright, Jared W. Daniels, and Charles F. Larrabee, Commissioners.*

This agreement, made pursuant to an item in the act of Congress entitled "An act making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with various Indian tribes, for the year ending June 30, 1887, and for other purposes," approved May 15, 1886, by John V. Wright, Jared W. Daniels, and Charles F. Larrabee, duly appointed Commissioners on the part of the United States, and the various tribes or bands of Indians residing upon the Gros Ventre, Piegan, Blood, Blackfeet, and River Crow Reservation, in the Territory of Montana, by their chiefs, headmen, and principal men, embracing a majority of all the male adult Indians occupying said reservation, witnesseth that, whereas the reservation set apart by act of Congress approved April 15, 1874, for the use and occupancy of the Gros Ventre, Piegan, Blood, Blackfeet, River Crow, and such other Indians as the President might, from time to time, see fit to locate thereon, is wholly out of proportion to the number of Indians occupying the same, and greatly in excess of their present or prospective wants; and whereas the said Indians are desirous of disposing of so much thereof as they do not require, in order to obtain the means to enable them to become self-supporting, as a pastoral and agricultural people, and to educate their children in the paths of civilization;

Therefore, to carry out such purpose, it is hereby agreed, as follows:

#### ARTICLE I.

Hereafter the permanent homes of the various tribes or bands of said Indians shall be upon the separate reservations hereinafter described and set apart. Said Indians, acknowledging the right of the various tribes or bands at each of the existing agencies within their present reservation to determine for themselves, with the United States, the boundaries of their separate reservation, hereby agree to accept and abide by such agreements and conditions as to the location and boundaries of such separate reservation as may be made and agreed upon by the United States and the tribes or bands for which such separate reservation may be made, and as the said separate boundaries may be hereinafter set forth.

#### ARTICLE II.

The said Indians hereby cede and relinquish to the United States all their right, title, and interest in and to all the lands embraced within the aforesaid Gros Ventre

Piegán, Blood, Blackfeet, and River Crow Reservation, not herein specifically set apart and reserved as separate reservations for them, and do severally agree to accept and occupy the separate reservations to which they are herein assigned as their permanent homes, and they do hereby severally relinquish to the other tribes or bands respectively occupying the other separate reservations, all their right, title, and interest in and to the same, reserving to themselves only the reservation herein set apart for their separate use and occupation.

#### ARTICLE III.

In consideration of the foregoing cession and relinquishment, the United States hereby agrees to advance and expend, annually, for the period of ten (10) years after the ratification of this agreement, under direction of the Secretary of the Interior, for the Indians now attached to and receiving rations at the Fort Peck Agency, one hundred and sixty-five thousand dollars (\$165,000); for the Indians now attached to and receiving rations at the Fort Belknap Agency, one hundred and fifteen thousand dollars (\$115,000), and for the Indians now attached to and receiving rations at the Blackfeet Agency, one hundred and fifty thousand dollars (\$150,000), in the purchase of cows, bulls, and other stock, goods, clothing, subsistence, agricultural and mechanical implements, in providing employes, in the education of Indian children, procuring medicine and medical attendance, in the care and support of the aged, sick, and infirm, and helpless orphans of said Indians, in the erection of such new agency and school buildings, mills, and blacksmith, carpenter, and wagon shops as may be necessary, in assisting the Indians to build houses and enclose their farms, and in any other respect to promote their civilization, comfort, and improvement: *Provided*, That in the employment of farmers, artisans, and laborers preference shall in all cases be given to Indians residing on the reservation who are well qualified for such positions: *Provided further*, That all cattle issued to said Indians for stock-raising purposes and their progeny shall bear the brand of the Indian Department, and shall not be sold, exchanged, or slaughtered, except by consent or order of the agent in charge, until such time as this restriction shall be removed by the Commissioner of Indian Affairs.

#### ARTICLE IV.

It is further agreed that whenever, in the opinion of the President, the annual installments provided for in the foregoing article shall be found to be in excess of the amount required to be expended in any one year in carrying out the provisions of this agreement upon either of the separate reservations, so much thereof as may be in excess of the requirement shall be placed to the credit of the Indians of such reservation in the Treasury of the United States and expended in continuing the benefits herein provided for when said annual installments shall have expired.

#### ARTICLE V.

In order to encourage habits of industry and reward labor, it is further understood and agreed, that in the giving out or distribution of cattle or other stock, goods, clothing, subsistence, and agricultural implements, as provided for in Article III, preference shall be given to Indians who endeavor by honest labor to support themselves, and especially to those who in good faith undertake the cultivation of the soil, or engage in pastoral pursuits as a means of obtaining a livelihood; and the distribution of these benefits shall be made from time to time as shall best promote the objects specified.

#### ARTICLE VI.

It is further agreed that any Indian belonging to either of the tribes or bands parties hereto, who had, at the date of the execution of this agreement by the tribe or band to which he belongs, settled upon and made valuable improvements upon any of the lands ceded to the United States under the provisions of this agreement, shall be entitled, upon application to the local land office for the district in which the lands are located, to have the same allotted to him or her, and to his or her children, in quantity as follows:

To the head of the family, one hundred and sixty acres; to each child over eighteen years of age, eighty acres; to each child under eighteen years of age, forty acres; and the grant to such Indians shall be adjusted upon the survey of the lands so as to conform thereto.

Upon the approval of said allotments by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be

of the legal effect and declare that the United States does and will hold the lands thus allotted for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs, according to the laws of the Territory of Montana, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs as aforesaid, in fee, discharged of said trust and free of all charge or incumbrance whatsoever. And if any conveyance shall be made of said lands, or any contract made touching the same, before the expiration of the time above mentioned, such conveyance or contract shall be absolutely null and void: *Provided*, That the laws of descent and partition in force in said Territory shall apply thereto after patents therefor have been executed and delivered: *Provided further*, That any such Indian shall be entitled to his distributive share of all the benefits to be derived from the cession of lands to the United States under this agreement the same as though he resided within the limits of the diminished reservation to which he would properly belong.

## ARTICLE VII.

The outboundaries of the separate reservations, or such portions thereof as are not defined by natural objects, shall be surveyed and marked in a plain and substantial manner, the cost of such surveys to be paid out of the first annual installments provided for in Article III of this agreement.

## ARTICLE VIII.

It is further agreed that whenever in the opinion of the President the public interests require the construction of railroads, or other highways, or telegraph lines, through any portion of either of the separate reservations established and set apart under the provisions of this agreement, right of way shall be, and is hereby, granted for such purposes, under such rules, regulations, limitations, and restrictions as the Secretary of the Interior may prescribe; the compensation to be fixed by said Secretary and by him expended for the benefit of the Indians concerned.

## ARTICLE IX.

This agreement shall not be binding upon either party until ratified by Congress.

Dated and signed at Fort Peck Agency, Montana, on the twenty-eighth day of December, eighteen hundred and eighty-six.

JNO. V. WRIGHT,	[SEAL.]
JARED W. DANIELS,	[SEAL.]
CHAS. F. LARRABEE,	[SEAL.]

*Commissioners.*

It is hereby agreed that the separate reservation for the Indians now attached to and receiving rations at the Fort Peck Agency, Montana, shall be bounded as follows, to wit:

Beginning at a point in the middle of the main channel of the Missouri River opposite the mouth of Big Muddy Creek; thence up the Missouri River, in the middle of the main channel thereof, to a point opposite the mouth of Milk River; thence up the middle of the main channel of Milk River to Porcupine Creek; thence up Porcupine Creek, in the middle of the main channel thereof, to a point forty miles due north, in a direct line, from the middle of the main channel of the Missouri River opposite the mouth of Milk River; thence due east to the middle of the main channel of Big Muddy Creek; thence down said creek, in the middle of the main channel thereof, to the place of beginning. And said Indians shall have the right to take timber for building and fencing purposes, and for fuel, from the bottom lands on the right bank of the Missouri River opposite the reservation above described.

Dated and signed at Fort Peck Agency, Montana, on the twenty-eighth day of December, eighteen hundred and eighty-six.

JNO. V. WRIGHT,	[SEAL.]
JARED W. DANIELS,	[SEAL.]
CHAS. F. LARRABEE,	[SEAL.]

*Commissioners.*

The foregoing articles of agreement having been fully explained to us, in open council, we, the undersigned chiefs, headmen, and principal men of the several bands of Sioux and Assinaboine Indians attached to and receiving rations at the Fort Peck Agency, in the Territory of Montana, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Fort Peck Agency, Montana, this twenty-eighth day of December, eighteen hundred and eighty-six.

## SIOUX.

Signed with an x mark and seal:

Mat-to-wa-kan, Medicine Bear; Wam-a-da-zee, Yellow Eagle; Tach-ah-sin-tag, Deer Tail; Chah-dah-sa-pah, Black Hawk; Wam-a-de-ton-kah, Big Eagle; Wa-da-lu-cha-chi-conna, White Maggot; Mo-to-co-ke-pa, Afraid of Bear; Tee-pee-sha, Red Lodge; Wa-ge-ah-du-ta, Red Thunder; Te-opa-sha, Red Door; Wa-ma-de-coah, Rushing Eagle; Ma-za-nappi, Iron Necklace; Ho-ah-wa-cah, Medicine Voice; Ma-ta-o-on-ka, Fast Bear; See-ah-ton-ka, Big Foot; Ma-to-o-ya-wa-ka-h, Medicine Bear Track; Na-pay-ho-tah, Grey Hand; Ta-tonka-wa-keah, Lightning Bull; Pah-hunta-sappa, Black Duck; Ha-hawk-un-zhia, Standing Elk; Ka-hee-wa-coah, Charging Crow; Tah-tonka-skah, White Bull; Wa-ha-chunka-sappa, Black Shield; Ta-shunka-he-zee, Yellow Horse; O-ya-wash-ta, Good Track; Oke-she-na-duta, Red Boy; Shun-ka-duta, Red Dog; Hay-ata-nu-ghi, Stand Off; Wa-pa-ha-du-ta, Long Pole or Red Lance; Hoon-ka-wa-na-ka, Chief Ghost; Sa-ka-ma-zah, Iron Hoop; Pa-he-ozha, Porcupine Sack; Weet-kah, Egg; Shon-ka-za, Yellow Dog; Pe-ta-na-za, Standing Cow; Ha-sah-per, Black Horn; Sha-ka-du-za, Red Hoof; Me-no-wa-ka-pa, Knife River; Da-un-ka-pa-e-etchaduchna, Don't stay in Camp; Ma-to-ya-zhena, Lone Bear; Ma-to-wi-tea-sa, Bear Man; Wa-ha-tean-ka-kinza, Flying Shield; Wa-ke-en-ska, White Thunder; Yu-ha-i-ya-o, All Goes; Ta-ta-ma-za, Iron Wind; O-ja, Track; Ho-pa-ka-ho-ming, Turing Wing; Ghun-ka-wa-cte, Good Dog; She-o-sopper, Black Chicken; I-ju-to, Blue Rock; Ta-ka-ska, White Elk; Sunk-o-a-sapa, Black Fox; Wameneonienhotak, Grey Whirlwind; Hoo-no-pah, Two Bones; Ta-pe-zoe, Yellow Liver; No-cha-wam-a-de, Deaf, or Eagle Ears; Ma-toch-e-che-che, Bad Tempered Bear; Tip-sin-ner, Turnip; Ziint-connahowash-ta, Good Bird Voice; Mah-pea-chanta, Cloud Heart; Ta-tonkawama-da, Bull Eagle; Ka-ke-u-kin, He has the Crow; Ka-harker-ka-deska, Spotted Elk; William Bruguier; Ma-to-junk-ah, Running Bear; Ab-pa-u-ah-ska, Long Head; Ma-to-she-cha, Bad Bear; Wa-keahwecha-ka-ta, Kills Lightning; Ta-tunk-ka-checunna, Little Bull; Ma-toa-wa-na-ka, Bear Ghost; Ka-te-ka-ze, Crow Belly; Ta-ko-ko-kepesh-ne, Not Afraid; Muz-a-cetche, Bad Iron; Hook-pahuohouka, Fast Wing; Wa-ka-monoy, Walking Medicine; Ma-to-e-na-pah, Bear Comes Out; Ke-ah, Flying; Ka-nu-ka-sa, Bald Eagle; Sha-ta-sappa, Black Hawk; Ta-shin-ah-topa, Four Blankets; Ma-to-wa-ka-muzha, Bear Stands High; Ta-chah-pee, War Club; Wa-ma-de-duta, Red Eagle; Ma-pee-a-sappa, Black Cloud; Wa-ke-o-money, Walking Thunder; Ta-tonka-hoska, Long Bull; Wa-ti-ah, Good Shot; Chah-tah-wa-coeur, Chasing Hawk; Wa-ma-de-o-money, Walking Eagle; Ha-ha, Horn; Shun-ka-o-nah-umpe, Dog Listens; Ha-muzza, Iron Horn; Ma-to-chuchena, Low Bear; Ma-to-na-pe, Bear Necklace; Ka-ke-sappa, Black Crow; Se-ha-tauka, Big Foot; Sa-ka-ma-za, Iron Nails; We-ah-ko-e, Feather Earring; Pa-ta-wa-ka-nuzha, Medicine Cow Standing; Wa-ma-de-duta, Red Eagle No. 2; Ha-harker-u-ee, Scattering Elk; Ta-tonk-ka-sa-duska, Spotted Bull; Shun-ka-ho, Dog's Voice; Ha-etch-ah-ka-mo, Wind Horn; Wa-ka-pa-ho-money, Moving Medicine; Ta-ma-e-che, Poor; Newton Hummond; He-ha-ze, Yellow Owl; Ha-wash-teshta, Good Horn; Shunka-sappa, Black Dog; Cha-hoske, Long Tree; Shunka-ma-kos-ung, Dog on the Plains; Ma-to-ku-appa, Chasing the Bear; William Danillson; Cha-ta-ma-to, Bear Hawk; Ma-to-e-cha-keza, Fight the Bear; O-ja-o-money, Walking Track; O-ke-shina-duta, Red Boy; Wah-e-koyer, Hangs in Walking; O-bo-so-ta, Destroyer; Ah-ke-che-da-e-da, Burnt Soldier; Ta-cha-nopa-wash-ta, His Good Pipe; Wa-ma-da-cha-ka, Eagle Claw; Ta-ta-wash-ta, Good Wind; Chester A. Arthur; Wa-arp-paser, Scared Out; Pe-te-sa-e-u-ataka, White Sitting Cow; Ma-to-wam-a-da, Bear Eagle; Ma-to-cuer, Bear Comes; Es-to-kee, Yellow Eye; We-cha-pe-tonka, Big Star; Wake-a-ma-to, Lightening Bear; Ta-tonker-ha-muzer, Iron Horn Bull; Joseph Culbertson; Tom, Indian Tom; E-charp-sinta-muza, Iron Whip; Se-ha, Foot; Ma-to-maker, Medicine Bear; Ah-ta-sha, Red All Over; Ma-to-na-pa, Bear Paw; To-kon-na-hoska, Long Fox; Shok-tok-nappa, Wolf Necklace; Pa-zhee, Grass; Pa-ta-ha-tonka, Big Cow Horn; Sha-tonk-wa-ker, Thunder Hawk; Ta-tonka-wit-ko, Crazy Bull; Tow-hu-ska-muza, Iron Legging; Ta-sunka-doza, Fast Horse; Oke-skinner-washta, Good Boy; It-ko-keep, They Meet; She-o-pah, Chicken Head; Ah-pa-a-tunka, Big Mane; Waka-wakah, Circle; Cha-ta-no-pa, Two Hawks; Bo-pah, Thrown Off; Cha-cha, The Thigh; Te-o-ches-ede, Dung On The Floor; Pa-zhe-to, Green Grass; Do-wa-ah, Scout; Hay-hawk-ka-ho-washta, Good Elk Voice; Duta, Red; Ah-be-do-ta-my-ha, Poor Shoulder Blade; Oko, Gap; Ma-ka-ah-kun, On the Ground;

Shunk-sca, White Horse; Wa-na-hinta, Scrape Snow; Wa-ha-chunka-sca, White Shield; Ka-ke-we-cha-cha, Crow Man; Shunk-a-money, Dog Walking; Ta-cha-pe-sappa, Block Toma-hawk; Pa-sab-ha, Snow Shoe; Shunk-a-money-to, Wolf; Ek-ta, Sponge; Cha-ta-o-ya, Hawk Tracks; E-la-to-ea, Paint Face Blue; Oak-shena, Boy; Ha-o-ka, Clown; Unk-to-ma-topa, Four Spiders; Na-pa, Two; Cha-da-hota, Grey Hawk; Ma-to-u-zhe, Bob Tail Bear; E-tay-choca, Wrinkled Face; Zink-pa, Musk Rat; Suze, Yellow Ball; E-ke-a, Close; Se-ha-ke-chu, Put on the Foot; No-pa-ke-ta, Kill Two; Ma-ha-ta-my-ha, Poor Goose; Chu-e-ta-sa-ka, Par-flesh-Rib; Ta-tonka-do-ta, Throat of Bull; We-zee, Old Lodge; Cha-ka-nopa, Left Hand No. 2; Is-ta-wa-nich, No Eyes; Wa-zee-ga-wa-ah, Break Pine; Wa-ke-ah, Lightning; Hoo-cah, Root; Ma-zah-ho, Iron Voice; Zint-ka-seka, White Bird; Cha-ka-ho-wakun, High Back Bone; Ish-ta-pesto, Sharp Eyes; Ke-do-koo, Bring Himself; Yanktonais; Wa-ma-de-e-uatoka, Sitting Eagle; Ta-pe-ze-che-kunna, Little Yellow Liver; We-ne-tay, Woman's Hip; Ma-ga-sha, White Swan; Na-pa-wa-nitch, No Hand; To-kon-duta, Red Stone; Ma-stin-sca, White Rabbit; Chay-da-sca, White Hawk; Ka-ke-chin-cha, Young Crow; Ca-ho-la-me, Turns Crooked; Ma-stin-sca, White Rabbit No. 2; Ka-ya-e-nuzza, Stands Behind; Yea-ta-cay, Hangs Up; Se-ha, Foot No. 2; Oak-ha, Singer; John Bruguier; William Cross; Chas-ka, Clown; Ma-he-n-be-do, Plow; Ma-to-o-ta, Plenty Bears; Ha-hawk-a-sappa, Black Elk; Zin-ka-to, Blue Bird; Ma-coo-a-pa, Strike the Breast; E-ah-ka-oza, Take it Alive; We-cha-ke-che-ze, Stands him Off; Se-pah-ga-zhe, Bent Foot; Joe Lougie; Te-pee-hoska, Tall Lodge; Minne-wa-ka, Whiskey; Cha-ka-e-on-ka, Left Hand Running; Assiniboine, Assiniboine; Ta-sunka-wasta, His Good Horse; Shunk-wa-zie, Lone Dog; We-e-no-a-ma, He Who Stole Woman; Nappa-ska, White Hand; We-cha-we-oak-se-acha, Hard Looking Man; Wa-posta-seache, Bad Hat; Newell Burshia; Ho-ha-wa-narke, Assiniboine Ghost; Ga-ha-za, The Shaddow; Se-pa-hunka, The Toe; Du-tah, One Who Feels; Ma-ta-ah-we-cha-cha, Old Turtle; Ma-to-ah-poster, Bear Skin Cap; Ta-ka-ha-wa-koo-ta, Uses for Shooting; U-zu-e-iah, Going To War; Pa-sha, Red Head; Ho-zoo-er-ma-tofer, Four Iron Legs; E-Santee-se-cha, Bad Santee; Chac-a-pa, The Twin; Wo-ota-be-da-ha, Plenty to Eat; Ka-pee-o-money, Walking Crow; Ta-tonka-we-cha-cha, Old Bull; Ta-tonka-ca-de-ca-da, Scabby Bull; E-ka-bak-sah, Cuts the Ropes; No-ha-n-te-ta, One Trigger; Minne-cho-pa, Walking in Water.

Attest:

D. O. COWAN,  
*United States Indian Agent.*  
S. H. POPE,  
*Superintendent Agency Boarding School.*

We hereby certify that the foregoing articles of agreement were carefully read and explained to the Indians, parties hereto, in open council, and were thoroughly understood by them before signing the same, and that the agreement was executed and signed by said Indians at the Fort Peck Agency, in Montana, on the 28th day of December, eighteen hundred and eighty-six.

JOHN BRUGUIER,  
*United States Special Interpreter.*  
WILLIAM CROSS,  
*United States Agency Interpreter.*

Attest:

D. O. COWAN,  
*United States Indian Agent.*  
JAMES MACDONALD,  
*Industrial Teacher.*

Witness our hands and seals at Wolfe Point Sub-Agency, Montana, this thirty-first day of December, eighteen hundred and eighty-six.

ASSINABOINES.

Signed with an x mark and seal:

E-ah-sha, Red Stove; Chek-pah, Twin; Shu-ka-he-na-hoska, Long Fox; E-unka-ka-hoppa, Made to Run; Ha-ha-ka-ho-hoska, Loud Voiced Elk; Ha-cha-no-pe, Smokes at Night; Ho-ka-wa-poster, Badger Skin Cap; Esh-toke-sah, Broken Arm; Ta-tonka-ptchna, Short or Little Bull; We-echo-we-cha-a, Wounded by White Man; Shunka-wa-ma-day, Dog Eagle; Ma-

pe-a-to, Blue Cloud; He-ze, Yellow Tooth; Jack Mitchel, Grandmother; Shunka-duza, Red Dog; Wa-che-a-cha-cha, Growing Thunder; Ma-pe-a-shena, Blanket Cloud; Pa-hun-ta, Duck; Upta-pe-to-pa, Shoots Four Times; Shunga-ah-tark-pe, Charging Dog; E-o-wa-ka, Medicine Rock; Wa-tesh-e-darka, Handkerchief; Mar-ka-garp, Dig the Ground; We-cha-wa-ka, Medicine Man; Ou-tarpe, The Shooter; Hook-he-he, Marrow Bone; Se-hah-luta, Red Foot; Pa-hun-ta-nopa, Duck No. 2; Shunk-ma-ne-to-nape, Wolf Necklace; Ma-tosha, White Bear; Ah-poone; We-ah-ko-wa-zha, One Feather; Wa-ma-no, Thief; E-ah-wa-nar-ke, Stone Ghost; E-wash-te-a-ne-on, Nearly Dead; Tes-e-tonka, Big Belly; Ta-e-o-money, Seen Walking; Cha-cha-char-char, Swings His Thigh; Wy-ink-pa, The Arrow; Ta-tanker-wint-ko, Crazy Bull; E-unker-o-keshe, Cant Run; Dakota-hasker, Long Sioux; Ta-cha-pe-wa-keer, Thunder War Club; Cha-ta-hota, Gray Hawk; Ma-to-ko-ke-pa-pe, Afraid of Bear; Ta-shunka-sha, White Horse; We-cha-sha, The Man; E-ta-cha-tarpe, Laughing Face; Wa-kun-e-nar-zha, Stands High; Chant-ka, Left Hand; Ha-mar-zer, Iron Horn; Wa-su-sheener, Hail-Blanket; E-Santee, Santee; Wa-sea-sha, White Men; He-ha-wa-pa, Owl Head-dress; Chant-a-sutta, Strong Heart; Robert Hopkins; Ta-ha-omoney-ta-he, See-his-horn Walking; Oke-shin-e-ze, Yellow Boy; Ma-Pe-we-cha-za, Cloud Man; Chan-de, Tobacco; Tart-ze, Deer; Tar-tonka-hota, Grey Bull; Pa-ha-wa-kunta, High Crane; Ma-za-ska, Money; Pa-wa-ink-pa, Head Arrow; Wa-ka-wa-nar-ke, Medicine Ghost; Ta-wa-su, His Hair; Ho-ze-nopa, Marrow Bone No. 2; O-to-na-wa-ke-a, Flies Straight; Wa-ma-de-shon-ner, Eagle Feather; Ha-hunker-she-conna, Small Elk; Wa-pa-ah, Lance; Cha-no-pazza, Smoker; Chat-ka-no-pa, Left Hand No. 2; Ta-we-cha-a-pa, Beat His Wife; Ou-ta-pe, Shot Out; Shun-ga-nopa, Two Dog; Shun-ga-sin-ta-nopa, Two Tailed Dog; Ah-ha-pe, Night; Chan-de-mene, Smells of Tobacco; Ko-ta-washta, Good Shot; Chunk-on-ota, Lots of Road; Wa-koo-arpe, Chaser; Su-heenut-sapa, Fat Fox; Pe-ta-chintz, Calf; Pa-has-ker, Long Crane; Ta-tonker-o-chon-echer, Buffalo Flesh; We-ah-ka-duta, Red Feather; Cha-cha-nuzza, Rattling Stands; E-o-wa-konker, Lying White Man; Ta-tonka-e-ahke, Buffalo Runner; Ink-pa-duta, Red Top; O-ga-wa-ha, Turning; Wa-ma-de-to-ka, Second Eagle; Ha-me, Crooked; Cha-no-pa, Pipe; Ta-oppe-oter, Many Wounds; Ha-wa-xhe-na, One Horn; Ka-ka-she-na, Crow Blanket; Te-o-pa, Door; Pa-da-na-oke-shea, Ree Boy; Sha-e, Cree; We-cha-pe-tacha, Shortie; E-ka-tonka, Big String; Ma-toa-ha-Gie-ta, Bear looks about; Wa-ma-de-topa-oke-shena, Four Eagle Boy; Ha-to, Blue Horn; E-ah-pa-ta-ta, Pushing Stone; Ta-hoo-to, Blue Neck; Ma-ka-ah-gahpe, On the Ground; Ta-shunga, His Dog; Ta-tonka-ska, White Bull; Pa-ha-to, Blue Mane; Ho-o-ta, Many Voices; We-cha-pe-marza, Iron Star; Shunga-sea-cha, Bear Dog; We-cha-pe-topa, Four Stars; Ta-tunk O-money, Walking Bull; Me-na-che-cha, Bad Knife; Wa-hart-sunka-ma-to, Bear Shield; Johnson; Wah-ke, Spirit; To-ke-chu, Paints Blue; Wa-su-de-ta, Red hair; Ar-ke-che-da-pe-ta-ta-che-na, Short Soldier; Shu-pa-tonka, Big Gut; E-a-spia, Wets his Mouth; Wa-ma-de-oga-waka, Circling Eagle; Wa-kee-che-cunna, Young Thunder; Pa-tunka, Big Head; Henry Auchdall; Ho-wa-xhe-touta, One Big Leg; We-ke-oke-shena, Thunder Boy; Un-ke-ah, Both; He-ka-moko-ta, Cat Shooter; Po-ke-ka-she-da, Shaved Clean.

Attest:

D. O. COWAN,  
*United States Indian Agent.*  
GEORGE W. WOOD,  
*Missionary Presbyterian Church.*  
GEORGE H. WOOD.  
JAMES McDONALD.

We hereby certify that the foregoing articles of agreement were carefully read and explained to the Indians above named in open council, and were thoroughly understood by them before signing the same, and that the agreement was executed and signed by said Indians at Wolf Point Sub-Agency, Montana, on the thirty-first day of December, eighteen hundred and eighty-six.

JOHN BRUGUIER,  
*Special Interpreter.*  
HENRY ARCHDALE,  
*United States Agency Interpreter.*

Attest:

D. O. COWAN,  
*United States Indian Agent.*



It is hereby agreed that the separate reservation for the Indians now attached to and receiving rations at the Fort Belknap Agency shall be bounded as follows, to wit:

Beginning at a point in the middle of the main channel of Milk River, opposite the mouth of Snake Creek; thence due south to a point due west of the western extremity of the Little Rocky Mountains; thence due east to the crest of said mountains at their western extremity, and thence following the southern crest of said mountains to the eastern extremity thereof; thence in a northerly direction in a direct line to a point in the middle of the main channel of Milk River opposite the mouth of Peoples' Creek; thence up Milk River, in the middle of the main channel thereof, to place of beginning: *Provided*, That the Secretary of the Interior may in his discretion set apart a track of land within said reservation, not to exceed one hundred and sixty [160] acres in extent, for the establishment and maintenance of an Indian mission and industrial school, under the auspices of the Society of Jesus, to include the site of their present mission buildings; but such privilege shall not debar or exclude other religious societies from establishing Indian missions and schools within said reservation, under the direction of the Secretary of the Interior.

Dated and signed at Fort Belknap Agency, Montana, on the twenty-first of January, eighteen hundred and eighty seven.

JNO. V. WRIGHT,	[SEAL.]
JARED W. DANIELS,	[SEAL.]
CHARLES F. LARRABEE,	[SEAL.]
<i>Commissioners.</i>	

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs, headmen, and principal men of the Gros Ventre and Assiniboin bands of Indians, attached to and receiving rations at the Fort Belknap Agency, in the Territory of Montana, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals, at Fort Belknap Agency, Montana, this twenty-first day of January, eighteen hundred and eighty-seven.

GROS VENTRES.

Signed with an x mark and seal:

At-tan-ick-e-wa, Jerry; Torb-a-nike, Lame Bull; Ho-a-nike, Crow Chief; Nots-a-be-hon-e, White and Yellow Cow; Wus-a-nuck-co, Sleeping Bear; Ban-ath-a-woke, Skunk; As-sin-ne-wus-in, No Bear; Cack-a-tha-wat-tan-a, Black Wolf; Bawn-nis-caw, Red Whip; Nik-an-toab, Bull Robe; Wat-tchie, White Head Dress; Ban-at-taw, Dirty Ear; Ne-ta-woo-tin-ah, Took First; Non-na, Rider; Ne-thoo-a-tin, Man who takes again; Nik-a, The Bull; Aut-zin, The Mouse; A-ne-ban-ath, Big Crows; Cack-a-thaw, Hobbled Wolf; An-thro-awn, The Breast; Non-na, Rider No. 2; Kan-asha, Skinner; Na-wats, Left Handed; Ne-hawn-e, The Runner; Ut-ta-nock-ke, White Dog; Wos-sin, Grass; Ne-ant-to, White Man; An-ni-hie, Young Man; Nie-he-wa-tan, Black Bird; Nots-cun-na-nin, Go to War; Nin-wat-tas-tin-ah, Man takes plenty; Wus-a-nock-e, Grey Bear; Thay-on-nots-a-be, White Weasel; Cack-a-thawn-wat-tan-a, Black Wolf No. 2; Na-no-nith-e, Crooked Arm; An-nun-a, Arapahoe; Kib-ba-ni-ka, Low Bull; Wus, Bear; Ka-ne-hungh, Butcher; Tay-on, Weasel; Nie-hie-nock-e, White Bird; Wos-sa-ni-ka, Bull Elk; Kib-bits-utts, Sits High; Wus-ex-o, Little Bear; E-sis-nots-a-be, Little White Moon; Na-wake, Captured; An-ni-hie, Young Man No. 2; That, Frog; Won-ant-tat, Many; Bawn-hock-e, White and Red Thunder; Ne-hie-cut-ta, Bushy Head; Ne-hie-hock-ke, Bird Chief; Ah-be-hie, Old Prairie Dog; Ka-he-ha, Butcher No. 2; Ni-ka-kin-ah-tha, Bull Easily Killed; Wam-a-de-chin-tha, Eagle Child; Nay-on-e-to-be, Otter Robe; Ni-kan-haw-can, Crazy Bull; Na-wats, Captures; Ni-ka-e-to-be, Old Bull Robe; Ne-thoo, Two Trees; I-yet-ta, Deaf; Ex-thot-ka, Little Shield; E-sis-nots-a-be, White Sun; Bill Jones, Bill Jones; O-wat-tan-a, Black Crow; Ah-wa-ta-yah, Many Eagle Tails; Sis-se-ya-nin, Rattle Snake Man; Ka-ne-ha, Butcher No. 3; Thu-wa, Spear; Bat-ta-wa, Took the Bow; Ca-ca-a-nin, Flathead; Tha-wa, Stabber; Nath-hots-a-be, Three Calves; Nots-cun-ha-hin, Warrior; E-tha-bin-thoot, Woman's Dress; Kis-a-hin, Little Man; A-let-ah, Web-foot; Bets-heits, Arrow Points; Ne-hie-ust-tas, Bird Sits Sideways; Tehap, Stabber No. 2; Non-naits, Rider; Ant-tehi-wan, Bunch of Feathers; Neick-a-that, Fast Runner; Wus-a-ho-thic, One Bear; Ne-hie-thots, Shaking Bird; A-be-how, Yellow Fox; Nits-in-tehir, Hole in the Water; Ex-o-nin, Short Man; A-be-tehos, Hairy Fox; Ka-he-hon, Ski n ner; Thats-ex, Little Pine; Nie-hie-tis-ah, Bird Tail; Ni-ka-tis-an, **Buffa** Tail.

## ASSINABOINES.

Mung-gaw, Little Chief; We-tah, Small; Ma-to-wan-kon, Medicine Bear; Mon-o-gaw, The Male; To-ge, The Shell; Ta-ches-an-de, Ball Dung; Wa-se-cha-oke-she, White Child; Wa-hunk-se-cha-scaw, White Bear; Ta-tung-ga-sap-pa, Black Bull; Shung-a-tung-oke-she-hac, Horse Boy; Im-mock-pe-ah, The Cloud; Shung-a-she-cha, Bad Dog; E-ah-wah-ge-an, Speaking Thunder; Tow-chu-e-can-ung-a, Took the Shirt; How-ee-min-a, Walking-Sun; O-ta-chaw-pa-ba, Many Stabber; He-can-da-po-pa, Snapping Wolf; Cha-tum-ho-ta, Grey Hawk; Ah-can-da-scaw, The Lizzard; Ta-tung-a, The Bull; Wa-tche, Hawk Feathers; Te-mondus, Camp Walker; Wo-he-hugh, The Glutton; Shunk-o-za, Dog's Rump; Ne-ha-to, Blue Breath; Red-mouth-[Sha-he-ah], The Cree; Sho-tung-a, Gun; Muz-za-wah-se-cha, Iron White Man; An-no-wung-ga, Galloper; Ta-tchen, Yellow Calf; Sha-he-ah-has-ka, Tall Cree; To-gaw-ca-tase, Enemy Killer; O-ke-she-na-chat-ka, Left Handed Boy; Chin-cha-ink-pi-ah, Drop Child; She-ague, Brant; O-he-sta-shaw, Red Plume; Ma-to-sin-ta-kan-da, Rattle Snake Bear; Pe-ab-ba, Make Up; O-open, Short Knife; Hung-gaw-huz-za, Standing Chief; Wah-in-ta, Bear's Face; O-zo-zu-haw, Breeches; Ke-ah-moo-moo, Roaring Flyer; O-te-in-win-jockt-ta, Old Thunder; Hung-gaw, The Chief; O-ta-ap-ba, Shock Many; Ten-ink-pa-chie-ah, Thrown in the Lodge; Wam-a-de-she-shugh, Savage Eagle; Coash-caw-hun-ga, Young Man Chief; Ti-he-hap-pa-in-jos-ca; Tied Necklace; Ha-muz-za, Iron Horn; Shock-co, Seven; Win-chock-pe-tung-a, Big Star; Ta-tung-a-ze, Yellow Bull; Pa-ta-scaw, White Buffalo; Kie-hu-tum-ba, Pack and Fight; Pa-ze-ze, Yellow Head; Ma-to, The Bear; Wa-man-upe, The Chief; Oke-she-ho-ta, Gray Boy; Oke-she-ha-nom-pa, Two Boys; We-ah-e-yo-tung-ah, Sitting Woman; Ha-ha-ga-muz-za, Iron Elk; O-e-pa-ta, Fine Beads; Win-chie, Strap; In-ta-scaw, White Face; O-she-na-sap-pa, Black Boy; O-zie-in-kan, Rose-bud; Wa-ha-chung-a-ah-goo, Took the Shield; Se-chu-wa-sna-ge-ah, Greese Foot; Ga-pope, Popper; In-ta-to-ge-ah, Tattooed Face; Sung-a-sap-pa, Black Dog; Ga-schie-she-ha, Shawl; Ma-to-hung-ga, Bear Chief; Im-moc-pe-ah-to-wung, Cloud Eyes; Jackson, Jackson; Ma-to-o-ta, Many Bears; To-ga-ge-ah-ta, In the Lead; Win-cha, The Man; Coon-e-wunk, Lying Low; Cosh-ca-ick-te-an, Real Young Man; Sus-smage, Dragon Fly; Sung-a-muz-za, Standing Dog; Wam-a-de-chin-cha, Eagle Chief; Cha-tun-hung-ga, Hawk Chief; He-hungh-sap-pa, Black Owl; In-toos-she-wa-kon, False Medicine; Oke-she-na-hung-ga, Boy Chief; O-ene, Red; Chaw-o-teine, Lodge in the Timber; Ho-shu-ba, Fish Guts; Ma-to-sin-ta-can-da, Rattle Snake's Trail; Suta, Strong; Chu-e-bob-a-nich-a, Bird Breast; Min-a-tung-a, Big Knife; Ta-to-gan-e-unk-e, Running Antelope; Ke-hung-an, Made a Chief; Te-in-josh-ca-o-ta, Fancy Lodge; Ho-ba-muz-za, Iron Wings; Wa-pah, The Hat; She-ha-to-pa, Four Blankets; Wa-hunk-se-cha-scaw, White Bear No. 2; Chawn-du-pa-nuz-za, Standing Pipe; Wah-su, Hail Stone; Ha-ha-ga-du-ta, Red Bull Elk; Unk-shu-shu, Pease; Ma-caw-she-ha, Dirt Robe; Gaw-wink-cha-mon-a, Made Walk Slow; Wah-tung-a, Big Snow; Se-ah-o-ba, Wounded Foot; Wa-se-cha, White Man; Chon-de-sno-ta-oke-she, Tobacco Boy; Ta-tung-a-ha-wa-pa, Bull Skin Cap; Wa-snaw-snaw, Ring Bear; Min-hie-o-to-wun, Open his eyes in the water; To-pa-ta-tung-a, Four Balls; Kei-keis-a, Squeaking; E-a-chie-ah, Attacks; Hung-ah-mon-a, Walking Chief; Sunk-o-tchintz-i-tone, Bob-tailed Horse; Ah-hai-pe-wash-she-cha, Night White Man; She-o-shag-ga, Pheasant's Claw; Sin-ta-can-da, Rattle Snake; Shunk-bo-tun, Prowling Dog; Tow-she-ha-to-pa-ok-she-ha, Four Blanket Boy; Chaw-wap-ba, The Pine; Sho-tung-a-ho-ga, Gun Ear; E-ah-gun-nuz-za, Standing on the Mountain; Wy-o-wa-wun, Paper Maker.

Attest:

W. L. LINCOLN,  
*United States Indian Agent.*  
CHAS. G. FISH,  
*Agent Clerk.*  
FRANK A. BICKFORD,  
*Agency Physician.*  
A. H. RISER,  
*Agency Farmer.*  
FRED'K EBERSCHWEILER,  
*S. J. Missionary.*

We hereby certify that the foregoing articles of agreement were carefully read and explained to the Indians above named in open council and were thoroughly

understood by them before signing the same, and that the agreement was executed and signed by said Indians at Fort Belknap Agency, Mont., on the 21st day of January, 1887.

WM. BENT,  
*United States Agency Interpreter.*  
WILLIAM BROWN,  
*Special Interpreter.*

Attest:

CHAS. G. FISH.

It is hereby agreed that the separate reservation for the Indians now attached to and drawing rations at the Blackfeet Agency shall be bounded as follows, to wit:

Beginning at a point in the middle of the main channel of the Marias River opposite the mouth of the Cut Bank Creek; thence up Cut Bank Creek, in the middle of the main channel thereof, twenty (20) miles, following the meanderings of the creek; thence due north to the northern boundary of Montana; thence west along said boundary to the summit of the main chain of the Rocky Mountains; thence in a southerly direction along the summit of said mountains to a point due west from the source of the north fork of Birch Creek; thence due east to the source of said north fork; thence down said north fork to the main stream of Birch Creek; thence down Birch Creek, in the middle of the main channel thereof, to the Marias River; thence down the Marias River, in the middle of the main channel thereof, to the place of beginning.

Dated and signed at the Blackfeet Agency, Montana, on the eleventh day of February, eighteen hundred and eighty-seven.

JNO. V. WRIGHT, [SEAL.]  
JARED W. DANIELS, [SEAL.]  
CHARLES F. LARRABEE, [SEAL.]  
*Commissioners.*

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs, headmen, and principal men of Piegan, Blood, and Blackfeet nation, attached to and receiving rations at the Blackfeet Agency, in the Territory of Montana, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at the Blackfeet Agency, Montana, this eleventh day of February, eighteen hundred and eighty-seven.

Signed with an x mark and seal:

Onesta-Poka, White Calf; Mokska-Atose, Big Nose; Penoke-Moiase, Tearing Lodge; Em-ki-o-toss, Fast Buffalo; So-uee-Omuce, Brocky; Si-ee, Crazy Wolf; Kyes-Tskee, Curley Bear; Natose-Onesta, Big Brave; Nis-atiskina, Four Horns; Ap-Kichomake, Skunk Gap; Epe-toyese, Shortie; Enouc-Kiys, Bear Chief; Moquee-Oxoyese, Wolf Tail; Nissok-kiys, Four Bears; Ma-chee-tometah, Almost a Dog; Mina-kija, Bear Chief No. 2; Kipi-Tosorcuts, Kicking Woman; Stoye-ka, Cold Feet; Onesta-Poka, White Calf No. 2; Es-suker-kin, Heavy Collar; Ape-Cotoye, Hat Tail; Mix-so-atuts, Red Bird Tail; Pa-cops-in-copy, Lazy Man; Ah-co-to-mac, Running in the Road; Ma-qua-is-to-patar; Strangling Wolf; Mo quee ma con, Running Wolf; Ima ta oot a kan, Dog's Head; Es-soka-a-pish, Heavy Roller; Espi cooma, Shooting up; Ah pas to ki, Behind the ears tack; Na mok saco pe, Man Mooring; Ah cats a men, Many Guts; Ah chista omue, Running Rabbit; E sick katock a nacash, Chief on the Prairie; Frank Pearson, Pete; Frank Pearson; Ne hoot skenah, One Horn; Jack; Coehuck-sin, Fancy Jim; Omuck emuca, Big Elk; Pone, Paul; Sa kop oo cee, Good Robe Out; Nama, Cross Gun; Heachoa, Left Hand; Aso kenaè, Old Doctor; Ah ko su nats, Many Tail Feathers; Ke nuck we nish tah, John Powers; Stomech Chokos, Ball Calf; Onesta Paka, Jim White Calf; Sepes tokini, Old Top; Atiopan, Rye Grass; Mash tana, Crow Chief; Ena Cocum, Chief Coward; Aneshtashlowootan, Calf Shield; Motina, Chief All Over; Emu ch konash ketope, Roan Horse Rider; Oo mucx ootakan, Big Head; Okaneport, Talked About; Kees-chicum, Thunder; Sixtux, Bite; Muchaw, Mack; Mik Kimaston, Tron Crow; Upuny, Butterfly; Sah-que-ha-mah-ka, Dick; Jack Miller; Passhee, Visitor; Na makon, Takes a Gun; Alex Kys; Dick Sandervice; Frank Gardi-pee; George Star, Alex. Kyo, jr., John White Calf, Louis Kyo, Oliver Sander-ville, Will Russell, Horace J. Clarke, Tom Kiya, Pete Champagn, Frank Spearson; Apakeok, Spread Out; Spi-yo-quon, Apache Pete; Secuks Stomacks, Proud Bull; Ma Stow Apini, Crow Eyes; Isk Scena, Worm; Kemmuteque, Unlucky; Maginnio; Apashish, Weasel Fat; Akkia, Old Thing; Mexican Joe; Enucapo, Little Plume; Ah nis tay ee, White Calf

Robe; Sappo-po, Packing Meat; Oc api otoo, Many White Horses; Ukuk kikimi, Big Top; Kayotsee, Bear's Hand; Saka-poten, Short Hair Robe Out; Mina Stochs, Mounted Chief; Emuc Stomicks, Small Bull; Enuah Ota supse suk, Buffalo Adviser; Api Six-inum, Black Weasel; Appat appli, Blood Person; Eddie Jack, Anthony, Jee Shorty; Sape na machai, Taking Gun at Night; Pa-ute-ta-set-se-to, Billy Kipp; Enesh-tonas, Buffalo Shape; Puitianos, Catch One Another; Ock she muck, Good Stabber; Solk to pochin, Under Swimmer; Piscen, Pound; Menikaspe, Brave Old Man; Stomichs quon, Bull Child; Manecupeatush, Bush Medicine; Pete Pepepimi, Spotted Eagle; Essokquaoma Kon, Heavy Runner; E-co-me, Billy Ellis; Si ichikin, Bear Shoes; Shuaroin ena, Feather Tail Chief; Men-nace, Berry Carrier; Ma sum a Katoosh, Long Star; Siccim Pistacon, Man loves tobacco; Batiste Rondin; See coor copatose, Last Star; Peta Ootacon, Eagle Head; Se coxina, Black Coyote; O, ne cus omuch, Antelope running; Omok Shoqua, Big Road; Nina emuka, Chief Elk; Peek Shawin, Bird Flies; Peta peckshina, Poor Eagle; Oksh ah wootan, Good Shield; Ne tana, Lone Chief; Moose Su Kash, Hair Coat; Ne tut Skina, Lone Horn; Ape neka peta, Morning Eagle; Espi Cooma, Man shoot in the air; Enu K'yo, Small Bear; E sta opata, Man sits from them; Six i ki po ka, Black foot child; Stomichs oopush, Bull's Son; Sick Sucks, Black Sousee; Shoks Main, Heavy Gun; Me ta nah, 2d Lone Chief; Pe tah, Eagle; Petah-epu, Eagle talk; Esci Ste quan, Wolfvorn; Shut is to pit qua, Split Ear; Ata Kapis, Yellow Wolf; Appo nishta, White Weasel; Na-ta-coo-ce ma ka, Double Gun; Ah Kutsa, Gambler; Neti num scha, Lone Medicine Man; Egosi Petah, Red Eagle; Etos Otocon, Red Head; Sheko kia, Black Bear; Sepish loo atoash, Owl Medicine; Apts Kina, Weasel Horn; Tor ke pis, Ear Ring; Moqui chickin, Wolf Shoe; Kesh sip poo nish ta, Cow running on side; Mamck Cupeena, Buck Chief; Mashlanau ck, Crow Feather; Sapo Chini, Crow Gut; Lecam Omue, Running Crane 3; Slach listomi, Under Ball; Mequid Se Sapoop, Red Plume; Apixis, Scabby; Ockshisho, Good Warrior; Ashenasham, Cree Medicine; Petah pickish, Eagle Rib; Nina Instom, Lodge Pale Chief; Natooup, Medicine Weasel; Ienaquishapoop, Morning Plume; Kishekiw, Sharp; Putes ena mukum, Take guns from both sides; Echo to ko pa, Man rides horse in a day; Socots, Goat; Acotoka, Side and Side; Es ta sha ko, White Cow looking; Pin ti ah cocoma, About to shoot; Su natsis, Tail Feathers; Na to kes cenupa, Two Fox; Chaco coomi, Last shot; Upsha Kini, Arrow Top; Esto pes to muk, Wears hat on side; Sepiapo, Night Walker; Sumovquotoke, Old Rock; Che nawape, Old Kayote; Apuk, Broad Back; Nichitap, The Lone Man; Nape quon, White man; Cho que iscum, Big Spring; Ma que apete, Wolf Eagle; Ochequon, Grebs; Ope Kina, Brain Head; Me ca peape, Bad Old Man; Nop Ourcush, White Antelope; Mash-tana, Chief Crow; Keapetoon, Temporary Married; Enapitze, Bones; Man-ashto, Young Crow; Neeha Pope, Chief Standing Alone; Estomich atoosh, Bull Medicine; Spio, Mexican; Massuca, Red Paint; Kutto Macon, Man who don't run; Caya chish, Bear Leggings; Enucksee, Small Robe; Omuck-sinstom, Big Pole; Cotta Sucks, Man don't go out; Acadmmoh, Man takes plenty arms; Echo Ka mix, Man holds Pipe; Kut ta nah, Top Chief; Skikenna Kema, Pities People; She pe na muk, Night Guman; Pena tuyu muk, Running Fisher; A cokeya, Plenty Bears; Ma gua a hoopah, Wolf Child; Oke Shema, Mean Drinker; Meko kim namoka, Iron Gun taker.

Attest:

M. D. BALDWIN,  
*United States Indian Agent.*  
C. B. TOOLE,  
*Agency Clerk.*  
JOHN P. WAGNER,  
*Assistant Agency Clerk.*

We hereby certify that the foregoing articles of agreement were carefully read and explained to the Indians above named in open council, and were thoroughly understood by them before signing the same, and that the agreement was executed and signed by said Indians at the Blackfeet Agency, in the Territory of Montana, on the eleventh day of February, eighteen hundred and eighty-seven.

WILL RUSSELL,  
*United States Interpreter.*  
JOSEPH KIPP,  
*Special Interpreter.*

Attest:

EUGENE MEAD.  
JOHN JORDEN.

NOTE BY INDIAN OFFICE.—No minutes of the councils held with the Indians of the Fort Belknap or Blackfeet Agencies were filed with the report of the Commission. It is learned from one of the Commissioners that the council proceedings were not reduced to writing owing to the extreme severity of the weather and lack of proper facilities where the councils were held.

The proceedings of the councils with the Sioux Indians of the Fort Peck Agency, were taken down, and are herewith presented. No minutes were taken of the council held with the Assiniboinas at Wolf Point, same agency, for lack of necessary conveniences.

*Proceedings of a council with the Sioux Indians of Fort Peck Agency, Montana.*

In accordance with notification given by Agent Cowen, the Indians assembled on Monday, the 27th day of December, 1886, in one of the school buildings. There were present in the council 150 or more, including the chiefs and other principal men of the tribe. It was a full representation of the Yankton and other Sioux, living at Poplar Creek and in the country adjacent thereto, and several intelligent half-breeds and Indians were also present who reside at a distance from the agency.

At the appointed hour, Interpreter John Brugier introduced the Commission to the council.

Judge WRIGHT arose and said :

"My friends, I expect that you have been looking for us for some time. I suppose that you have heard that the Great Father has sent us to talk with you on some important business. We hoped and desired to have seen you sooner, but have had to visit other tribes and confer with them, so that we could not reach here at an earlier day than the present.

"The Great Spirit has given us a beautiful day in which to talk to you, my friends, and we hope that you will give your attention to the words that we speak. We desire you to understand all that we say. We ask your attention, so that you may give us an early answer, as we must go on to see other Indians. We do not wish to hurry you ; we wish you to fully understand the business we have with you, and not to act with a blanket over your eyes, but with all the light before you, to act as free men, understandingly and intelligently. We have been sent among you as your friends, and only want you to do what is for your own good. We were sent by the Great Father to find out your condition and your wants, and to advise you for your own good and the good of your children.

"The Great Father knows that you are now poor; he knows that you have a great deal of land, more than you can work, more than you need; that you live in a cold country and frequently you can not raise crops for the want of rain; he also knows that in former times, when the buffalo roamed the plains and covered the hills, that you were rich and powerful; game was plenty and you could live by killing buffalo, which supplied all your wants; now that game has almost disappeared and the buffalo has ceased to roam over your prairies; he knows that you can not live as in the good times of old. Therefore, he wants to assist you so that you and your children may be able to settle down and make a living. He desires to help you so that you may live better than you are now doing and to collect about your homes many of the comforts of life. I see some of your people are growing old and will soon be called to the happy hunting-grounds beyond; like myself they can not live much longer, but before they go, before they cross the river, I suppose and believe these old men wish to make provision for their families; and some of you young men, with your young wives, wish to provide for your children who will soon grow up around you.

"The Great Father knows that your country suffers from drought, and that you can not make a good living by farming only; he knows, however, that the country is suited to cattle-raising, and that as the buffalo has gone the best thing to do is to put cattle in their stead, and if you be industrious, why can not you raise cattle as well and as successfully as the white man? Beef will then be plenty and you can feast as you did in olden times. You can go out on the prairie and shoot down a bull as you formerly did the buffalo, and call your friends together around your lodge, your tepee or your wigwam, have your feast, your song and your dance, and your heart will become strong as of yore.

"The Great Father knows that you have more land than you need and he wants you to sell to him the surplus land; he will pay you for it and pay you well; he does not ask you to give it up for nothing, but he will give you money for it, and with this money you can build you comfortable houses, buy your cattle, horses, and sheep, and make homes for yourselves and your children.

"He wants you to keep enough land for you and your children for all time to come. He knows that if you keep all the land you can not make a living on it. You know that the Government has for years been feeding you, furnishing you with provisions, clothing, and meeting all your wants, because you were poor and unable to make a living for yourselves.



"But, as you understand, the Great Father wishes you to reserve enough land, but to sell the balance, and with the money build you houses, buy provisions, clothing, stock, agricultural implements; build school-houses, employ teachers to educate your children, protect the orphans, and care for the aged and infirm. Now, we hope you understand that without some money you can do nothing of yourselves, that you can only get money by selling part of your land. Should you refuse, and hold on to all of your land, you would be no better off at the end of fifty years than you are now; but the Great Father wishes you to sell him a part of this land. He will give you the money to supply all your wants; that land which you reserve will be your own; each man can have his own little farm, his stock, and his cattle, own his own home, as the white man, and be prosperous and happy.

"If you refuse to do this the Great Father can do nothing for you, because he is now offering you what he thinks is for your own good and the good of your children. The Great Father has sent Dr. Daniels to see you, to talk to you. He has lived in this country and among the Indians for a number of years, and is known to be their friend, true and tried, and only desires their welfare. He has also sent Major Larabee from Washington, the home of the Great Father, who has been working for the Indians for years and years, and is perfectly familiar with their condition and wants. And I suppose he has sent me because he thought I was an honest man and would do you no wrong.

"I thank you that you have listened to me attentively and patiently, and hope that you will take heed to my words, for they are prompted by the desire to do you good. When I am through the other gentleman will talk to you. I hope you will accept our propositions, and believe that if you do you will never have cause to regret your action, but in after years you will look back upon it with pride and satisfaction. And I hope, in the near future, that you will become prosperous and self-sustaining."

Major LARABEE said:

"I am very glad to see you and shake hands with you all. We have been sent here by the Great Father, by the advice of the Great Council of the nation, to see what we can do to put you in a better condition. The Great Council is now in session in Washington, and we want to get through with our work here and at Belknap and Blackfoot so that we can send forward to Washington a report of what we have done for you before the Great Council adjourns.

"The time has come when Indians can not hold vast bodies of land as heretofore. White people are coming to America from all parts of the world. Emigrants are flocking over the plains and the prairies; the demand for land increases from day to day; the cry is, 'More land! more land!' The Government must take care of and provide land for her white children, as well as the Indians. But when the Government gets land from the Indians she wants to pay them for it. Now we, in the name of the Great Father, ask you to sell your surplus land; we will give you its full value; we will not rob you; would not take one acre from you that you or your children need. But knowing that you have vast tracts of land that you can neither work nor graze, we ask that you sell this part, and for it the Great Father will pay you a certain sum of money. Many people have denied that the Sioux have any right or title to this land here; they say that they do not belong here, but down in Dakota. When the Government sent us here we were told that we could make such agreement with you as we thought best—to remain or go away, just as you liked. During our stay here we have talked with many people—the military officers, your agent, late agent, and other friends, and it is the united opinion that it is better for you to remain.

"We also think it is better, and therefore shall not advise you to remove. And in treating with you we state in the outset that we recognize your right to this land, and we propose to treat with you as having equal rights in this reservation with all the other Indians; that is, the Assiniboinés, Gros Ventres, and Blackfeet. I know that you have sometimes been uneasy yourselves because white men are continually saying that you have no right or title here, and that you should be sent from your present homes, and I know it will make you feel good—your heart strong—to hear us say that we think and believe that you have rights, and equal rights, in this vast domain, with all the other Indians located upon it, and that we propose to award to you a share of it, sufficient for you and your children now and for years to come.

"We will first treat with you, and if you consent and agree to and accept our terms, we will go to the other Indians and take them into the bargain, and all shall have enough and be satisfied, and when we are done we will send the agreement on to Washington to the Great Father and the Great Council.

"Our proposition is to leave to you and the Assinaboinés at Wolf Point a reservation here. To the Indians at Belknap, a reservation that they may select, and to the Indians at Blackfoot, a reservation they may select. In addition to this we also propose to give you and the Assinaboinés at Wolf Point, and to each of the other bands or tribes, a certain sum of money each year for a term of years, so that you will have the means to provide yourselves comfortable homes, gather around you stock, cattle, and sheep, and give you a good start in life.



"We have drawn up a paper with great care containing the several propositions which we submit. We have left out nothing, and have tried to put in all for your good, and we earnestly ask and urge you to accept the terms offered, assuring you that it will place you in a better position than you have ever been in before."

The agreement was then read and explained with great care and particularity, after which Major Larabee resumed by saying, "We do not expect that you will understand every word, but we will explain all details. We desire that you shall fully understand the terms offered, that you shall know what you are asked to do, and that you shall appreciate the value and the importance of the action that you may now take."

Dr. DANIELS said:

"My friends, Dakotas, I have known you for thirty years. Probably some here have seen me before. I am the Indians' friend.

"I knew your road when you had plenty of meat. As long as the buffalo was here you had plenty to eat. It furnished you your clothing; it furnished you your tepees; it filled every want. Now the buffalo is gone, and your road is dark. If you will look back you will see the graves of your fathers and children here and there along the wayside. I travel in the white man's road, and the Great Father has sent us here to put you in the white man's road, and if you will listen to our words and accept the terms contained in that paper, you will have plenty in the future. You will have enough land, and within ten years you can have the land covered with cattle. They will take the place of the buffalo.

"The Great Father wants you to have houses to live in. You will be more comfortable in houses with stoves in this cold climate. When you have houses and your stoves, you should have your little farms. You can cultivate your farms and also tend your cattle. They will be growing and increasing in number from year to year, and I hope to see the day when all your land will be covered with fat beef cattle and make the plains look like the days of the buffalo.

"Remember, the money for your lands will be paid to you each year for a series of ten years, and that it will be sufficient to buy you all you need.

"To encourage and stimulate labor, the Great Father promises to give more to those who work, who make for themselves good homes, cultivate their farms, raise crops, tend their cattle. He says to them who help themselves, 'I will help you; I want to see you comfortable; I want to see you live well; I want to see you enjoy life; and if you will only try, if you will only work, if you will do as I say, I will help you.' Do you want to be rich? You must do as the white man. He works, and works hard. I know you want to be rich, and if you do, why don't you take hold and work? We don't expect the old men to work, but the young men must go to work. What I say to you I also say to the Assinaboines. I won't keep your ears open any longer. I am done. If you want to talk we will listen."

After Dr. Daniels had taken his seat Agent Cowen arose and said that he wished to say a few words to the council.

Agent COWEN then said:

"My friends, you know that I have been here but a short time but; I have been studying your interests. I have an eye single to your welfare, and as you come to my office and talk I listen, and I am thinking of your wants, and how to provide for you and to make you as comfortable as I can with the means at my command. I am your agent and your friend.

"You know that the white man is coming here, and that many say that you have no rights here, that you do not own the land. But other men, sent here by the Great Father, say that you have rights, and that they propose to fix and guaranty your rights to the land, and is it not better to let them settle it now and for ever? And you know that you can not use all the land; you do not need it, and they offer more than 500 acres to every man, woman, and child in your band. Therefore, with this liberal offer, is it not better for you to accept it, to take the land offered to you and the title fixed in perpetuity to you and your children?

"I have read this paper; have considered it well from every stand-point, and have studied its provisions, and I think it is liberal and good for you. They have offered you more money than I thought they would; it is enough and sufficient to meet all your wants, from year to year, to give each one of you a start, some cattle, some sheep, some ponies, as you may wish, and then there will be a surplus that can be put aside from year to year to help you out after the ten years are gone by.

"As your agent and your friend, who has your welfare at heart, I would advise you to accept their proposition.

"Now you can talk together or with me. Ask any questions that you may desire. These men want you to know what you are doing; they do not wish you to act in the dark, but to act with all the light before you and a full knowledge of the terms that are offered by the Great Father."

Medicine Bear and Red Thunder and others then came forward and shook hands with the Commission, after which Medicine Bear and Red Thunder made short talks to the Indians assembled. These speeches were not interpreted.

Medicine Bear then arose and addressed the Commissioners. He said :

"My friends, you have told me something. I want to go home and talk over it. I will meet you to-morrow morning."

A general handshaking was then gone through with, when the council adjourned and the Indians dispersed to their homes.

Pursuant to adjournment the council met at 11 o'clock Tuesday morning, December 28, 1886.

Judge Wright announced to the Indians that the Commission was ready to hear what they had to say.

MEDICINE BEAR arose and said :

"My friends, I want to tell you some things; but first I want to ask you something. Have you had any land given you since you have been out on this business?"

It was answered by Judge Wright: "Yes; other Indians with whom we have treated have sold us some of their land."

MEDICINE BEAR :

"My people made my father their chief; he died and his bones rest here. After his death I was made chief. I want to raise my children here and I want to die here and rest with my father. What you said about our rights yesterday in this country was right. Now I want to ask you to help us with the agent. We want more rations and we want more Indian men employed around the agency. The Yanktons and the Assinaboines can live together; let the other tribes have their land above us; we will watch our land, let them watch theirs. The whites can have the land above the Little Rockies. There is something else that I do not like; I want to have it fixed right; I want to have a good store here; the man that has the store here, trader's store, is a bad man."

YELLOW EAGLE :

"I am glad to see you good men come among us. What you told us yesterday was good. Some years ago, when I went to Washington, I shook hands with many good men; they told me to watch my land; I have done so. People used to kill each other. I am a soldier and speak right out; I used to kill many, but now, when white man comes as friend I shake hands with him.

"We are friendly with all the tribes, I shake hands with all, all good. Every spring they come down and talk together. Last spring they came down here and had a talk; they want their lands to join our lands.

"When at Washington I was but a boy. I was a soldier for six years and I watched our land. Our agent has made me captain of the police, and I will do my duty. I will watch the land. The agents that were here before were bad men; never said a good word to me; treated me as a dog. You told me yesterday many good words and I think my people can now live. When you go to Wolf Point the people there may tell you many things. I don't know much myself, but they are worse than me."

Iron Necklace gave a paper to Judge Wright; asked him to read it, and then he would tell the Commissioners something. The paper was then read, which gave him certain lands on the Muddy to work, and setting forth his good character.

Judge Wright said :

"Indian tribes now have no headman, no chief. The Great Father is the only chief."

"Before, nobody ever told us any good words. I am glad for what you have said, and I can see how we can now live. What you said yesterday was good, and all are satisfied. Our agent has made me lieutenant of the police, to take care of the land, and I will do it. On your way from Buford, you should have seen a land-mark between that post and the Big Muddy, and I want our reservation to extend to that mark. The white people can let their cattle graze on it, and use the wood; will not object or ask any charge, but I want our land to extend to that place.

"How are we to take care of our stock in the winter? We want mowing-machines to cut the grass and save the hay. Our agent is a good man, but some of the men he has employed are not good men. I want him to make a change. He now does not trust me well."

DEER TAIL : "My friends, what will become of my people when the ten years have passed?"

Judge W. answered and said, that the land would be theirs forever, and he hoped that during the ten years the people would accumulate some stock, and would be in a condition to make a living for themselves. I am willing to do what the Great Father says. I want to have the right to sell the beef hides. I want the agent to

fix the price at \$5 per hide. The agent now cuts up the beef, but I want him to give it to the Indians whole and let them divide among themselves.

**BLACK HAWK:** "I feel bad; my heart is weak. I told the young men if they had anything to say to speak out. I am willing to do whatever they want. I am now fifty-eight years old. I never stole anything from the white man. I never wronged the white man. A white man gave me this paper to help me along to get something for my family. One of my men went away up North and died and I want something for his family." [This paper was read showing who he was and speaking in high terms of him.] "My people were then starving and dying. Much bacon and many sacks of beans are sent here and stored in the warehouse, but I can get nothing. I want the agent to give us bacon, sugar, and coffee this winter. Our young men were working all summer, but they have never been paid. I want to know when they will be paid. When I was in Washington the white men talked sweet, but when I got back home I got nothing. The Great Father gave us a big piece of land, but now he wants to cut it down; yet we headmen are willing to take what you offered us yesterday."

**RED DOOR:** "Since we have been here there are many things that I don't like. I am glad to see you good men come to see us, and am pleased with what you said, but there are some things that I do not like. There are some half-breeds here who can read and write, but they are not employed about the agency. Half-breeds should be employed about the agency and get the pay. The white men do all the work and get all the money. There are some white men here married to Indian women. I want those men moved outside the reservation. Some of our young men can learn to work; they do work sometimes, but never get any pay."

**BIG EAGLE:** "The Great Father has sent you here; you have two pockets; you must have tobacco in one and money in the other. All the game is not gone. I lived down at Box Alder last summer and had a hard time—liked to have died. I suppose the Great Father appointed our agent and gave him the annuities. I am glad of it. I like to get annuities. I want sugar and coffee every day."

Big Foot handed paper to Judge Wright, which the judge read; it commended him to the kindness of the white man, etc.

**BIG FOOT:** "My friends, look at me, The Frenchman treated me better many years ago. I have lived here twenty-three years. Some of the Cut Heads and of other tribes are here. I am satisfied with what you told us yesterday, but I want you to help us as much as you can. I want mowing-machine to help raise the cattle. We can make a living by raising cattle. The half-breeds can show us how to use the mowing-machine; can show us how to work and help us to work. I have heard ever since I was a boy that the Great Father wanted to help us. It is an old, old story. If we had mowing-machines we could cut the grass, save the hay to feed our cattle in the winter, and sell some hay, too, and get some money."

**WHITE MAGGOT:** "My friends I am young, but I want to be like the white man. I want to work as they do; I do not understand; tell me how much money you are willing to pay us for our lands?" [The amount was explained to him by the interpreter, so that he appeared to understand.] "I want money and am willing to work for it. I have worked, but have got no money for it. The Government used to send rations here, but then we got none. If you were living away off the Great Father would not send rations and never give you any. We never got any bacon, sugar, and coffee. I want to live here; many of my dead are here, and I want to live and die here. I have never spoken out before, because I did not think I would do any good; but I will speak now. The agent has worked many of our young men—has worked them hard; has killed some, and has never paid us a dollar. I am satisfied with what you have said. I want to butcher cattle ourselves as the Indians do at Standing Rock."

**AFRAID OF THE BEAR:** "I am a poor man. You told us yesterday how we are to live hereafter. I am satisfied. I thank you for what you said. When we get what you promised us we will have plenty of beef and all will get plenty to eat."

Red Lodge shook hands with all the Commissioners, and said, "I am satisfied."

**RED THUNDER:** "I was in Washington and talked with the Great Father and shook many good men by the hand. I am now old and am the only man living that was there that time of our people; all are dead. I am satisfied with any arrangement that you make with our young men. I am glad of what you told yesterday."

**RUSHING BEAR:** "We have said what we had to say, we are now done."

Judge WRIGHT arose and said:

"My friends, I want to say a few words. When we are through, if you agree to what is in that paper, it must be sent to Washington to the Great Father and the Great Council, who will read it, and if they think we have done right by you they will approve it and the money will be provided to carry out all that we have promised. But if they think we have done you a wrong they will not approve it. So you see it will not become a law until it is sent to Washington and approved by the Great Father and the Great Council. Do you understand?"

"Do you understand the boundaries of your reservation as offered by us? Do you know how much money you are to get? And how this money is to be expended? It is to be used in helping you to build houses, in buying provisions, clothing, and stock, and providing all things that may be required for you and your children; and if you go to work, take care of what is given you, in a short time you will have a plenty, and all that you save and make will be your own. So when the time runs out according to the law you will own your lands, you will own your own homes, you will own your cattle, your ponies, and all that you have about you. It will be yours; you can do with it as you please, as the white man.

"You have told me some things about your agent. He has been here but a short time. The Great Father thinks he is a good man. We think he is a good man. An agent will have trouble; he can not do to please all. You must help him; you must do right yourselves. You must have somebody here to help you, to care for you, to protect you, or the bad white men would run over you. Do you understand this paper? Do you know what it says?

"Now, if you are ready, come up and sign. We have listened to you."

Major LARRABEE said:

"My friends, we do not want to hurry you more than is necessary, but we must go to Blackfoot and Belknap Agencies. It will take twenty days to go to Belknap, attend to our business, and return to the railroad. The Great Council is now in session, and we must send the paper to it before it adjourns. It will close its session in February, so you see we must hurry. We have no time to spare or we will be too late. It will take ten days to go to Blackfoot Agency.

"Some of you headmen talked of the eastern boundary of your reservation. We have thought much over this matter, and we think the Big Muddy is the best line. It is a natural boundary; everybody will know it.

"Your reservation is large enough. We think you should be satisfied, and if you are satisfied with it we want you to come up and sign this paper. Has any one any questions to ask? I want you to understand, I will gladly answer all questions."

An Indian spoke of a white man living at Box Alder, and wanted him sent outside the reservation.

Major LARRABEE. The agent will attend to that. After the boundaries of the reservation are settled, all who have no business here will be ordered off. Your agent will protect you. If you are ready, come up and sign.

BLACK HAWK. The Indian always does what the white man asks him to do, but before the time runs out something more is asked; the bargain is changed. I thought that we owned lands across the river.

Major LARRABEE. It never belonged to you, but was simply attached to your reservation by the Great Father to keep the whisky men away. This paper gives the right to get all the timber you need across the river.

BLACK HAWK. I do not understand how the money is to be divided.

Major Larrabee then read that article of the agreement showing how the money was to be expended; all the details were fully explained. He also told them that the Commission had given the Indians at Berthold but one-half of this amount, and that they counted beans all night to get an idea of the amount, and the beans ran out; that the Indians said it was a plenty. And he said that they could not spend it, and that each year the Government would put the surplus away in the United States Treasury and keep it for them after the ten years had passed, and will do the same for you.

Yellow Eagle asked permission to address the Indians, which was granted; when he ended the signing commenced.

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#### REPORT OF NORTHWEST INDIAN COMMISSION.

*Washington, D. C., June 29, 1887.*

Hon. J. D. C. ATKINS,

*Commissioner of Indian Affairs, Washington, D. C.:*

SIR: We hereby beg leave to submit a report of our proceedings with the Upper and Middle bands of Spokanes, Coeur d'Alenes, Lower bands of Pend d'Oreilles or Calispels, Confederated bands of Flatheads, Pend d'Oreilles, and Kootenais, Chipewas of Bois Forte, and Grand Portage Indians, residing in the Territories of Washington, Idaho, and Montana, and the State of Minnesota. Whilst on the way returning from the Blackfoot Agency, in the Territory of Montana, whither the Commissioners—Wright, Daniels, and Larrabee—had been, in order to make negotiations with the Piegans, Bloods, and Blackfoot tribes, a full report of which has heretofore been submitted, we received instructions by telegraph, forwarded by mail, announce

ing that Major Larrabee had been recalled, and that Henry W. Andrews, of the State of New York, had been appointed to succeed him as Commissioner. On our arrival at Helena, in the Territory of Montana, after a short and necessary delay, in order to give time to Messrs. Larrabee and Andrews to arrange and settle between themselves their accounts as disbursing agents of the Commission, we proceeded on our journey. We arrived at Helena about 9 o'clock at night, having traveled in open sleighs on that day a distance of about 60 miles.

On account of heavy snows on the mountains the trains were delayed, and we did not leave Helena until the morning of the 23d, at 3 o'clock.

Arriving at Spokane Falls, Washington Territory, by rail, on the night of February 23, we at once set about ascertaining the location and disposition of the Indians in that locality.

The country was covered with a deep snow, which was beginning to melt on the side of the mountains, rendering travel almost impossible. The Indians were scattered around Spokane Falls over a considerable territory, and many of them had no means of travel except on foot and over mountains through deep snows. Soon after our arrival we secured an interview with Spokane Garry and Louis Welsho, two of the leading chiefs, and endeavored to arrange for a place and time of meeting. The former of these chiefs and most of his band are Protestants, the latter Catholics. This and some other matters of difference produced a want of harmony between these men, and some delay was occasioned, one desiring that the council should be held in the town of Spokane, and the other insisting that it should be held at the Mission, about 6 miles distant. This made it necessary that the Commissioners themselves should settle the question. On full inquiry from intelligent sources the Commissioners learned that a large number could be accommodated by meeting at Spokane Falls. Accordingly a suitable place in the town was selected and messengers dispatched to the various neighborhoods in which the Indians resided, notifying them of the time and place of meeting the Commissioners.

These Indians are very poor and ignorant, and it required much patience and delay in order to get a majority of them together. Having had no previous negotiations of any kind with the Government or any of its authorized commissioners, they were totally unused to such proceedings. Rumors of our coming had preceded us, and it was evident that either interested or idle-minded white men had impressed their minds that our advent boded no good to the Indian. Newspaper publications had informed the citizens that the removal of these Indians was a part of the policy of the Government, and this was no doubt communicated to the Indians.

The great body of the citizens of Spokane Falls and vicinity no doubt greatly desired their removal, but there were some who conceived that the removal was against the interests of a few who made something by traffic in a small way, and these, it was plain, were secretly opposing the plans of the Government. In spite of all these difficulties, by constant effort on the part of the Commissioners and some humane friends of the Indians, a meeting was had, which was attended by nearly the entire male population, chiefs, head-men, and others. We learned that the total number of male adults does not exceed 100, and the total of men, women, and children does not exceed 350 or 400. As will be seen by the agreement there were 87 male adults who signed it, and that comprised every one who was present in the council.

These Indians, as has been said before, are very poor. The lands around Spokane Falls, on which most of them reside, are almost barren. Gravel and sand from the surface to great depth predominate, and no white man would risk making a living by farming on it. Some of them have an idea of getting homesteads on the unoccupied lands, but being ignorant of the laws governing homesteads and the land grants made to the railroad company, they not unfrequently settle on railroad land or land on which claims of white men already exist. This produces much confusion and controversy and a bad feeling between the whites and the Indians. They are much addicted to intoxication and gambling, owing to their contact with white people, the natural result being idleness, poverty, and misery. A large number of them lounge all the time in and around the town, picking up a scanty living by begging and doing menial service for the whites. The women, as a result of all this, are degraded, and have little or no sense of virtuous habits and practices. This Commission, in its extended visits to numerous bands of Indians, has seen none so utterly degraded and helpless and none which appeals more strongly to the pity and conscience of the humane and the helping hand of the Government than do these unfortunate and unhappy people. Bereft of every foot of land which they and their ancestors once possessed, without a dollar of compensation, without their consent, and in spite of their earnest yet impotent protests; cities, towns, and farms now occupying the places where they once proudly walked as masters; in the midst of and under the absolute dominion of a superior and strange race, who look on them with indifference if not with contempt; with all the vices and none of the capacities of the superior race, conscious as they are that other Indians have received compensation for their lost heritage, whilst they have received nothing, the only messengers from the Government save this Commis-



sion having been military commanders and armed soldiers; with none but sad recollections of the past lingering in their minds, and no hope for the future, save the glimmering light of a far-off heaven infused into their benighted souls by the laudable efforts of Christian teachers, how could they be expected to listen with confidence to your Commissioners, and give ready consent to the propositions of the Government?

Deeply impressed with the unhappy condition of these Indians and earnestly desiring to do everything for their relief not incompatible with our instructions and in accord with the humane and generous policy of the Government, we determined at once to spare no effort or pains to induce them to remove to some more suitable place, where they could be protected and started in the path of progress and civilization. It was manifest that their continuance in their present locality would eventuate in their utter destruction and would prove a continual annoyance to the energetic and patriotic people rapidly flocking to the country.

The instructions which we received from the honorable Commissioner of Indian Affairs, of date July 27, 1886, who fully comprehended the condition of these Indians and the policy to be pursued toward them, were plain and unambiguous. We were told "that we were to visit the Upper and Middle bands of Spokane Indians, and negotiate with them for their removal to the Colville, Jocko, or Cœur d'Alene Reservations, with the consent of the Indians of said reservations. They are scattered all over the country in the locations named, very many of them being in the neighborhood of Spokane Falls. Every proper inducement should be made to secure their settlement on one or the other of the reservations named. They claim to have been dispossessed of their land without compensation from any source."

In dealing with these Indians as with others, we beg leave to say that we were largely influenced by the wise and humane policy announced in the first report of the Secretary of the Interior, Hon. L. Q. C. Lamar. He said:

"It is not to protect the peace of the country or the security of its frontiers from the danger of Indian war, or on account of their hindrance to our material progress, that these efforts and expenditures are made in their behalf. It is because this Government is bound by duty, humanity, religion, good faith, and national honor to protect, at whatever of expense and sacrifice, these original possessors of the soil from the destruction with which they are threatened by the very agencies that make our prosperity and greatness. The sense of this obligation was profoundly felt by the founders of our Republic. They not only recognized it as the rule of their own conduct, but they wrote it down in their statutes and ordinances for the guidance of their posterity. The ordinance of 1787, one hundred years ago, article 3, contains the following language: 'Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall ever be encouraged. The utmost good faith shall always be observed among the Indians. Their lands and property shall never be taken from them without their consent, and in their property rights and liberty they shall never be invaded or disturbed unless in just and lawful wars, authorized by Congress; but laws founded in justice and humanity shall from time to time be made for preventing wrongs being done to them and for preserving peace and friendship with them.' The principles embodied in these noble utterances," continues Secretary Lamar, "constitute the fundamental principles of a genuine Indian policy."

On Monday, March 7, the council opened. This day had been selected by the Indians themselves as the earliest time possible in which to collect their people. Chief Louis did not promptly arrive, and this caused another short delay. When he did arrive he was unwilling to proceed without the presence of the priest, Father Cataldo, in whom the Indians reposed great confidence. The father was sent for, and on his arrival negotiations began. We file with this report and with the agreement concluded with these Indians full notes of the proceedings of the council, from which will appear the difficulties we had to encounter in getting their confidence and finally obtaining their willing consent to our propositions. It was evident from the beginning that self-interested advisers had been at work in endeavoring to dissuade them from accepting our proposals. Their natural love of what was once their country, and their reluctance to leave it, was almost an insuperable impediment. They knew they had a just claim against the Government for their lost lands, and they feared that any cession of the same would be giving up their rights. They had doubtless been told that by some legal proceedings they might either recover their territory or get millions of money from the Government as pay for it. They knew that at a former period a commission, in which Governor Stevens was prominent, had made treaties with various tribes in their vicinity, had obtained cession of their lands, for which compensation was provided, and that it was the intention of that commission to negotiate with them for the cession of their lands. They were painfully aware of the fact that no subsequent commission visited them, and that now their country was entirely occupied by white people, and that they had received nothing for it. They claimed that there was within the boundaries of their reservation two millions or more acres of land, a description of which they gave. We fully explained to them



the reason why the Stevens commission failed to meet them, and why no subsequent settlement had been made, assuring them we were fully empowered to do as well by them as the Stevens commission would have done, and our willingness and readiness to do it.

Their reluctance to leave their old haunts was almost an unanimous feeling. They held councils among themselves, and they brought all their forces together in demanding that a separate reservation on the little Spokane River should be laid off for them, and that they be paid for the lands they had lost. So urgent were they in this demand, and so unanimous and stubborn in its assertion, that at one time we well nigh lost all hope of a successful issue of the negotiations. On diligent inquiry, and from most reliable sources, we learned that the land which they wanted for a reservation was totally unfit for the purpose. Its proximity to the whites, the character of the soil, and in every other particular made it the supremest folly to entertain the proposition. Finally, they urged the point that the authorities at Washington would grant their request if made known to them, and that the Commissioners were misrepresenting the Government in this particular. At a critical point in the negotiations we agreed to consult the Commissioner of Indian Affairs and await his answer before proceeding further. We prepared a telegram, in which we stated fully the situation of affairs, the demand for a new reservation, describing it, its location, character of soil, etc., and expressing our convictions that the removal of these Indians was demanded by every consideration.

To this we received the prompt reply of the honorable Secretary of the Interior, a copy of which is here given:

WASHINGTON, D. C., March 11, 1887.

TO WRIGHT,

*Chairman Indian Commission, Spokane Falls, Wash.:*

Your telegram of 10th to Commissioner of Indian Affairs received. The President directs me to inform you that wish of the Indians for creation of new reservation for their occupancy can not be complied with under the law. If land suitable and sufficient on one of the three reservations, to which negotiations for their removal are restricted by law, can be selected by them where they may be to themselves, with consent of Indians now occupying the reservation, it may be designated as their reservation in the agreement which you negotiate.

L. Q. C. LAMAR,  
*Secretary.*

We took the precaution of having Rev. Father Cataldo, the favorite priest of the Indians, present when we sent the dispatch, and on receiving the answer from the honorable Secretary of the Interior we immediately submitted it to his inspection. Subsequent proceedings showed that this step was well taken, for the Indians expressed doubts as to our good faith and the genuine character of the dispatches; but these doubts gave way before the statements of the missionary. Notwithstanding all this, some of them continued to insist on a new reservation, but most of them raised new and different objections, all tending to show that their opposition to removal at all was the basis of all their actions. We had information on which we relied, that the opposition to removal was largely confined to chiefs and other leaders, and that the rank and file, or a majority of them, really desired to accept our propositions, but they were afraid to assert themselves in opposition to the chiefs. Finally, a few subordinates began to speak out, prominent among them, Elijah, who was one of Chief Gerry's band. He said, "My chief is foolish; when he gets out of the way he will take a bottle of whisky and drink. We saw it was wrong and took to one side from him. I have my idea I will get somewhere." At another time he said, "My father was a chief. He was not ashamed. He saw the white people. He always answered the questions which was spoken to him. A great many of my friends have the same idea with me. You came to do us good. You have given us plenty. You have made the sun to shine. I am going away from here. I am going to the Indian lands." We make special reference to the conduct of this man, because we believe that his words and his example did much in bringing the minds of the Indians to a proper conclusion. One by one expressions like those of Elijah were made by the subordinates, and finally the chiefs began to see the direction in which their bands were heading, and they, too, came forward and accepted the proposition. The agreement covers all the points contained in our instructions. The Indians cede to the United States all right, title, and claim which they now have or ever had to any and all lands lying outside of Indian reservations in Washington and Idaho Territories. This cession covers a large territory of land to which these Indians had as good title as that by which any other Indians hold their lands. They had never ceded any portion of it to the United States, nor had they ever received any compensation for it from any source. It is true that much of it is poor and not suitable for cultivation, yet much of it is rich in soil, in timber, and in minerals.

The great Spokane Falls, which to a great extent has been utilized, the city of Spokane Falls, many other towns and villages, and thousands of farms are within its boundaries. We conceived it to be a matter of great moment that the cloud on the title to all this valuable property, existing by reason of the non-extinction of the Indian title in accordance with law and precedents, should be removed. The importance of this will be seen at a glance. The Indians also agreed to remove to and settle upon the Cœur d'Alene Reservation in the territory of Idaho.

Article 2 provides that the Indians will be permitted to select their 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 Cœur d'Alene Reservation; and it further provides that said Indians will take lands under and according to the allotment bill, which became a law during the Forty-ninth Congress; the allotments so to be made as not to interfere with the Indians now on the Cœur d'Alene Reserve. It is agreed that these lands shall be the permanent homes of the Indians forever.

Some of the Indians having expressed a desire to remove to the Jocko Reservation, on account of having relatives there, an article was inserted giving any Indian thus desiring the privilege of going there without forfeiting any of the benefits of the agreement, on giving reasonable notice of his desire after the ratification of this agreement. During the negotiations it was made known to the Commissioners, by the Indians, and white men who appeared to be friendly to them, that many of them were in the occupancy of small tracts of land on which they had made improvements, more or less valuable, and on which they placed great store. They feared that their removal would be an abandonment of their claims, and it was a serious obstacle in the way. On diligent inquiry we found that some of the locations were on railroad lands, some on lands claimed by white men as pre-emptors, some claimed by white men as purchased from Indians, and some on unoccupied Government lands. In view of existing laws as to Indian homesteads, and in view of principles of humanity and justice, we felt moved to make some satisfactory arrangement with regard to these lands, and hence it will be seen by reference to the agreement, article 4, it was provided, in case any Indians had settled on any of the unoccupied lands of the United States outside of any Indian reservation, and had made improvements thereon, etc., and residing thereon at the time of signing the agreement, he or they shall not be deprived of any right acquired thereby, etc.

In a letter we had the honor to address to the Commissioner of Indian Affairs we called attention to these claims, and took the liberty of suggesting that some suitable person be authorized to investigate them, to the end that such action might be taken as would secure a just and equitable settlement of the same, and we now renew that suggestion.

As before stated, these Indians number between 350 and 400. They have literally nothing, with the exception of a few inferior horses. In estimating the amount which they ought to receive as a consideration for the loss of their lands, we were governed by the stipulations with neighboring tribes when Governor Stevens was acting as commissioner, and endeavored to meet and negotiate with the Spokanes. This was about the year 1855. After mature consideration we concluded that the sum of \$95,000, properly expended, would be a sufficient amount to remove them and provide for their future support, and accordingly we agreed to give them that amount, to be expended for the first year \$30,000, for the second year \$20,000, and \$5,000 for each succeeding year for eight years, the money to be expended under the direction of the Secretary of the Interior, on their removal, in the erection of houses, assistance in breaking lands, in furnishing cattle, seeds, agricultural implements, saw and grist mills, thrashing machines, mowers, clothing, and provisions, and in any manner tending to their civilization and self support. It was considered that as the land on the Cœur d'Alene Reserve is rich and productive, the climate mild and healthful, this amount would be enough to settle them and soon make them self supporting, as the Indians on that reservation have become so without any aid.

Article 6 provides that the United States will furnish a blacksmith and a carpenter at its own expense to do necessary work and teach the Indians these trades. These Indians, though not unused to labor on account of their location and situation, have fallen into indolent habits, and will need some extraordinary inducements and good management to bring them to that state of activity necessary to successful farming, and hence as an inducement, which we are sure will prove highly successful, it is provided in article 8 that when the Indians have settled on their farms and shall have broken as much as 5 acres to each farm, the sum of \$1,000 in money shall be distributed among them pro rata; and a further proviso gives the Secretary of the Interior the right to make this distribution of money pro rata whenever as many as ten families have broken that much land. It will be borne in mind that, as before stated, these Indians had never enjoyed treaty relations with the Government, and hence they knew but little about the forms, methods of procedure, or even the objects of a council with the authorized agents of the Government. It was known to them

that in treaties made with neighboring tribes, provisions of a special character for the payment of money to chiefs had been provided for, and therefore they expected that something of the kind would be arranged for them. They had six chiefs, four of whom are very old and entirely unable to make a support by their own labor. One of these old men thinks he was born prior to the time when Lewis and Clarke passed through their country. In view of all this, in article 9 we agreed that each of these six chiefs should be paid, in addition to the \$95,000, \$100 per annum for the period of ten years. The foregoing comprise all the material stipulations in the agreement. It will be seen that after a long, patient, and trying struggle, every chief, headman, and adult Indian, by fair and impartial persuasion, was induced to sign the agreement. All that the Government desired or can desire has been accomplished. The sum to be expended is small compared with the benefits derived, and yet it is confidently believed that it will be sufficient to rescue this unfortunate and unhappy band from want, misery, and final destruction. If this shall be the result the country will be fully compensated for all the trouble and all the expenditure attending the effort. We deem it our duty, in closing this report to give some estimate of the proximate cost of some of the necessary articles to be furnished. As to the removal itself it will cost but little, as the distance from their present residence to Cœur d'Alene is short and communication easy. One good day's travel will accomplish it. Perhaps the most expensive outlay of money for any one article will be that of a mill. From a reliable mechanic now superintending the mill at the Flathead Agency, in Montana, we learn that the cost of a mill will be:

One 25-horse-power engine .....	\$2,500
Saw-mill, fixtures complete .....	400
Set French burrs, with fixtures complete .....	300
Belt for both mills .....	150
One bolt, 8 by 9, with 3 feet of No. 6, for shorts .....	50
One smutter .....	150
Zig-zag separator .....	75
Construction of necessary buildings and material .....	3,000
<b>Total, .....</b>	<b>6,625</b>

Work horses will cost about \$100 each, and milch cows about \$35 each. Suitable wagons can be placed on the reservation for about \$100 each.

The amount proposed to be expended during the first year will be sufficient for purposes of removal, building a sufficient number of houses, which can be built for \$150 each, putting up the mill, furnishing work stock, implements, and rations, and perhaps some amount will remain unexpended, which, together with the \$20,000 to be expended in the second year, will furnish all that is needed to place the Indians in a line of self support. They will be with the Cœur d'Alene Indians, whose skill in farming and good example will serve to aid and stimulate them to the highest efforts.

Before leaving the Spokanes we learned that about forty families, about one-half of the tribe, were anxious to remove at once, and we were confirmed afterwards by a statement made by Chief Seltice, who visited the Spokanes after we were there. We communicated this to the honorable Commissioner of Indian Affairs, and expressed the hope that some means might be found to gratify the wishes of the Indians, at the same time expressing our doubts as to whether any such means were available until after the action of Congress.

Our experience has convinced us that delay in the execution of agreements and treaties have a most baneful influence on the mind of Indians. Naturally suspicious and despondent, accustomed to wrong, fraud, and bad faith on the part of the whites with whom he has been associated, delay creates doubt, which gradually ripens into unbelief, and finally into stubborn indifference and resistance.

We feel it eminently due that we express our thanks to Agent Benj. P. Moore, Ex-Agent Sidney D. Waters, Rev. J. M. Cataldo, and Rev. Al. Diomedes for valuable services and courtesies.

#### CŒUR D'ALENE.

As soon as possible after concluding the agreement with the Upper and Middle bands of Spokanes, and settling the business incident to the council, we proceeded at once to the Cœur d'Alene Reservation in the Territory of Idaho.]

We went from Spokane Falls to Belmont, the terminus of the Spokane and Palouse Railroad, at which point we were met by parties with wagons who conveyed us to the town of Farmington, in Washington Territory.

On the next morning we proceeded to the Cœur d'Alene Reservation, 12 miles distant. The day was bright, and we had a fine opportunity of seeing the country, which is the finest in the West. We were informed whilst on our way that the chief, with an escort, would meet us and proceed with us to the De Smet Mission, where the council was to be

convened. The firing of a salute announced that the chief was near. We soon discovered the chief with about forty mounted men, armed with Winchester rifles, which they fired as the Commissioners approached. The chief dismounted, advanced in front, and welcomed the Commission to the reservation. The party then moved on, the soldiers marching on either side of the road. At the village the entire male population and many women and children had assembled. The chief, in a neat address, received the Commissioners, to which the chairman made reply, which was greeted with loud applause. The whole body of Indians then filed in front of the Commission, each one shaking hands with them and saying some kind words.

The reservation is one of the best we have visited. The Indians have good productive farms, good houses, barns, gardens, horses, hogs, cattle, domestic fowls, wagons, agricultural implements of the latest pattern, and indeed everything usually found on flourishing farms. The Indians are industrious, thrifty, provident, and good traders. They wear their hair short, and dress in citizen's dress from head to foot. They are polite, good natured, and ambitious to excel, and to do in all things as white men do, except to adopt their vices.

There may be a few exceptions, but so far as not to excite comment. Each one has a comfortable house on his farm, and nearly all have equally comfortable houses at the Mission, which together make quite a village. They remain on their farms during the week days, and on the Sabbath they repair to their dwellings at the village to attend religious services and see their children, who are at the Mission schools. Their land outside of the reservation, and much of it the best in that country, has been appropriated by the whites, and the Indians have never received a dollar.

They have been the friends of the white people in times of great trouble, and many owe their lives and property to the protection afforded them by these Indians against hostile tribes. As we were not to meet them in council, as they requested, until the next morning after our arrival, we were invited to visit their schools, which we did. Both school-houses are large, well constructed, and stylish in appearance. Inside they are neat, clean, and in every way suitable for schools. On entering the school room the boys arose and stood until we were seated. Paul Polatkin, a full-blood Indian boy of twelve years, stepped to the front and in a clear and distinct voice said :

"Honored Sirs: It is with feelings of great pleasure that I, in the name of my fellow-classmates, extend to you a cordial welcome to our school. We first thought that we would not have the pleasure of seeing you here, as it was rumored that you would call the chiefs to Spokane Falls, and there transact whatever business you had with them. We are glad you decided otherwise. It will give you a chance to see how our people live and support themselves.

"You will see at a glance that they 'earn their bread by the sweat of their brow,' as the land around here testifies. You will also see that here at school we are by no means idle, but try every day to add another grain of knowledge to our store. Hoping our exercises will please you, we welcome you to our school."

The exercises were of the most interesting and satisfactory character. The proficiency shown by these Indian children was as great as that of any school anywhere ever visited by the Commission.

At the close of the exercises Judge Wright thanked the boys for the cordial welcome they had given the Commissioners. He said he was delighted with their country. It was not only a beautiful country, but what was better, he saw that it was appreciated. He saw houses, farms, and other evidences of prosperity, which surprised him. His pleasure was greatly increased at seeing that Indian boys were the equals of the white boys in capacity to receive an education. He assured them that they had nothing to fear or to be ashamed of, and that if they continued in the path in which they were now walking they would reach a point where they would stand on equal ground with their white brethren, deserve and receive all the rights of American citizenship, and have opened to them all the avenues of fortune, fame, and happiness accorded the most favored people. In conclusion, he assured them that the Commissioners would do all in their power to protect the rights, advance the interests, and promote the prosperity of the *Cœur d'Alenes*.

The girls' school was then visited, and what has been said of the boys' school is equally applicable to this. On entering the school-room we were greeted with a song of welcome by the children and the music of the organ.

The voice of the Indian woman in singing is peculiarly beautiful and touching. There is a tone of gladness mingled with melancholy which is indescribable and can only be felt. This may be accounted for on the theory that traditional accounts of the sufferings of the race and the centuries of wrongs endured have made so deep an impression that even the dawn of a better and brighter day can not entirely obliterate. Every sensitive heart must have been touched to the core when they all sung together, "Will we

know each other there." When the singing ceased Mary Josette, aged twelve, a full-blood Cœur d'Alene, delivered this address:

"Respected Sirs: Allow me in the name of my dear little companions to offer you our glad greeting and to bid you a fond welcome to our happy convent home to-day. True, we are but simple little children of the forest, yet our young, untutored hearts have learned to love and revere the kind friends of our parents and tribe, and we trust that you too have come animated by that same worthy zeal which has distinguished so many of your predecessors—the future welfare of the Indians.

"Deeming that such is your motive, please accept our thanks for the deep interest you have manifested in our regard, and may God bless you and reward you an hundredfold for your noble and generous deeds and grant you a pleasant and prosperous journey to your far-distant homes."

One by one the classes were called and exercises given in spelling, reading, writing, geography, history, and arithmetic. Notwithstanding the native modesty and timidity of Indian girls in the presence of white strangers, they stood the test beyond any anticipation. They were not only ready in answers, but it was apparent to all that they thoroughly understood what they were doing and saying. Some of them solved with apparent ease problems in arithmetic which would give trouble to many graduates of Eastern female schools.

At the conclusion of the address Judge Wright said that the Commissioners had visited the boys' school and were delighted with the progress there shown, but he believed that the girls, if possible, excelled the boys. He did not know whether to attribute this expression of opinion to the fact of his gallantry. He believed, however, that it was conceded that the girls advanced more rapidly at school than boys; certain he was that he had never seen a school in his own section of the country which for good order and proficiency in study excelled this one. Any American having a daughter at school showing such proficiency in study as you have shown might well feel proud of her. He said, I see that you are not all Indians; some of you are half, and a few the children of white parents. It is indeed a pleasing sight to witness the children of the white and red races mingling together in the same school—all marching in the same path, with the same hopes, the same aspirations, the same flag of red, white, and blue, the same country, and all striving to reach the same blue heaven above. You should be thankful to the great Creator, the Father of us all, that he has sent to you in this wilderness the holy Fathers, Mothers, and Sisters to lead you in the paths of virtue and happiness.

Some of you missed a word or two in spelling. Do not allow that to discourage you, for there were some words given you to spell that would have puzzled either one of the Commissioners. And, besides, I think you knew how to spell them, and failed because of the natural timidity and modesty which is the glory of your sex. I had rather see a girl misspell an hundred words through modest embarrassment than see her spell a whole dictionary of words correctly, she lacking in that quality which so highly adorns woman and which renders her the object of our love and admiration.

In one of the selections read to us it is said "there are nights without a star and no days without a cloud." There have been times in the past when the Indian nights were without stars, and when the whole heavens above were dark with black and threatening clouds, but I feel glad to be able to say to you that it will be so no more. On this reservation the Indian problem will be solved at last. Here it is demonstrated that the Indians can work, and are willing to work and make a living for themselves, their wives, and their children, and that Indian children can stand side by side with the children of the Anglo-Saxons and compete with them in the race for knowledge and learning. The stars are beginning to appear in your heaven and the clouds are rolling by; even now the silver lining appears, and the glorious light of reason, science, and religion will ere long include your race in its broad scope and shed its benign rays on your humble homes.

At the appointed hour the Indians met us on the following morning; nearly the whole mail adult population were present. On the appearance of the Commissioners every Indian arose and stood uncovered until the Commissioners were seated.

Father Carnano was requested to open the deliberations with prayer.

The father stepped forward and every Indian dropped on his knees. A short and fervent prayer was offered, to which the Indians responded.

Judge Wright then addressed the Indians, fully informing them of the object of the visit. He gave them a vivid picture of the unhappy condition of their brethren the Spokanes, explaining to them the nature and terms of the agreement which the Spokane Indians had entered into to remove to the Cœur d'Alene Reservation. He also explained to them that their reservation was greatly desired by others, and how important it was that it should be occupied by Indians, and asked them to give their consent that the Spokanes and other scattered tribes should come on their reservation. He also spoke of the loss of their lands and its occupation by the white men; asked them



to speak out freely on all these and any other questions of interest which might suggest itself to their minds.

Dr. Daniels addressed them. He said he had been engaged in transacting business with the Indians for many years. He assured them of the good wishes of the Government, and stated that the Commissioners would endeavor in an earnest way to advance their interests and make them prosperous and contented.

Chief Seltice arose and stated that what had been said made his heart glad; that he had waited anxiously for the coming of the Commissioners; that his people would listen attentively to any propositions which the Commissioners might be pleased to make and give them careful consideration; that his people would meet at night and talk together, and meet us again the next morning.

Judge Wright informed them that an agreement had been prepared, which would be read article by article, and fully interpreted and explained to them.

Before this was done Commissioner Andrews addressed the Indians in plain and earnest language, commending them for their industrious habits and friendly feeling toward the whites. He said he was surprised as well as delighted at the progress they were making, and predicted a bright and glorious future for them. At the conclusion of Commissioner Andrew's speech the Indians manifested their approval by their peculiar shout and clapping of hands. Chief Seltice in a few well-chosen words thanked, in the name of his people, the Commissioner for his words of encouragement and advice.

The agreement was then read to them by Commissioner Andrews, and each section carefully interpreted, to which the Indians gave marked evidence of approval.

Chief Seltice and his people manifested great concern about the future of their reservation. The clamor of the whites for the opening of the reservation had reached their ears and made their hearts heavy. The fact that all their land since this reservation had been taken from them without even the pretense of the asking, and the rapid increase of white settlers around, them were calculated to arouse their fears. They had no treaty relations with the Government and had no assurances of its fostering care. The visit of the Commission, and more especially when it was known that its visit was of the most friendly character, filled their hearts with gratitude and hope, which were manifested in their faces, their tone, and their expressions.

When assurances were given them that they would be protected by the Government in their homes and reservation their gratitude knew no bounds, and it is the sincere belief of the Commissioners that Chief Seltice and every able-bodied man of his tribe could be relied on in any emergency in the defense of the flag and the country with as much certainty as any community in the Union. This is strong language, but it is true. Whilst we cannot speak so confidently of the other tribes and bands visited by the Commissioners, we express the confident opinion that our visit and negotiations with other tribes have greatly strengthened their respect for and confidence in the Government.

On the next day the agreement was again read over and explained, when the chief who had been empowered to speak for the tribe announced that he and his people were ready to sign the agreement. Every man in the council followed, and over two-thirds of the male adults signed the agreement, and it was apparent that all would have done so had they been present.

The agreement was concluded at De Smet Mission, March 26, 1887. By its terms, for a consideration, the Indians cede, grant, relinquish, and quitclaim to the United States all right, title, and claim which they now have or ever had to all lands except that included within the boundaries of the present Cœur d'Alene Reservation.

The lands which they claimed, and held by occupancy, contained about 4,000,000 of acres. They had the same title to it which other Indians had, that is, the fee in the United States, and the occupancy, with all its incidental rights, in the Indian. The right of the Indians to their occupancy is as sacred as that of the United States to the fee.

They had been despoiled of this right without compensation from any source. Our instructions clearly contemplate a settlement of the claim based on the loss of these lands, and we were referred to Senate Ex. Doc. No. 122, Forty-ninth Congress, first session, which we examined with great care and attention.

On page 9 of this document will be found the petition of the Cœur d'Alene Indians, addressed to the President of the United States, setting forth their claim and the boundaries of the land in question. This country, as the petition alleges, "is one of the most valuable in Washington Territory, dotted by numerous and valuable wheat farms, valuable forests of timber, saw-mills, gold, silver, and lead mines, the military post at Cœur d'Alene, and numerous thriving towns and villages. The Northern Pacific Railroad runs directly through it, and much of the land owned by that corporation was the land of these Indians.

The history of the failure of Governor Isaac J. Stevens in 1855 to meet and negotiate with these Indians is well known to the country.



At De Smit Mission we were furnished with the original agreement made and concluded on the 23th day of July, 1873, at Latah or Hangman Creek, in the Territory of Idaho, by and between John P. C. Shanks, John B. Montherth, and T. W. Bennett, special commissioners on the part of the Government of the United States, and the chiefs and headmen of the tribe of Coeur d'Alene Indians.

We had a copy of said agreement prepared and herewith submit the same as part of this report.

Reference is made to this paper and also to the fact that these Indians were recognized by the Government in 1855, as being entitled to consideration when Governor Stevens was constituted a commissioner to deal with certain northwestern tribes in order to show that their claim to compensation had been heretofore entertained. By reference to the copy of the agreement, it will be observed provision was made for a reservation for the Coeur d'Alenes out of a portion of these lands, and the tribe relinquished to the Government *all lands heretofore claimed by them lying and being outside of said described reservation*. The boundaries are then given in detail, and it will be found that they substantially agree with the boundaries given in the petition of the Indians.

As a consideration for the above cession it was agreed that they should be paid for improvements made on the lands lying in Washington Territory in case by survey of the line they were found to be in that Territory. In addition, the Government agreed to furnish the Indians with 10 wagons, (2-horse), 10 sets of harness, 5 sets plow harness, 50 plows, 10 pair American mares, 10 whip-saws, 10 cross-cut saws, 2 mowers, 2 mowers and reapers combined, 1 set blacksmith's tools, 2 one-horse rakes, 20 harrows, 10 grain cradles, to construct one saw and grist mill, to build a school-house with apartments for males and females, one boarding and lodging house, one smith's shop, and in addition to all this the United States agreed to fund in United States 4 per cent. bonds the sum of \$170,000, interest to be paid annually for the benefit of the Indians, with right on the part of the United States of paying the principal at any time after 20 days.

This agreement was formally signed by three commissioners and witnessed by R. B. Whitman and T. M. Cataldo, S. J., and by all the chiefs and headmen of the Coeur d'Alene tribe.

At the time we had no means of ascertaining whether this agreement was submitted to Congress for its ratification, as was provided for therein. It was of service, however, in aiding us to what amount of compensation should be given as consideration for the lost lands. The amount necessary to fulfill the stipulations of this unratified agreement is larger than that which your Commission agreed to give in this one.

The third article of our agreement gives the consent of the Coeur d'Alenes to the removal to their reservation of the Spokane Indians, in accordance with the terms provided in the agreement with the Spokanes and the fourth article, that the Calespels and any other non-reservation Indians may also be removed to that reservation.

The anxiety of the Indians about their reservation and their fears that it might in some way be taken away from them, their unexampled good conduct, their friendship for the neighboring whites, displayed on a late memorable occasion, their rapid advancement in self-support and civilization unaided by the Government, their willingness to allow their reservation to be filled up with Indians, the confidence they repose in the Government to settle their claim on its own terms, all conspired to cause us to put in the fifth clause, which provides that their reservation shall be held forever as Indian land as homes for the Coeur d'Alenes and such other Indians as may be removed thereto, and that no part of the reservation shall ever be sold or occupied, open to white settlement, or otherwise disposed of without the consent of the Indians.

It may be said that this was unnecessary, inasmuch as no such thing would happen; but the loss of their former possessions and other causes had so excited their fears that it was concluded, in order to allay suspicion, and in as strong a manner as possible, bind the Government to that good faith which the Indian prizes so highly and which he thinks has been violated so frequently.

Article 6 provides that the sum of \$150,000 shall be expended under the direction of the Secretary of the Interior, as follows:

For the first year, \$30,000; and for each succeeding year for fifteen years, \$8,000.

These Indians had everything which they needed or wanted, or if not it was within their power to procure it, except a saw and grist mill. It was agreed that the construction of this should be the first item of the expenditure, the cost of this to come out of the \$30,000, together with the pay of the engineer and miller. For the probable cost of the mill we beg leave to refer to our report as to the Spokane Indians. The balance of the money provided for is to be expended in such useful and necessary articles as shall best promote the progress, civilization, comfort, improvement, and education of the Coeur d'Alenes.

Article 7 deserves some comment and explanation. When it was ascertained that these Indians really needed and desired nothing in the way of clothing, food, agricultural imple-

ments, or school facilities it became a question with the Commission as to the method proper to be pursued in the payment of the amount in satisfaction of the claim. From information derived from the best and most reliable sources we learned that the police regulations were of the highest order, which results in excluding ardent spirits from the reservation; and that long experience in self-reliance and traffic with the neighboring whites had made them cautious, shrewd, and provident in the use of money. We learned that their trade in one town adjacent to the reservation amounted to about \$25,000 yearly. We therefore conclude that justice requires us to recognize these qualities and facts and adapt our course to the advanced condition of the Indians. Hence it is provided in this article 7 that if it shall appear to the satisfaction of the Secretary of the Interior that in case the Indians need none of the money expended as provided in article 6, they being already provided with such things, and further, that they will judiciously use the money, the same may be paid to them in cash pro rata. It will cost the Government no more to pay in cash than in supplies, and, besides, the trouble will be much diminished.

All money not expended in any one year, according to the provisions of the agreement, is to be kept for the use of the tribe, and that the wishes and needs of the Indians are to be consulted when purchases are made for them.

In the employment of engineers, millers, mechanics, and laborers of every kind preference is to be given to Indians qualified to perform the work, and all persons employed are required to teach the Indians these trades and vocations. We were assured that in a short time Indians on the reservation would be fully qualified to do all these things, and we considered this an important provision, tending to their rapid self-support.

It was further agreed that the United States would furnish a competent physician and medicines, a blacksmith, and a carpenter.

Article 12 makes provision as to marriages between Indian women and white men similar to that made by the commission with the Chippewas of Minnesota.

This provision and the one allowing certain white men, four in number, who have married Indian women and who are now residing on the reservation, was embodied in the agreement at the special instance and request of the tribe.

As to article 13, it is proper to state that this was also embodied at the earnest request of the entire tribe.

The fathers who went among these Indians at an early day found them a fierce, wild, and ignorant people in their aboriginal state, and have, by patience, toil, and care brought them to their present advanced state of Christianity and civilization. A better ordered and better behaved Indian community can nowhere be found. They are active, industrious, thrifty, and self-supporting. Their respect for the law, their loyalty to the country, and devotion to religious principles and practices are greatly to be commended. All this they attribute to the work of the fathers, who have expended in building of churches, school-houses, and other buildings, opening and fencing farms, not less than \$20,000. On these farms the Indians have learned the art and science of agriculture. Both schools, male and female, are filled with Indian children walking in the same path, not only receiving good educations but learning all the practical duties of life.

As has been stated before, the chief matters of concern which occupied their minds was the preservation of their homes and the perpetuation of their church and school facilities.

It appeared that they had years ago given their consent to the provision contained in this article, and wishing it embraced in a more lasting and durable form they requested the insertion of that part of the agreement.

With all the facts before the Commission, and being on the ground, we deemed it of the highest importance to the Indians and their posterity that this arrangement should be made. It will be seen that the title in fee is not touched, and that the right of use is all that is conceded, or in other words, to use the expressive language of the Indians, they simply "lend the land" in order to secure the education and civilization of their children.

After concluding our labors with the Cœur d'Alenes we returned to Spokane Falls in order to arrange for a visit to the Calespels or Lower Pend d'Oreilles.

#### CALESPELS, OR LOWER PEND D'OREILLE.

##### SAND POINT, IDAHO.

The snow on the mountains made it impossible to meet these Indians by land at their usual place of residence, which is in a valley on the Pend d'Oreille River, about 60 miles below Sand Point, where the Northern Pacific Railroad crosses Lake Pend d'Oreille. They can be reached by small boats going down the river, but travel in that way at this season of the year was very uncomfortable and not unattended with danger. Information derived from persons acquainted with these people, their habits, and probable loca-

tion at that time, induced us to have them meet us at Sand Point, in the Territory of Idaho. In addition to the above, we ascertained that the cost of visiting these people at their homes would greatly exceed that of having them come to Sand Point, and that there was no suitable house at their place of residence in which to assemble, and no place where the Commissioners could stay during the negotiations. Accordingly, we communicated to Mr. Louis Lee, of Rathdrum, Idaho, a request that he would visit the Indians and persuade them to meet us at Sand Point. This he promptly agreed to do. The day being fixed, Mr. Lee, at our request, met us at Spokane Falls after his return, and immediately we started for Sand Point. To aid us as much as possible, we requested the presence of Maj. Peter Ronan, Father Van Gorp, and two Indian chiefs from the Flathead Agency, that being the place to which we hoped to remove the Calespels. We arrived a few days in advance of the coming of the main body. A few came in and reported that they had heard of our coming, but that Victor, former chief, and a party of braves were off hunting in the mountains. Victor, whose Indian name is Petol, had recently abdicated in favor of his eldest son, Marcella. However, his influence still remains, and the Indians were not willing to proceed without his presence and advice. The Commissioners also desired his presence, having heard from good authority that he had recently expressed a willingness, on reasonable condition, to consent to removal of himself and tribe to the Jocko Reservation. Marcella, his son, and now one of the two chiefs of the tribe, had failed to put in his appearance; and, as it was understood that the chiefs were to conduct and conclude the negotiations, nothing could be done in his absence. It was represented to us that he was an obstinate, untamed, and contrary chief, and it would be difficult to make an agreement with him. All this caused a most unpleasant delay. All that could be done under the circumstances was to wait with that patience and forbearance which are indispensable qualities in one seeking business with untutored Indians. "They take no note of time" and have no idea of such a thing as haste in dealing with Government officials. They place a high estimate on their own importance when called to council with Commissioners, and spend much time in secret conclaves one with another, and always come with reluctance and at a snail's pace to the first meeting. The delay, however, continued, and information was obtained that Victor and his party of hunters could not be found. This induced the sending of other messengers with strict instructions, which resulted in bringing him in.

Nearly the entire tribe appeared on the field, numbering, all told, about 40 adult males, but only about 31 appeared in council. The total number, including men, women, and children, is estimated at about 150. Whilst, for reasons given, we did not see the lands on which they lived, from reliable persons who are acquainted with them, and from the Indians themselves, we learned that there is but little farming land; that they have but few houses or cleared land; that their country overflows every year, and that the only thing on it that is of any value is some hay land. They live almost exclusively by hunting, trapping, and fishing, and the two former sources are well-nigh exhausted. The whites who live about them also live by hunting and trapping, and this adds to the rapid destruction of game. White men are constantly going by the river through the country seeking game and minerals, which are found beyond the reservation, and constant disagreements are the result. Indeed, the numerical weakness of the tribe is the only safeguard against danger. The white population is also sparse, owing to the nature of the country. These Indians are naturally vicious and combative, and when under the influence of intoxicants are absolutely dangerous neighbors. Whilst we were at Sand Point, in spite of our protestations and threats of prosecution, some of them obtained whisky from white men, which resulted in personal fights among themselves and the whites. It will be thus seen that in addition to the information furnished in our instructions and reports which reached us prior to our meeting, actual observation commenced, of the pressing necessity for their removal. We therefore determined to exhaust every proper and legitimate resource to secure this end. Chief Victor having abdicated in favor of his son, Marcella, we found but two chiefs, to wit, Marcella and Michael. These men are totally different in their habits and views of life. Marcella attached to the wild roving life which his band leads, and Michael, with short hair and dressed in new, clean citizen's clothes, leaning to the ways and customs of the whites. The proceedings had not gone far until it was believed by the Commissioners that a large number of the Indians were pleased with the propositions made them, and were willing to remove. Victor and his son were the impediments. Nicola, a plausible speaker, had been engaged by them to do the talking. At first, as we understood, he was inclined to accept the offer of the Government, but Victor and Marcella by some means brought him over. They made an effort to win Chief Michael also, but they failed. He was silent for a long time, and seemed reluctant to antagonize the others, though his band, who constitute a majority, were fully in accord with him. At last he spoke out freely in favor of accepting the offers, and in behalf of his entire band, and with their approval, signed the agreement. His head-man, Pierre, followed, and afterwards Big Head, Josep,

and Antoine. All of Michael's band would have signed the agreement, but they understood that the negotiations would be made with the chiefs only. He represents a clear majority of the male adults, and we feel sure that very many of Marcella's men would have agreed but for an indisposition to antagonize him.

After Michael had signed the agreement Marcella waited on the interpreter, Michael Revais, at his room, and in substance said to him that he, Marcella, had favored the agreement from the first time he heard it read; that he still favored it, and that his refusal to sign it was owing solely to his reluctance in opposing the views of his father, Victor. He said that his father was very old, and that he was afraid it would hurt his heart if he opposed him. He added that he would get the band together when they returned home, and then he would go up to the Flathead Agency and sign the agreement. He said he would do this in one month from the day the Commissioners left Sand Point. He requested the interpreter to communicate these words to the Commission, and accompany it with the request that they leave a copy of the agreement with Maj. Peter Ronon, agent for the Flathead Indians. We complied with the request, and when the paper is forwarded we will make it a part of this report.

In order to facilitate the building of houses, fences, etc., on that part of the Jocko Reservation to which it was understood these Indians would remove, and because of the great distance they would be located from the agency, it was agreed that a saw and grist mill should be erected for their use, and, as will be seen in our report on the Flathead Agency, this mill may be used also for the benefit of the Kootenais now on said reservation.

An estimate of the cost of a mill, such as will be needed, is made in our report on the Spokane Indians, to which reference is made.

It was further agreed that they should be assisted in breaking and fencing not less than five acres of land for each family, and furnished an engineer and miller, a carpenter and blacksmith, and each family furnished with two milch cows and two work horses, a wagon and set of harness, stoves for each house, plows, and necessary agricultural implements; to make provision for taking care of the old, sick, and infirm, and to furnish them with good clothing and medicine until such time as they may become self-supporting, but not to exceed five years. It was also agreed to furnish them with necessary seeds for the first year, and to encourage them in habits of industry it was agreed to furnish them, from time to time, with such other useful and necessary articles as will best tend to promote their advancement, in the discretion of the Secretary of the Interior. The Indians are to have preference in being employed in doing all kinds of work which they are capable of doing. It was also agreed that \$100 per annum should be given to Victor during his life. Victor is quite old and in feeble health, and the amount will serve to support him during the short time he will live, in the course of human life.

Some of these Indians, having settled on and made some improvements on the places where they now reside, were very anxious not to lose them, and it was therefore agreed that such might sell and dispose of their places, or such rights as they had acquired therein, and receive pay for the same.

Article 5 provides that one-quarter section of land in the neighborhood where they settle may be set apart for educational and religious purposes, as it was supposed that they, on account of their distance from the schools and churches, would need these advantages in their midst.

In consideration of these things, they agree to cede to the United States all their lands and to remove to the Jocko Reservation, with a proviso that if any Indian or Indians should prefer to remove to Colville, on Cœur d'Alene Reservation, they might do so without forfeiting any of the rights or advantages of the agreement.

As before stated, this is a small band of Indians, but the peace, good order, and safety of the people in their vicinity, as well as the safety and happiness of the Indians themselves, imperatively require their removal to some place where they will be under the control and protection of the Government until such time as they may become civilized and self-supporting. Their entire destruction at an early day will be the consequence of their present position. Our stay with these Indians was necessarily protracted beyond what we desired or expected but our knowledge of the anxiety of the Government that something be done for them, and the urgent necessity for it, which actual observation of them demonstrated, moved us to the utmost exertions to carry out the policy of the Department.

The amount which will be necessary to carry out the provisions of the agreement is not more than sufficient to secure them civilization and self-support, nor was it believed to be more than the value of the land claimed by them. Their consent to remove at all was given with seeming reluctance, and for a long time they obstinately demanded a reservation within the boundary of the lands claimed by them.

## ADDENDA TO REPORT ON THE AGREEMENT WITH THE CALESPELS.

Since making the above report we have received from Mr. Louis Lee, of Rathdrum, Idaho, a letter dated June 17, 1887, which makes it necessary to add this to the report. Mr. Lee was present, at our request, during the negotiations with this band, and his long acquaintance with them induced us to write him a letter, to which he replies in substance as follows:

He states that he visited the Calespel Valley and saw Chief Marcella and advised him to go to the Flathead Agency, according to his promise, and sign the agreement which had been left with Agent Ronan. He said the chief seemed surprised and wished to know what the interpreter (Michael Revais) had told the Commissioners. Mr. Lee says: "I told him what Revais told you (the Commissioners) in my presence, that Marcella said that if the Commissioners would leave a copy of the agreement with Major Ronan, of Flathead Agency, he, Marcella, would go there and sign." The chief positively denied having made any such promise. He further said, "that he would not go to the Flathead Agency unless the Great Father took him there by force." Mr. Lee says further that many of the older Indians asked him if he thought the big Commissioner told the truth when he promised all these things, and they further said that they had been told that all that was wanted of them was to leave their country for a short time so that the whites might take it, and then their only chance would be to stay on the reservation. They did not want to make war on the whites.

Mr. Lee adds, that if the Indians who belong to Chief Michael's band, who signed the agreement, could be moved at an early day, and be supplied according to the agreement with the necessities provided for, it would dissipate the doubts of the dissenting minority, and that by spring the whole tribe, including Chief Marcella, would remove.

We believe that this would be the result, as Mr. Lee informs us that the water on the reservation where they now are is 15 feet higher than it was last season, that they have lost all their crops, and that they will be in want by the time that snow flies.

He further states that many of Marcella's band would go if they were not afraid of their chiefs and young braves.

## FLATHEAD OR JOCKO RESERVATION.

Having concluded our work with the Calespels, we left Sand Point, Idaho, on the 21st day of April, and arrived at Arlee, a station on the Northern Pacific Railroad, on the night of that day. We found in waiting for us Mr. Thomas E. Adams, the clerk of the Flathead Agency, with a conveyance, and we proceeded immediately to the house of Maj. Peter Ronan, the agent for this agency.

On the morning of the following day Chief Arlee, of the Flathead tribe, paid us a friendly visit. The agency is situated near the south border of the reservation.

The Saint Ignatius Mission, 20 miles from the agency, was deemed, from its more central position, the best place for the Indian council.

It required time to give the different tribes notice of time and place of meeting, as some of them resided upwards of 90 miles from the agency.

The following Tuesday (April 26) was therefore agreed upon as the day of meeting, and messengers were dispatched to notify the various tribes.

Before leaving Sand Point we sent a dispatch to Agent Ronan, notifying him of our coming and of the day we had named for the council.

On Tuesday we were conveyed in private conveyances by Agent Ronan to the Mission, being accompanied by Clerk Adams, Dr. Dade, agent physician, and the Government interpreter.

This gave us an opportunity to see a large part of the reservation, more especially that part occupied by the Flatheads, who mainly reside on this part of the reservation. The Pend d'Oreilles reside near the Mission, and the Kootenais still farther off near Lake Pend d'Oreille.

Saint Ignatius Mission is located in about the center of the Indian population of this reservation.

The Commissioners were driven through the Jocko Valley and along the foot-hills skirting the valley, which is traversed by fine irrigating ditches constructed for the use of the Bitter Root Flatheads of Charles's band, who are now settled by Agent Ronan, and who occupy cozy houses, surrounded by well-fenced fields, which the Indians were engaged in planting and seeding.

An account of the trip by an eye-witness says: "Turning off from the line of the Northern Pacific Railroad at Ravalla Station, and while driving across the divide leading to the Mission, the party were met by a large band of armed Indians, headed by the Indian police, dressed in their bright uniforms. Upon meeting the Commissioners the



Indians ranged themselves upon each side of the carriages and fired a salute, giving a wild whoop of welcome, regardless of the plunging and rearing of the excited horses attached to the carriages in which the gentlemen of the Commission were driven. Arranging themselves on each side of the carriages, alternately firing their guns and ringing out their fierce whoops, the carriages dashed over the hills, followed and preceded by the wild escort."

On arriving at the Mission the party were welcomed by loud strains of music, pealing out from twenty-three brass instruments, drums, fifes, and clarionets, the soul-inspiring notes of the Star-Spangled Banner, rendered in excellent style by as many Indian boys from the veranda of the college.

In the evening, while discussing their cigars, the Indian band, composed of boys whose ages range from 11 to 18 years, gathered under the windows and gave a serenade. After rendering several airs, such as Hail to the Chief, Bonnie Blue Flag, etc., Judge Wright stepped to the door and made the following remarks: "My young Indian friends, in behalf of my associates of the Northwest Indian Commission and other gentlemen present, I return thanks for the beautiful serenade we have just listened to with delight and astonishment. Your performance is indeed astonishing, and furnishes an evidence of the talent which the Great Creator has given you to acquire and master music with your other educational accomplishments. As the thrilling strains echo and vibrate this night under our windows, beneath the shadows of the grand old Rocky Mountains, it furnishes a good contrast to a few years ago, when these gorges, glens, and lonely valleys echoed only to the howl of the prowling wolf and other wild animals or the terror-striking war-whoop of your ancestors. What a deep and lasting debt of gratitude you owe to the pains-taking patience of the good Father and the kind protection of a liberal Government, who have made it possible for you to advance from savage barbarism to education and civilizing pursuits, and also to the mastery of music, the inspiring strains of which touch and thrill the hearts of your visitors of another race.

"Again, I thank you and bid you good night. May you all live to manhood and to old age, a pride to your brave race and a source of gratification and joy to the fathers of St. Ignatius Mission, to whose attention, teaching, and devotion you owe your present elevation and refinement of character and morals."

The Commission, by invitation, visited the various workshops and mills connected with the industrial system of the mission schools.

These consisted of a saw and grist mill, printing office, tin shop, shoe shop, museum, saddle and harness shop, carpenter shop, and blacksmith shop. Specimens of industry were exhibited which demonstrated the capacity and skill of the boys. Everything is conducted in an orderly and systematic manner. On the farms the boys are also taught and practiced in all the details of the cultivation of the soil.

We were entertained by recitations in the various studies at the boys' school. An Indian boy, aged fourteen years, read an address to the Commission as follows:

*"Honorable Gentlemen of the Indian Commission:*

"Allow me to thank you for your kind visit to St. Ignatius Mission, and to welcome you in the name of my companions to our school. We look upon you as the chosen representatives of our Great Father in Washington, who so kindly cares for the children of the Indians and spares no expense to educate us in the same manner in which white boys are educated. In honoring you we mean to honor our Great Father, and to show him our gratitude for the great benefits which we are receiving from his fatherly kindness.

"We have learned from our father superior how kindly you have spoken to all the Indians west of us, and especially how pleased you have shown yourselves to be with the progress of the Indian children of the Cœur d'Alene school.

"We hope that you will be pleased with us also. It will encourage us in our efforts to learn, and it will also be a source of gratification to our teachers. However, we are but poor and timid Indian children, not quite at home in the ways and manners of white boys, and we hope you will kindly overlook our shortcomings."

To this the chairman replied as follows:

"My Young Friends: Every friend of the Indian and every generous human heart would rejoice to see what we have seen since we came on this reservation. The degree of progress which is manifested here gives promise of a bright future for you and your race. In the name of the Commission I thank you for the address of welcome you have made us, and I can say without flattery that you compare well and favorably with other schools we have visited in our various travels. You are greatly favored indeed. I can assure you that I never attended a school, and I doubt if any white man present ever attended one, with better school facilities than this. Some of you no doubt dislike to be at school. This should not be so. All whom you see here had to go through the same process through



which you are going. Continue on in the way you are now traveling and your course will be onward and upward. The great Government whose flag floats over your buildings is your friend. No pains will be spared to advance you. We promise you all the encouragement and aid in our power, and we will look forward to the day with pleasure when the Indians of the Jocko reserve will be an educated, industrious, and independent people."

After being shown through the girls' school, which was perfect in all its arrangements, and hearing the various classes recite, we were satisfied that nothing was wanting. A little Indian girl read to us the following address:

"Honored Sirs: We are rejoiced to see you in our midst and bid you a cordial welcome. We most sincerely thank you for the honor that you bestow upon us to-day by your presence and the interest you thus manifest in our regard. We are confident, honored sir, that you wish to promote the welfare of the Indians. It is this and your great condescension in deigning to visit us that gave us the courage to present ourselves before you and show you the little we know. We are but little children of the mountains aiming to become one day useful and industrious. We can not be learned, but we wish to be good, to please those who take an interest in the cause of our education and to repay them for their kindness to us."

To which Judge WRIGHT replied:

"We are well pleased with what we have seen and heard. You have most excellent advantages provided for you here and you show that you appreciate them. You should continue to do so. If you do your advancement is assured. Respect, love, and obey these good sisters who have devoted their talents to your service and you will grow up wise and virtuous women, an honor to your families, to your school, and to your race."

"We thank you for your kindness of welcome, and will be happy to do all we can to advance your prosperity and happiness."

We give these particulars more for the purpose of laying before you the actual situation of the Indians and the rapid progress they are making than for any other purpose. Each tribe of Indians should be dealt with according to its actual condition, and these we found so different that we have endeavored in this report to accompany a history of our negotiations with such facts and circumstances as may throw light on their present state and condition.

The council met in the evening of the 26th. The three tribes, Flatheads, Pend d'Oreilles, and Kootenais were fully represented. The large school room was filled to overflowing, and many women and children occupied seats on the stoops and verandas outside the council room and grouped around in the boys' playground.

All classes were represented, from the oldest to the youngest, from the well-clad, thrifty looking farmers in business suits to the wild followers of the chase, some in gaudy blankets with broad, beaded belts, others in gaily-trimmed buckskins with beaded leggings. It was, however, noticeable that the civilized dress largely predominated, both with males and females. Some had their dwellings around the mission and the agency, while others had come long distances to meet the Commission.

The dwellers around the Pend d'Oreille River and around Flathead Lake, the tillers of the soil from Hot Springs and Camas Prairie, the Indian cattle-kings from Crow Creek and the Muddy, lonely wigwams in narrow gorges, far-away glens by sparkling waterfalls, and wild, remote spots outside of civilized intercourse had been notified of the coming of the Commission.

The object of the visit was made known and the duties and power of the Commission clearly stated. There was but little difficulty in obtaining the consent of the confederated tribes to the removal of the Calespels and such portion of the Spokanes as might desire it to their reservation. They also consented that any other non-reservation Indians might be removed to their reservation on such terms as might be agreed upon by the United States. This was done on account of reliable information received by the Commission as to a small band of Kootenais whom it appeared had received but little attention from the Government or its agents.

Our information with regard to these Indians was derived from Rev. Louis Jacquot, of De Smet Mission, Cœur d'Alerne Reservation. The Cœur d'Alernes in their agreement with us also gave their consent to the removal to their reservation of all non-reservation Indians in that part of the country. These Kootenai Indians live in northern Idaho, along and near the international line. They are called Lower Kootenais, or Flat Bows. A part of them are in the United States and a part in Canada (British Columbia). Those in the United States number about 200. Up to this time they have had no treaty relations with the Government and have received no aid. No agent has ever visited them officially. Their country is being slowly taken up by whites, and they are now confined along the bank of the Kootenay River. They are very destitute, having nothing to rely upon for a support but fish, berries, and game. The land on which they live, beginning

at Bonner's Ferry, is one vast swamp, unfit for cultivation. At times it appears as one vast lake. He said they were very poor and miserable, and that they expressed their surprise and sorrow that no attention was paid them. The statement of the priest touching the condition of these poor people excited the sympathetic interest of the Commissioners, and it was determined to call the attention of the Department to it.

We have heretofore given an account of the schools and other facilities afforded the Indians on this reservation by those in charge of the Fathers and Sisters of St. Ignatius Mission. The Indians highly appreciate these advantages and manifested the most intense anxiety that they should be fostered and continued.

It was at the earnest request of the Indians themselves that article 11 was incorporated into the agreement. In addition to these, after a careful inspection of the buildings for schools and church purposes, the various mills, shops, barns, agricultural implements and products, together with the farms themselves, all of which has caused an expenditure of from seventy-five thousand to one hundred thousand dollars by the society in charge, we felt that it was nothing but absolute justice that this provision should be made. The Jocko Reservation of itself is a most desirable place for Indians, and, with St. Ignatius Mission and its appliances for educating and civilizing the Indians, it appears to be perfect. Without the advantages afforded by this mission in the past and in the present, it is certain that these Indians would be far from that promising condition in which they are now found.

The land covered by the agreement is already occupied with the various improvements of the society, with an occasional Indian settlement, which latter are fully protected by the last clause in the article.

The prospect of an early removal of other tribes to this reservation and the consequent necessity for houses, fences, and, together with the fact that a large portion of the tribes now on the reservation live at a great distance from the agency where the mill is located, and the earnest desire expressed by the Indians for the erection of another saw-mill, accounts for article 3. Our own observation and knowledge, together with the statement of the agent, satisfied us of the necessity for this provision.

A large number of bridges have to be kept up on this reservation in order to facilitate travel from one portion of it to another, and this was also a consideration making this provision necessary.

The Commissioners beg leave to express their obligations to Rev. Leopold Van Goop, S. J., and his assistants at St. Ignatius Mission, for courtesies and valuable assistance. We are also under great obligations to Agent Rouan and his clerk, Thomas E. Adams, of the Flathead Agency, for their kindness and valuable services to us; Major Ronan, whose long experience as United States Indian agent, and his constant vigilance over the interests of the Government and welfare of the Indians in strict obedience to his instructions from the Commissioner of Indian Affairs, offered us every facility in his power. Having concluded negotiations at the Jocko Reservation, we took passage on the Northern Pacific Railroad for Duluth, Minn., the nearest point on the Northern Pacific to reach the Lake Superior band of Chippewa Indians, at Boise Forte and Grand Portage Reservation.

#### BOISE FORTE RESERVATION.

Previous to our departure from the Flathead Reservation we addressed a letter to Agent Gregory, of the La Pointe Agency, informing him of our intended visit to these reservations (which are under his charge), and requesting him to meet us at Duluth and accompany us with his interpreter. Immediately on our arrival at Duluth we informed the agent by telegram of our arrival. The La Pointe Agency is at Ashland, in Wisconsin, about two hours' travel by rail from Duluth. We ascertained that the agent was at the Fond du Lac Reservation on official business, and we awaited his return until the following Tuesday, when we started for Bois Forte, arriving at Tower, a village on Lake Vermillion, on the evening of the same day. Agent Gregory, through the agency farmer, Mr. Bell, had sent messengers to the Indians notifying them of our coming and summoning them to meet us at the place where the agency buildings are situated, on Vermillion Lake.

The great body of the Indians were around Nett Lake, a distance of perhaps 60 miles from the agency buildings, whither they would come in canoes through the lakes and rivers on the reservation. Many of the Indians, as we learned, were still further off. It required time and patience to get them assembled. We went to the agency in birch-bark canoes, but finding few Indians had arrived we returned to Tower and awaited until we learned of their arrival. Upon our second visit we found a majority of the tribes represented, and we at once proceeded to lay before them our business. We had prepared an exact copy of our agreement made with the Mississippi and Pillager Indians, which is herewith submitted, and which was read and carefully interpreted to them.

In the address made to them each article was fully explained, and the great advantages it offered urged in the strongest manner in our power.

They listened attentively to all this, but it soon became apparent that it would be difficult if not impossible to overcome their repugnance to leaving their native grounds. It was also believed that the Indians had been strongly persuaded by persons having influence with them not to agree to remove. The reservation, with the exception of the Grand Portage Reserve, is perhaps the poorest and most worthless one we have visited. The country is covered all over with lakes, rivers, and swamps. Both climate and soil absolutely forbid the idea of any one making a support by agricultural pursuits, and the same may be said as to stock raising.

So far as our information extends from actual observation and the report of others, potatoes is the only product which can be depended upon.

There are valuable iron mines in the vicinity, but they are situated on lands heretofore ceded by these Indians to the United States and now held by large companies and individuals. There is little if any valuable pine timber on the reservation. Indeed there is nothing on it to attract white settlements, as yet discovered. The white people do not desire to possess it, and it can not now be seen why they should ever in the future desire it.

Under these conditions and surroundings we expected to find the Indians in a deplorable condition, and we naturally hoped that the enticing propositions contained in the agreement would be eagerly seized by these people. Good homes on rich lands, agricultural implements, stock, schools, churches, and indeed inducements which would have influenced a majority of poor white men to remove, seemed to be regarded by them as nothing.

We were agreeably surprised when we met these Indians. As a general thing they were well clad, in good health, cheerful, and well satisfied.

The great number of white men now visiting the country adjacent to them in search of iron has given many of them employment, for which they receive fair wages. The chief mode of travel is by birch-bark canoes, which the Indians make and sell to the whites and then the Indians are hired to paddle the canoes and act as guides. In this way they make money, with which they purchase clothing and provisions for themselves and families.

The lakes and rivers on the reservation abound in fish, and there are some wild berries, which the Indians gather in season. The wild and worthless character of the country tends to preserve the game. With these sources they are enabled to live. They appeared to be free from disease and most of them were willing to work. There is a small school at the agency, which at times is attended by a few children.

When we had concluded the reading of the agreement and our explanations they asked to be allowed to consider until the following day, to which we readily assented. At the next meeting we went over the whole ground again, explaining fully each article of the agreement, telling them that if they so preferred they might be removed to either one of the reservations in Wisconsin. They made no objection to the terms offered them, but said that the Government had failed, and refused to comply with its agreements and treaties made in the past; that they intended to remain on their land until all past treaty stipulations had been complied with on the part of the Government. They complained that white people were now making vast fortunes out of the lands formerly ceded by them, and asserted that at the time of the treaty of 1866 they had been promised that if mines were found to exist on the ceded territory they should be paid more for it.

They were reminded that they had made but one treaty with the Government, that of 1856; that no complaint had been heard before this of a refusal on the part of the Government to comply with the terms of that treaty; that they had been given yearly the amounts due them under it and that neither the Commissioners nor the authorities at Washington knew anything about the outside promises made to them at the time of the treaty, but that in order to cover that objection a claim should be inserted in the agreement providing for the payment of whatever sum might be found due under former treaty.

It was then said by them that some of them had settled upon Government lands in the vicinity of the reservation and were entitled to homesteads, and they did not wish to give them up. The Commission then agreed to put in an article covering this objection. Lastly, they urged that they had been informed that the White Earth Reservation was a very sickly country and they would all die if they went there. This objection was dissipated by a statement from the interpreter, a half-breed, who had been on the reservation and knew the contrary to be the truth. Finally, they said that however these things might be, they did not wish to remove at all.

These Indians are friendly and well-behaved, and, so far as we could learn, gave no trouble to the white people. Indeed, from what the Commissioners saw and heard, they

were impressed with the belief that the white people generally are willing for them to remain where they are if they do not really desire it. The white people, as a general thing, spoke well of the Indians and they mingled and traded with each other in the most friendly manner. Their proximity to the whites in and around Tower has served to teach them the value of money and the necessity for labor, and we believe that they are nearly all willing to work for a living. Though it would be greatly to their interest to remove to better lands where they could be instructed and practiced in the arts of civilized life, their condition where they are is not hopeless, and if the flow of white people to that country should continue, a necessity for the kind of service which they render will insure them a support, with the fish, game, and berries which abound in their country. We consider them in as good a condition as poor white people who have nothing but poor lands on which to make a living. They are gradually civilizing, and with a small amount of help from the Government, and better educational advantages, they would soon be civilized.

The Government has discharged its full duty in offering to place them in a better situation and making due allowances for the want of intelligent appreciation of its kindness, their present situation and failure to be in a better one is their own fault.

Having unanimously refused to accept the good offers of the Government, we left them and returned by rail to Duluth and took passage on the first steamer to Grand Portage. Agent Gregory gave us all the aid in his power, for which he is entitled to the thanks of the Commission.

#### GRAND PORTAGE, MINN.

These Indians number about 300, and have their habitations on the north shore of Lake Superior, very near the international boundary line.

We arrived at this point on the 24th day of May, 1887.

About one-half of the band live in and around Grand Marias, on Lake Superior, and the other half at Grand Portage. They had received due notice of our coming, and as we reached Grand Portage, where the steamer stopped for a short time, we gave notice that we had passed, and that we would hold the council on the next day at Grand Portage.

We learned that most of the Indians around Grand Marias were engaged in transporting and guiding persons who were prospecting for iron and timber in that vicinity.

On our arrival at Grand Portage a considerable number of Indians had gathered there to await our coming. We had them called together immediately after our arrival, and on the same day, in the school room.

The country is cold, bleak, and barren, and presents a most uninviting appearance. There is but one white man on the reservation, the postmaster. We did not see a wagon, a plow, a hoe, or an implement of any kind; neither did we see a cow or a domestic animal. We learned that one old woman had a few domestic fowls.

There was no evidence that a plow, a hoe, or a spade had ever been used on the ground; white men who had been all over the reservation or through it said that what we saw there was just like the other portion of it. We were informed that the Indians who lived on this part of the reservation are idle and thriftless, and do not know one day where the next day's meals are to be found. Not so with those who live around Grand Marais. From the appearance of the few we saw, and the statements of intelligent whites, we learned that they are industrious, thrifty, and economical, and that they make a support by honest labor. They all know how to labor, and those who are lazy and idle are so because they prefer that sort of life. Grand Marais is not on the reservation.

In substance, one council with these Indians was but a repetition of what was done at Bois Forte, except that believing a much greater necessity existed for the removal of these Indians than for those at Bois Forte, we, if possible, increased our efforts. At the close of the first day's proceedings the chiefs announced that they would meet in council at night and prepare an answer and meet us again in the following morning, which was agreed to.

At the meeting in the morning, before hearing the reply, we reiterated in the strongest manner we were able their destitute condition, the poverty of the reservation, the severity of the climate, the advantages they would derive by removal to White Earth, the liberal offers of assistance made by the Government, and its great desire to see them in a prosperous and happy condition. It was also clearly shown to them that, however anxious the Government might be to afford them help, nothing profitable could be done for them whilst they remained on that reservation.

Agricultural implements and stock could avail them nothing, as they had no land adapted either to farming or stock-raising. Strange as it may appear, these Indians

were all well dressed in citizens' clothes, wearing short hair, and to all appearances civilized. We inquired of persons acquainted with their habits as to this, and were informed that when they get money either for labor or by hunting they spend it all for clothing and none for provisions. We witnessed a transaction between two of them and a trader who lives near the reservation. The Indians had killed a bear and brought the skin to the trader to sell. He purchased it, giving them \$6 in money for it. They then expended every cent of the money for clothes and ornaments, purchasing nothing whatever to eat. The trader told us that this was their universal custom, and that he had no idea that either of the two men had anything for themselves or their families to eat.

In addition we learned that in former times, when agricultural implements and other useful articles were distributed among them by the Government, they would sell them the very first opportunity presented. Certain it is that no valuable use can be made of such articles on this reservation.

The speaker who had been selected to respond to our proposition took from his pocket a manuscript written by himself in the Chippewa language, which he read to us intelligently, the same being interpreted. He reviewed at length the history of the Indians and their treaties with the whites and their good faith and friendship with the Government. He denied that the reservation was as poor and unproductive as it had been reported to be, and intimated that some enemy of his tribe must have intentionally misrepresented it. He admitted that the Government so far had complied with its treaty stipulations; and it may here be said that he was the very first Indian speaker who ever made an admission of this kind to the Commissioners. He said he thought his people could make a living where they are, even should the Government give them no aid in the future. He, however, earnestly insisted that all the things promised in case of removal should be given them and also allow them to remain on their present reservation. His language throughout was respectful in tone and he was dignified and firm in his bearing. His speech met with universal approval and applause on the part of the Indians.

It being apparent that no satisfactory agreement could be made, we adjourned the council and took the same steamer on which we came.

On the arrival of the steamer at Grand Marais, where it stopped a short time; a paper was handed us by a white man, H. Mayhew, which is addressed to the President of the United States, and reads as follows:

"We, the Indians living at Grand Marais, Minn., are a part of the Grand Portage Band of Chippewas, and are not willing to be removed from our reservation on Lake Superior to a country unknown to us. We have always been friendly to the whites, and not been any trouble to the Government, and we think it unfair that we should be taken from the home of our fathers.

"When the country was in trouble we sent some of our men to help in war, and we think we should be left on our land in peace and not be taken to a new country. Our band is small, and in a few years we will all be gone to the happy land, and it will be but a short time and you will have no more trouble with us, and we ask to be left on the land of our home and the home of our fathers."

The witnesses to the signatures are Jackson Phillip, Geo. B. Manter, H. Mayhew, G. N. Castleton, D. A. MacFarland, and J. F. Hull. It was signed by 58 Indians, some of whom from the names appear to be women. We file herewith the original paper in order to show the feeling of this portion of the band, they not having participated in the council.

This completed all the work assigned us, and we left immediately for Duluth and from thence proceeded to this city.

We were instructed not to delay on our route for the purpose of making a final report, but only to make short reports by telegram as the work progressed.

On our arrival in Washington we had to arrange and classify the papers, write out from notes full proceedings of the councils with the various tribes, and make a full and final report of our entire work from the date at which Commissioner H. W. Andrews joined the Commission.

We have endeavored to make the report in such a manner as to give our reasons for each article of the agreements and to give such information with regard to the condition of the Indians and their respective reservations as might be useful in future dealings with them.

If these agreements shall be ratified by Congress and be carried into effect in good faith it is confidently believed that the Indians will soon arrive at a position in which they may be self supporting and cease to be a burden on the Government. That Indians can be taught to work and made to do it as cheerfully and willingly as other people has been demonstrated, and what has been done can be done again.

The Commissioners had their first meeting in Saint Paul, Minn., about the 1st of August, 1886.



They entered at once upon the discharge of the arduous, important, and delicate duties intrusted to them. From that time until the present they have been constantly engaged in traveling and counseling with various tribes of Indians with whom they were instructed to hold negotiations. They have visited in all thirty-one bands of Indians, residing in Minnesota, Dakota, Montana, and Idaho and Washington Territories. Most of these bands live at different places and widely separated one from another; many of them are wild and live a roaming life and are not on reservations. To reach them has required an amount of travel rarely accomplished considering the seasons and conditions of transportation. Much of the time they slept on the ground, sometimes without even the covering of a tent. They traveled perhaps as much as 7,000 miles by rail, several hundred miles in road wagons, near 400 miles by lakes and rivers, much of this in frail birch-bark canoes propelled by Indians, and 1,500 miles in open sleighs over vast plains of snow when the thermometer ranged from zero to 60 degrees below.

Of the thirty-one bands treated with they failed to make negotiations with but four bands, and one of these was found to be in such a good condition that the Commissioners did not press their propositions, and in one more it is questionable whether it was desirable that the propositions should have been accepted.

In most instances the consent of a large majority of the tribes and bands was voluntarily given after the widest and most intelligent discussions were had. In the cases where the majority was not obtained the full consent of the chiefs and head-men was given in open council, with the full knowledge and consent of the tribes, or a majority thereof, and in accordance with the practice of treaties with them.

By the terms of the various agreements the Indians have been justly dealt with, ample provision made for their support, education, civilization, and final self-support, and it is believed that upon the ratification of the several agreements negotiated, the Indian title or claim to between twenty-five and thirty million acres of land will have been extinguished either by direct cession or to be disposed of as in the respective agreements provided, all of which now lies idle and unproductive, and which contains millions of treasure in the form of timber and valuable and precious metals.

Right of way through various reservations has been obtained, by which wagon-roads and railroads can be constructed.

Lastly, the various bands and tribes have been made to rely on the sense of justice and kindly intentions which pervade the breasts of those who have the control and management of Indian affairs, and the opinion is confidently entertained by your Commissioners that at every point which they have visited the feeling toward the Government among the Indians is one of trust, confidence, and respect.

The Commissioners have at all times faithfully endeavored to follow the instructions given them, and in all things to carry out the expressed humane policy of the Government toward the Indians.

In dealing with so many bands and tribes of Indians differently situated, in different stages of civilization, some wild and barbarous, some half civilized, and a few with as high degree of civilization as is likely to be reached by Government aid, it was to be expected that some mistakes would be made; but the Commissioners are conscious of no omission on their part of an honest endeavor to do strict justice to the Indians, having due regard for the honor and dignity of the Government and the rights of the white people.

As was promised us in our instructions, the Department has at all times and in all things given us its earnest and efficient support.

Before leaving his home in Minnesota, Commissioner Daniels authorized his name to be signed to the final report by the other Commissioners.

All of which is respectfully submitted.

JNO. V. WRIGHT,  
HENRY W. ANDREWS,  
JARED W. DANIELS,  
*Commissioners.*

*To the President of the United States:*

We, the Indians living at Grand Maraiias, Minn., are a part of the Grand Portage band of Chippewas, and are not willing to be removed from our reservation on Lake Superior to a country unknown to us. We have always been friendly to the white man, and not been of any trouble to the Government, and think it unfair that we should be taken from the home of our fathers. When the country was in trouble we sent some of our men to help in the war, and we think we should be left on our land in peace, and not be taken to a new country. Our band is small, and in a few years we will all be gone to the happy land, and it will be but a short time and you will have no more



trouble with us, and we ask to be left in the land of our home and the home of our fathers.

Laence Carriboo, George Arrawat, Frank Katoss, Dominique Peterson, Kadin Shingah, James Morrison, Paul Morrison, Peter Katoss, Therese One Great, Jack Shingat, Charles Onegrett, Elizabeth Onegrett (her x mark), Kadin Anequett (her x mark), Therese Anequett (her x mark), Elexan Anequett (his x mark), Martin Anequett, Demage Catans (his x mark), Mary Catans (her x mark), Manstarr Callan (his x mark), Waubna Shewe (his x mark), Masha Aticwe (his x mark), Munsoqua Shingat (her x mark), Shirguibans (his x mark), Buck, Blue Sky, Jim Day (her x mark), Awata Gejagake (her x mark), Nejata (his x mark), Tatoga, Maryann Collier (her x mark), Nelson Sweet, Joe Sweet, Cecill Sweet, Louise Sweet, Margret Souma, Peter Mamashkauash (his x mark), Susan Mamashkauash (her x mark), Eliza Mamashkauast (her x mark), Mary Bears Grease, Ve Be Twa Kun, Swampy Ocquence, Ta Bua Ta Gus, Rennie Shingat, Rosa Shingat, Jim Garfield Shingat, Antoine Fillison, John Morrison, Pulais Morrison, Jossett Morrison, Cecill Catass, Mary Morrison, Peter Morrison, Sabatiss Morrison, Alex. Morrison, Martil Auequet.

Witness: Jackson Phillip, George B. Manter, H. Mayhew, G. W. Castleton, D. A. McFarland, J. F. Hull.

#### *Agreement with Spokane Indians.*

Articles of agreement made and concluded at Spokane Falls, in the Territory of Washington, the 18th day of March, eighteen hundred and eighty-seven, by and between John V. Wright, Jarred W. Daniels, and Henry W. Andrews, Commissioners duly appointed and authorized, on the part of the United States, and the undersigned, Chiefs, Head-man and other Indians of the Upper and Middle bands of Spokane Indians, they being authorized to act for said bands by them.

#### ARTICLE 1.

The aforesaid bands of Spokane Indians hereby cede to the United States all right, title, and claim which they now have, or ever 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 Cœur d'Alene Reservation in the Territory of Idaho.

#### ARTICLE 2.

It is further agreed by the parties hereto, that said Indians will be permitted to select their 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 Cœur d'Alene Reservation, provided that in laying out said tract of land, the lands taken and occupied by the Indians now on said Cœur d'Alene Reservation shall not be interfered with; and it is further agreed that said Spokane Indians will take lands in severalty under and according to an act of Congress entitled "An act to provide for the allotments of land in severalty to Indians on the various reservations and to extend the protection of the laws of the United States and 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 3.

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 4.

It is further agreed that in case any Indian or Indians, parties hereto, have settled upon any of the unoccupied lands of the United States outside of said reservation, and have made improvements 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, he or they shall not be deprived of any right acquired by said settlement, improvement, or occupancy by reason of sign-

ing this agreement or removal to said Cœur d'Alene Reservation, and said tract or tracts of land shall continue to be held by said parties, and the same patented to them by the United States.

#### ARTICLE 5.

In consideration of the foregoing cessions and agreements the United States agrees 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, and 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 Cœur d'Alene Reservation, in erecting suitable houses, in assisting them in breaking lands, in furnishing them with cattle, seeds, and agricultural implements, saw and grist mills, thrashing-machines, mowers, clothing; provisions; in taking care of the old, sick, and infirm; in affording educational facilities, and in any other manner tending to their civilization and self-support: *Provided*, That in case any 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 6.

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.

#### ARTICLE 7.

It is further agreed that in the employment of carpenters, blacksmiths, teamsters, farmers, or laborers, preference shall in all cases be given to Indians, parties hereto, who are qualified to perform the work or labor.

#### ARTICLE 8.

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 and shall have broken five acres or more on each farm, the sum of \$5,000 in money shall be given them out of the funds herein provided and distributed pro rata among them, provided that in the discretion of the Secretary of the Interior and the Commissioner of Indian Affairs, a pro rata payment out of said fund may be made to any ten families who shall have complied with the provisions of the article as to breaking lands.

#### ARTICLE 9.

In consideration of the ages of Chiefs Louis, Spokane Garry, Paul Schulhault, Tarkan, and Enoch, the United States agrees, in addition to the other benefits herein provided, to pay to each of them for ten years the sum of \$100 per annum.

#### ARTICLE 10.

In case any Indian or Indians, parties hereto, shall prefer and elect to remove either to the Colville or Jocko Reservations, instead of the Cœur d'Alene Reservation, and 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 11.

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

In testimony whereof the said John V. Wright, Jarred W. Daniels, and Henry W. Andrews, on the part of the United States, and the chiefs, head-man, and other

Indians, parties hereto, have hereunto set their hands and affixed their seals this 15th day of March, A. D. 1887.

JOHN V. WRIGHT. [SEAL.]  
 JARRED W. DANIELS. [SEAL.]  
 HARRY W. ANDREWS. [SEAL.]

Signed with an x mark and seal:

Elijah; Curly Jim; Eneas; La-wap-a-louse; Frazy; Chief Joseph Skulhault; Chief Paul; Sale Spiley; Whisto Lo Jim; Paul Thomas; Charlie Louis; Buckskin Jim; Packing-his-hair; Qenant la com i con; John La Mar; Qiay quis to; Chief "Antarcham;" Chief "Spokane Garry;" William Jackson; Quill Tan; Broken Tooth; John Stevens; Simon; Charley; Antoine; T. M. Williams; John Solomon; Old Solomon; Sco Cow; Nuishels Smeya; Obed Jacobs; Thomas S. Garry; Solomon Scott; Joseph J. Wilson; Paul A. Garry; Levi; Chimmilichan; Chikineze; George; Ziomkona; Joshua; Isaac; John Wilson; "See Mok Mosquetquat;" "The Mountain Turkey;" Billy; Lot; Elias; Stephen; Chilkishin; Schictish; Chief Enoch; Spokane George; Skulskullan; Shilchitemtoo; Chief Louis Welsholeg; Kampan Charley; Whitsotah; Peiresish; Kylminah; Louis; Philip; Antoine; Old Philip; Peter; Elick; Chetleskaimik; Stwoichin; Kulzkoo; John; Silimihan; Skamtaikn; Light of the Belly; Antoine; Quennemoso; Old John; Sakkon; Pascal; Tanuayakn; Zillon; (Augustus) Custah; Chestolo; Selotachan; Che-Squei-tah; Peter; Saltochasalchie; Eliquinch; Oltzschomak (Luke); Shiouitchan.

Witnesses:

FRED R. MARVINE.  
 SIDNEY D. WATERS.

I, Robert Felt, United States interpreter for the Colville Indian Agency, Wash., do hereby certify on honor that the foregoing agreement was carefully read in open council, and by me correctly interpreted, and that the contents thereof were fully explained to and fully understood by said Indians before the signing and sealing of the same.

his  
 ROBERT + FELT.  
 mark.

Dated Spokane Falls, Wash., March 18, 1887.

Witness:

SIDNEY D. WATERS.

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 27th day of April, 1887, fully agree to its provisions, and affix our names and seals at St. Ignatius Mission, in the Territory of Montana.

Signed with an x mark and seal:

Batiste Peon, Pierre, Michael, Joseph, Zavid, Edmund, Wm. King, François.

Witness:

THOMAS E. ADAMS.

I, Michael Revais, United States interpreter for the Flathead Agency, Mont., do hereby certify on honor that the foregoing agreement was carefully read in open council and by me correctly interpreted, and that the contents thereof were fully explained to and fully understood by said Indians before signing and sealing.

His  
 MICHAEL + REVAIS.  
 mark.

Dated Flathead Agency, Mont., April 28, 1887.

Witnesses:

THOMAS E. ADAMS.  
 HENRY A. LAMBERT.

*Agreement with Cœur d'Alene.*

This agreement made pursuant to an item in the act of Congress entitled "An act making appropriations for the current and contingent expenses of the Indian Department and for fulfilling treaty stipulations with various Indian tribes for the year ending June 30, 1887, and for other purposes," approved May 15, 1886, by John V. Wright, Jarred

W. Daniels, and Henry W. Andrews, duly appointed Commissioners on the part of the United States, and the Cœur d'Alene tribe of Indians, now residing on the Cœur d'Alene Reservation, in the Territory of Idaho, by their chiefs, head-men, and other male adults, whose names are hereunto subscribed, they being duly authorized to act in the premises, witnesseth:

#### ARTICLE 1.

Whereas said Cœur d'Alene Indians were formerly possessed of a large and valuable tract of land lying in the Territories of Washington, Idaho, and Montana, and whereas said Indians have never ceded the same to the United States, but the same, with the exception of the present Cœur d'Alene Reservation, is held by the United States and settlers and owners deriving title from the United States, and whereas said Indians have received no compensation for said land from the United States: Therefore,

#### ARTICLE 2.

For the consideration hereinafter stated the said Cœur d'Alene Indians hereby cede, grant, relinquish, and quitclaim to the United States all right, title, and claim which they now have, or ever had, to all lands in said Territories and elsewhere, except the portion of land within the boundaries of their present reservation in the Territory of Idaho, known as the Cœur d'Alene Reservation.

#### ARTICLE 3.

The said Cœur d'Alene Indians agree and consent that the Upper and Middle bands of Spokane Indians residing in and around Spokane Falls, in the Territory of Washington, may be removed to the Cœur d'Alene Reservation and settled thereon in permanent homes on the terms and conditions contained in an agreement made and entered into by and between John V. Wright, Jarred W. Daniels, and Henry W. Andrews, Commissioners on the part of the United States and said Spokane Indians, concluded on the 15th day of March, 1887, at the Spokane Falls, in the Territory of Washington.

#### ARTICLE 4.

And it is further agreed that the tribe or band of Indians known as Calespels, now residing in the Calespels Valley, Washington Territory, and any other band of non-reservation Indians now belonging to the Colville Indian Agency, may be removed to the Cœur d'Alene Reservation by the United States, on such terms as may be mutually agreed on by the United States and any such tribes or bands.

#### ARTICLE 5.

In consideration of the foregoing cession and agreements, it is agreed that the Cœur d'Alene Reservation shall be held forever as Indian land and as homes for the Cœur d'Alene Indians, now residing on said reservation, and the Spokane or other Indians who may be removed to said reservation under this agreement, and their posterity; and no part of said reservation shall ever be sold, occupied, open to white settlement, or otherwise disposed of without the consent of the Indians residing on said reservation.

#### ARTICLE 6.

And it is further agreed that the United States will expend for the benefit of said Cœur d'Alene Indians the sum of one hundred and fifty thousand dollars, to be expended under the direction of the Secretary of the Interior, as follows: For the first year, thirty thousand dollars, and for each succeeding year for fifteen years, eight thousand dollars. As soon as possible after the ratification of this agreement by Congress, there shall be erected on said reservation a saw and grist mill, to be operated by steam, and an engineer and miller employed, the expenses of building said mill and paying the engineer and miller to be paid out of the funds herein provided. The remaining portion of said thirty thousand dollars, if any, and the other annual payments shall be expended in the purchase of such useful and necessary articles as shall best promote the progress, comfort, improvement, education, and civilization of said Cœur d'Alene Indians, parties hereto.

#### ARTICLE 7.

It is further agreed that if it shall appear to the satisfaction of the Secretary of the Interior that in any year in which payments are to be made as herein provided said

Cœur d'Alene Indians are supplied with such useful and necessary articles and do not need the same, and that they will judiciously use the money, then said payment shall be made to them in cash.

## ARTICLE 8.

It is further agreed that any money which shall not be used in the purchase of such necessary articles or paid over, as provided in article 7, shall be placed in the Treasury of the United States to the credit of the said Cœur d'Alene Indians, parties hereto, and expended for their benefit, or paid over to them, as provided in the foregoing articles.

## ARTICLE 9.

It is further agreed that in the purchase for distribution of said articles for the benefit of said Indians the wishes of said Indians shall be consulted as to what useful articles they may need, or whether they need any at all, and their wishes shall govern as far as is just and proper.

## ARTICLE 10.

It is further agreed that in the employment of engineers, millers, mechanics, and laborers of every kind, preference shall be given in all cases to Indians, parties hereto, qualified to perform the work and labor, and it shall be the duty of all millers, engineers, and mechanics to teach all Indians placed under their charge their trades and vocations.

## ARTICLE 11.

It is further agreed that in addition to the amount heretofore provided for the benefit of said Cœur d'Alene Indians the United States, at its own expense, will furnish and employ for the benefit of said Indians on said reservation a competent physician, medicines, a blacksmith, and carpenter.

## ARTICLE 12.

In order to protect the morals and property of the Indians, parties hereto, no female of the Cœur d'Alene tribe shall be allowed to marry any white man unless, before said marriage is solemnized, said white man shall give such evidence of his character for morality and industry as shall satisfy the agent in charge, the minister in charge, and the chief of the tribe that he is a fit person to reside among the Indians; and it is further agreed that Stephen E. Liberty, Joseph Peavy, Patrick Nixon, and Julien Boutellier, white men who have married Indian women and with their families reside on the Cœur d'Alene Reservation, are permitted to remain thereon, they being subject, however, to all laws, rules, and regulations of the Commissioner of Indian Affairs applicable to Indian reservations.

## ARTICLE 13.

It is further agreed and understood that in consideration of the amount expended in buildings and other improvements on said Cœur d'Alene Reservation for religious and educational purposes by the De Smet Mission, and valuable services in the education and moral training of children on said reservation, and in consideration that the Indians, parties hereto, have donated for said purposes one section of land on which is situated the boys' school, one section on which is situated the girls' school, and one section of timbered land for the use of the schools, that said De Smet Mission and its successors may continue to hold and use said three sections of land and the buildings and improvements thereon so long as the same shall be used by said De Smet Mission and its successors for religious and educational purposes.

## ARTICLE 14.

This agreement shall not be binding on either party until ratified by Congress.

In testimony whereof the said John V. Wright, Jarred W. Daniels, and Henry W. Andrews, on the part of the United States, and the chiefs, headmen, and other adult Indians, on the part of the Indians, parties hereto, have hereunto set their hands and affixed their seals.

Done at De Smet Mission, on the Cœur d'Alene Reservation, in the Territory of Idaho, on this the twenty-sixth day of March, in the year of our Lord one thousand eight hundred and eighty seven.

JOHN V. WRIGHT.	[SEAL.]
JARRED W. DANIELS.	[SEAL.]
HENRY W. ANDREWS.	[SEAL.]

Signed with an x mark and seal:

Chief Andrew Lettice, Regis, Pierre Welsholque, Edward, Damas, Vincent, Paul Reni, Charles Louis, Elimo Spokane Wenceslas, Pierre Chiarpas, Pierre Bartholomewie, Bernard Spegmilks, Louis Sguchau, Eneas Chteshi, Timothy Polotkanh, Alexis, Adrian Umas, Sebastian, Camille, Eneas Nchiesu, Luke Nugani, Hilarous, Basil Kasitquizuit, Joshua, Fidele, Prosper Ntimilpe, Alphonse, Paul Tchkause, Pierre Joseph, Daniel, Eneas Temulian, Louis Stanislaus-Barnaby, Etienne Sinkols, Frisby Niselmakomistanegalm, Tibuce Silosket, Anthony Seme, Charles Augustus, Leo Achetops, Etienne Stakamski, Leo Kuimchilsile, Thomas Guissunge, Cornelius Quiquilel, Louis Schumukuimo, Adrian Milmilagan, Alexander Chilcheko, Adrian Schizikue, Pierre Joseph Schezi, Semo Chimineme, Joseph Karlimkue, Louis Michael Welgolchin, Michel, Pierre Joseph Schaike, Benoit Schulilize, Louis Sebastian Kutilkuku, Adrian Kuzalchau, Joseph Nkonoqua, Isadore Npapskue, Charles Polatkin, Aenead Basil, Andrew Ologazu, Moses Mogzela, Peirre Paul Koipe, Beniot Schilzispo, Louis Malkapsie, Daniel Quinemose, Les Nzakakalipeaga, Aeneas Paul Mguiakan, Louis Lolo, Francois Nsispikua Nkaisis, Francois, Eugene, Felicien, Pierre Basil Lauwasket, Leo Tempilime, Louis Nimuse, Louis Lotone, Stanislaus, Nickodemus Krnto, Louis Sepas, Payuse Willimseme, Louis Scisquouachan, Phillip Pokatchan, Joseph, Peter Paul, Stephen.

BENJAMIN S. MOORE,  
*Agent.*

Witnesses:

SYDNEY D. WATERS.  
JOHN P. SWENEY.

I, Robert Felt, U. S. Indian interpreter for the Colville Indian Agency, W. T., do hereby certify on honor that the foregoing agreement was carefully read and fully explained to the Indians in open council and by me correctly interpreted, and that the contents thereof was fully understood by said Indians before the signing and sealing of the same.

his  
ROBERT + FELT.  
mark

Witness:

A. C. KING.

Dated DE SMET MISSION, CŒUR D'ALENE RESERVATION,  
IDAHO TERR'Y, March 26, 1887.

#### *Articles of agreement*

Made and concluded at Sand Point, in the Territory of Idaho, on this the twenty-first day of April, in the year of our Lord one thousand eight hundred and eighty-seven, by and between John V. Wright, Jarred W. Daniels, and Henry W. Andrews, duly appointed commissioners on the part of the United States, and the chiefs, Headmen, and other male adult Indians of the band known as the Lower Pend O Rielle or Calespel, now residing in and around what is known as Calespel Valley in the Territory of Washington.

#### ARTICLE 1.

Witnesseth: In consideration of the agreement on the part of said Indians, hereinafter recited, the United States agrees to erect at some suitable place on the Jocko Reservation [Flathead Agency], in the Territory of Montana, for the use of said Pend O Rielle Indians, a saw and grist mill, and to build a sufficient number of houses for their accommodation; to assist in clearing, breaking, and fencing not less than five acres of land for each family; to furnish an engineer and miller, a carpenter and a blacksmith; to furnish each family with 2 milch cows and 2 work horses; to furnish one two-horse farm wagon, one



set of double harness, stoves [for each house]; plows and all other necessary agricultural implements for each family; and the United States does further agree to make provision for taking care of the old, sick, and infirm members of said tribe, and to furnish said tribe of Indians with food, clothing and medicine until such time as they can become self-supporting, but not to exceed five years. And the United States further agrees to furnish said Indians with necessary seeds for the first year after going upon said reservation; and the United States further agrees, in order to encourage said Indians in the habits of industry, to furnish, from time to time, such other useful and necessary articles as will tend to promote their advancement and civilization, in the discretion of the Secretary of the Interior. And the United States further agrees to remove said Indians from their present homes to the said Jocko Reservation.

## ARTICLE II:

And the United States further agrees, that in the employment of persons to perform labor of every kind, such as building houses, clearing, breaking and fencing land, making rails, hauling supplies and other things, preference in all cases shall be given to the said Indians who are qualified to perform such labor, and they shall be paid a just and reasonable compensation for the same.

## ARTICLE III.

In consideration of the extreme age and the valuable services he is expected to perform, the United States agrees to pay Chief Victor, head chief of said tribe, the sum of \$100 per annum during his life, the first payment to be made as soon as possible after his removal to the said Jocko Reservation.

## ARTICLE IV.

The United States further agrees, that any of said Indians who have made settlement and improvements on the lands where they now reside may sell and dispose of any right, title, or interest which they have to the same, and receive the pay therefor.

## ARTICLE V.

The United States further agrees, that one quarter-section of land on said Jocko Reservation may be selected and set apart for educational and religious purposes, and that suitable buildings may be erected thereon, which buildings and land may be used for said purposes, or for either.

## ARTICLE VI.

In consideration of the foregoing agreements, the undersigned Pend d'Oreille or Calispel Indians hereby agree to remove to and settle upon lands within the Jocko Reservation, in Montana Territory, hereby relinquishing all rights, title, or claim which they now have, or ever had, to all other lands in the Territories of Idaho and Washington, or elsewhere, to the United States: *Provided*, That if any Indian or Indians, shall prefer to remove to the Colville Reservation, in Washington Territory, or Cœur d'Alene Reservation, in the Territory of Idaho, he or they shall be permitted to do so without forfeiting his pro rata share of the benefits herein provided.

## ARTICLE VII.

This agreement shall not be binding upon the parties hereto until ratified by Congress. In testimony whereof the said John V. Wright, Jarred W. Daniels, and Henry W. Andrews on the part of the United States, and the chiefs, head-men, and other Indians on the part of the Indians, parties hereto, have hereunto set their hands and affixed their seals this twenty-first day of April, A. D. one thousand eight hundred and eighty-seven.

JNO. V. WRIGHT.	[SEAL.]
JARRED W. DANIELS.	[SEAL.]
HENRY W. ANDREWS.	[SEAL.]

his  
Chief, SITTING GRIZZLY BEAR + MICHAEL. [SEAL.]  
mark.

Signs for himself and his band of Pend d'Oreilles, numbering over twenty-five men.

his  
PIERRE. + [SEAL.]  
mark.

I, Michael Revais, United States interpreter for the Flathead Agency, Montana Territory, do hereby certify on honor that the foregoing agreement was carefully read in open council, and by me correctly interpreted, and that the contents thereof were fully explained to and understood by said Indians before the signing and sealing of the same.

his  
MICHAEL + REVAIS.  
mark.

Dated SAND POINT, IDAHO, April 20, 1887.

Witness:

LOUIS LEE.

Witnesses to signature of Michael and Pierre:

LOUIS LEE,

L. VAN GORP.

The undersigned members of the within-named tribe of Pend d'Oreille Indians not being present at the signing and concluding of this agreement at Sand Point, in the Territory of Idaho, 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 Idaho.

his  
BIG + HEAD. [SEAL.]  
mark.

his  
JOSEPH. + [SEAL.]  
mark.

his  
ANTOINE. + [SEAL.]  
mark.

Witness :

THOMAS E. ADAMS.

I, Michael Revais, United States interpreter for the Flathead Indian Agency, Mont., do hereby certify on honor that the foregoing agreement was carefully read and by me correctly interpreted, and that the contents thereof were fully explained to and fully understood by said Indians before the signing and sealing of the same.

his  
MICHAEL + REVAIS.  
mark.

Witnesses:

THOMAS E. ADAMS.

HENRY A. LAMBERT.

#### *Agreement with Flatheads, Pend d'Oreilles, and Kootenais.*

This agreement, made and concluded at St. Ignatius Mission, Jocko Reservation, Flathead Agency, in the Territory of Montana, on this 27th day of April, in the year of our Lord one thousand eight hundred and eighty-seven, by and between Jno. V. Wright, Jarred W. Daniels, and Henry W. Andrews, duly appointed commissioners on the part of the United States, and the chiefs, head-men, and other adult Indians of the confederated bands of Flathead Pend d'Oreilles, and Kootenay Indians, witnesseth

That whereas it is the policy of the Government of the United States to remove to and settle upon Indian reservations scattered bands of non-reservation Indians, so as to bring them under the care and protection of the Government of the United States, and whereas a part of the Upper and Middle bands of Spokane Indians have expressed their desire and consent to remove to and settle in permanent homes upon this reservation, and whereas the Lower Pend d'Oreilles or Calespel Indians have also expressed their desire and consent to remove to and settle in permanent homes on this reservation, and whereas it is the policy of the United States first to obtain the consent of reservation Indians before removing other Indians on said reservation: Therefore,

#### ARTICLE 1.

In consideration of the desire and consent of said Spokanes and Pend d'Oreilles Indians, as set forth in their respective agreements made with the above-named Commissioners of the United States, and our desire that this reservation shall be occupied by In-

dians only, the undersigned, chiefs, head-men, and other adult Indians belonging to the confederated bands of the Flathead, Pend d'Oreilles, and Kootenay Indians now residing on the Jocko Indian Reservation, in the Territory of Montana, do hereby agree and consent that the said Spokane and Pend d'Oreille Indians may be removed to and settled upon the lands of said Jocko Reservation in permanent homes on the terms and conditions contained respectively in the agreement made with the Spokanes at Spokane Falls, in the Territory of Washington, and with said Pend d'Oreilles at Sand Point, in the Territory of Idaho, and we do further agree and consent that the United States may remove to and settle upon the said Jocko Reservation any other non-reservation tribes or bands of Indians who desire and agree to said removal, on such terms and conditions as may be hereafter agreed on between the United States and any of said Indians.

## ARTICLE 2.

In consideration of the large amount of money expended by St. Ignatius Mission in the erection of a church, school-houses, mills, barns, shops, and other useful buildings, and in the opening and fencing of farms and gardens, and in the consideration of the religious and educational facilities afforded thereby to our children, and our anxious desire that our posterity in all time to come shall continue to have such advantages and facilities, the undersigned Indians agree, that the United States may have surveyed and set apart a tract or parcel of land not exceeding one section for the boys' school, under the charge of the Society of Jesus, and one section for the girls' school, under the charge of the Sisters of Providence, on which are situated said buildings and improvements, which land and improvements may be occupied and held by said St. Ignatius Mission for educational and religious purposes, as long as they are used for said purposes and no longer. Provided that nothing herein contained shall interfere with the rights of Indians living upon said tracts of land.

## ARTICLE 3.

In consideration of the above agreements on the part of the Indians and the necessity therefor, the United States agree to erect on said reservation, a saw and grist mill and furnish a miller for the same at such place on said reservation, under the direction of the Commissioner of Indian Affairs, and the United States further agrees to furnish a competent blacksmith, and pay for the services of the same, to be located at or near the said saw and grist mill, and to furnish suitable tools for his use.

This agreement not to be binding upon the parties hereto, until the same shall be ratified by Congress.

In testimony thereof, the said John V. Wright, Jarred W. Daniels, and Henry W. Andrews, on the part of the United States, and the chiefs, head-men and other Indians, on the part of the said confederated tribes of Indians, parties hereto, have hereunto set their hands and affixed their seals this twenty-seventh day of April, A. D. eighteen hundred and eighty-seven.

Signed with an x mark and seal:

Jno. V. Wright, Jarred W. Daniels, Henry W. Andrews, Michael [signs for fifty-five (55) men], Eneas, chief of the Kootenais, Arlee, Atol, Partee, Joseph, Louison, Partee, Eusta, Vital Revais, Joseph, Paul, Alexander Matte, Alexander Purrier, James Lewis, Joseph, Octave Revais, Antelli, Françoise, Abelos, Robert Irvin, Peter Ogden, Eneas Pierre, Louison, Isaac, Paul, Eneas Francoes, Isaac, François Lauctat, François, Pierre, Joe Gardipee, Paul Gardipee, Alexander Murrijeau, Leon Altice, Big Sam, Isadore Ladirouth, Eneas, Joseph Paine, Louis Valle, Gregory Big Head, Michel, Celo, Louis, Matta, Adolph, Peirre, Pizi, Lomas, Susep, Maxime, Leon, Bosep, Isaac, Ponel, Joseph, Custata, Charley Joo, Antoine, Eneas, Pierre Paul, Pierre, Bosep, Isaac, Joseph, Antoine Maise, Stanislaus Ausley, Charles Sinchelap, Esknilkeilszn, Blase, Joseph Plant, Joseph, Eusta, Pierre Paul, Pamuell, John, Louis, Penvel, Michael Revais, Partee, Penael, Charles, Charles Allard, Michelle, Artemus, Pamuell, Peirre, Paul Andre, Pierre, Nichola, Lormae, Felix, Partee, Charles, Lola, Lenace, Big Pierre, Don Donald, A. P. McDonald, Penoit, Batiste Matte, Louis Matte, Joe De Shaw, Henry Jebean, Joseph Paine, jr., Edmund Destan, Sam Belman, William Finley, Louis Saxa, Louis, Antoine, Pierre, Batiste Peon, Antoine, Charlowane, Michael, Paul Paon, Isaac.

Witnesses:

LEOPOLD VAN GORP.  
THOMAS E. ADAMS.

I, Michael Revais, United States interpreter for the Flathead Indian Agency, Mont., do hereby certify, on honor, that the foregoing agreement was carefully read in open council, and by me correctly interpreted, and that the contents thereof were fully explained to and fully understood by said Indians before the signing and sealing of the same.

his  
MICHAEL X REVAIS.  
mark.

Dated, ST. IGNATIUS MISSION, FLATHEAD INDIAN AGENCY, April 27, 1887.

Witnesses:

THOMAS E. ADAMS,  
HENRY A. LAMBERT.

NOTE BY INDIAN OFFICE: The minutes of the councils with the Upper and Middle bands of Spokane Indians are so voluminous as to preclude the possibility of preparing copies in time to submit the same with this report. They are filed in this office with the original report of the Commission.

The agreement with the White Earth and Pillager and Lake Winnibigoshish Chippewas, which was presented to the Bois Forte and Grand Portage Chippewas by the Commission, is also omitted. Said agreement is printed in Senate Ex. Doc., No. 115, Forty-Ninth Congress, second session.

COUNCIL WITH CŒUR D'ALENES.

WEDNESDAY, March 23, 1887.

The council met and opened with prayer by Reverend Father Carnano. Present, Commissioners Wright, Daniels, and Andrews, the chiefs and bands of the Cœur d'Alenes, and the interpreter. Judge Wright said:

"My friends, we have traveled a great distance in order to meet you. We thank you most sincerely for the very kind reception you have given us, and for your words of friendly greeting. You are the descendants and representatives of a noble tribe of Indians. You have given up the pursuit of war and of the chase and are devoting all your energies to the arts of peace; you are striving manfully to take care of yourselves, your wives, and your children. We have visited your schools and have seen how well your children are being educated. All this we need not tell you. We are well pleased, and particularly when we know that you feel so deep an interest in these matters. It will inspire your friends to renewed efforts. It will strengthen those who are striving to advance you and place you firmly on the road to civilization and independence. Those who sent us here will be glad to hear all this. Your condition and the character of your reservation we had heard of before our coming, but it is better than had been told us. You are known to be a people who are rising in intelligence and in all the pursuits of peace; that you have been friendly toward your white neighbors, and that you have given them assistance in times of danger and trouble, is known and appreciated. It is also known that you claim to have once possessed a large body of land, that much of it has been settled by white people, that you had never ceded it away, and that you have received nothing for it. You have a good reservation which you wish to preserve for yourselves and your children. The Great Father desires that this shall be done. You have good farms, fences, and houses, agricultural implements and stock, and we learn that you are working men, that you cultivate your farms and make good crops. We come with kind words from the Great Father. We do not come to force you to do anything. We come to ask your consent. We bring no soldiers, but only words of kindness and praise. We will speak plainly so that you can understand us, and we wish you to agree to nothing until you understand it, and not then unless your minds and hearts are willing.

"Your brethren, the Spokanes, for years have been living about the falls. The white people have gone there and settled all over their country. These Indians are very poor and unhappy. They have no lands and no homes. The Great Father has pity on them, and he wishes to place them on a better country. He wishes also that you will have pity for the Spokanes.

"In 1885 the Government sent Governor Stevens and some other Commissioners to visit and treat with the Indians in this part of the country, and, among others, he was instructed to visit the Spokanes and the Cœur d'Alenes. Governor Stevens made an honest endeavor to see them and you, and to buy your lands, but he was prevented from doing so by an Indian war which broke out about that time. I could explain to you why no other commission was sent. It is enough to say, that it was not because the Gov-

ernment cares nothing for the Spokanes or you, for it is true that the condition of the Spokanes has long been a matter of much concern. We have just left the Spokanes. We were with them in council for many days. They were slow to understand, but after a while we succeeded in making an agreement with them by which we hope to remedy their wrongs and bring them to a better condition. In order to do this we need the helping hand of you, the Cœur d'Alenes, and we come to ask that help from you. The President desires that they shall have houses, farms, agricultural implements, and help in other ways as a recompense for their lost country. He wishes that they all may be removed to this reservation by your consent. It is believed that by bringing them here and locating them on farms on this reservation they will soon be in the good condition we find you. If they stay where they are it is feared that they will be ruined. Some of the whites among them are friendly to them, but some give them whisky and cards, and they are leading a bad life, and have much trouble in getting along. We think that it will not only be an act of kindness on your part to allow these poor people to come and live with you, but we also believe it will be the best for you. It is known to you that the whites much desire to get your reservation, or some of it. The whites are increasing in numbers rapidly and they are clamorous for more land. It is not right that large bodies of good land should lie idle and uncultivated. It must be worked either by white people or by Indians. If your reservation was full of Indians the whites would not want it, or ask for it. Already we have been asked to open this reservation to white settlement. Long petitions came to us while we were at Spokane Falls asking that this be done. We told them no, we have no power to do that; we came to put other Indians there who have no homes. Now you can see that we come as your friends, and we wish you to think of these things and speak freely to us. We wish to take as little of your time as possible, as you know you are farmers, and that you are needed at home. The time we will leave to your judgment. We wish also to hear from you on the subject of your lands about which you wrote to the President in your petition. We wish also to hear from you as to your wants and necessities. We wish every question fully discussed and well understood. We see you are sensible men and disposed to do right, and we think you will have but little trouble in coming to a just conclusion.

"This business is not entirely new to us. We have visited many Indians in other places and have made agreements with them. Each of us has had experience. My friend Major Andrews, has been in the Indian office, and Dr. Daniel has been much among Indians. We are all pleased at what we have seen among you. We have seen that Indian children can learn what white children can, and that you are as good farmers as white men under the same circumstances. We are anxious to do that which is right for you. We wish to see you have justice and to improve your condition. As for myself, I can say with truth that my anxiety to succeed in our efforts to improve the condition of the Indians is greater than I ever felt in any public employment of my life."

Dr. DANIELS. My friends, the judge has said nearly all I can say. I have been a long time among the Indians. At the same time, when Governor Stevens came to this country the judge was a member of the Great Council at Washington, and I was appointed to go among the Indians. When first I went among the Indians they had as food the wild meat of the buffalo; now I see you on good farms and in your happy homes. I have seen a great many Indians, but I did not expect to see them ahead of the whites as I see them here.

You have the finest schools, the best community that I have seen among Indians, and we are well pleased. We can talk to you as we can to the whites and do business with you as with them. We are all very glad to see you."

Chief SELTICE. All right, I will assure you; you have come from afar, and our hearts are all glad to-day. We have wanted to see you; we have not doubted our Great Father, but always believed that, though he was a great ways off beyond the mountains, yet he would see us and remember us, his children; my heart is big to-day, and my people are pleased at your coming, and I am glad also. Tell us what you desire us to do, and we will do it gladly, willingly. We will try to do what is right; we are as children; yet the Great Father has us under his protection, and you promise to help us. We want your advice; we want your counsel and help. For this we thank you. I have little to say to-day and do not wish to make any mistakes. We wish to consider. You have spoken to us about the Spokanes. We are very sorry for them, and we will do all in our power to better their condition. We have heard that many of them wish to come on this reservation; our people will be well pleased if they will all come. I learn that they have two ideas; they are not as one, but I believe we can make them as one, so that they will all come here; we will try to gain their affections; we believe that they will be as one among us. You say you are well pleased at what we have done in the past; we are glad. We try to do that which will please our Great Father. You have seen our schools and you speak words of kindness and encouragement. We wish these schools to remain always with us. What we have promised the fathers and sisters before, we wish confirmed.



These fathers have labored faithfully among us in teaching our children; we wish what we have promised them confirmed by the Great Council, so that we will feel secure in our schools. We think you can help us in that which we ask for; you can do what we want. We will talk more of this.

Judge WRIGHT. Do you wish to talk to us about your lands mentioned in your petition of two years ago?

SELTICE. We wish you to talk first and then we will answer you.

Judge WRIGHT. The paper which I hold in my hand [Senate document] sets out fully your claim; in that petition you say your boundary was as follows: Commencing at Steptoo Butte, runs northwest to Antoine Plants on the Spokane River, thence to the Pend d'Oreille Lake, thence to the summit of the Cœur d'Alene Mountain, thence south to the most southern thereof whence flow the waters of the Palouse River, thence west along the southern rim of the water-shed of the Palouse River to the beginning.

We wish to do right about the claim; that was one purpose for which we were sent to you. On yesterday I omitted to say anything about your promise to the fathers concerning the schools. We will consider this and do all we can to satisfy your desire. You do well in appreciating your schools. If the advantages which your children enjoy had been given you it is plain that it would have aided you very much. When your children grow up to be men and women the advantages derived from these schools will be seen and felt. It will enable them to compete with the white people in the affairs of life. We will consider what is best to be done.

SELTICE. We are pleased at what you say; we know it to be good. Our chiefs have not talked together, but what we said in our petition two years ago we wish fixed; we wish that which we promised carried into effect with the fathers and sisters, for with us they will be always. This is the great desire of our hearts.

VINCENT (Old Chief). A long time ago I was not such as you see me now; I am old. I am glad of what you are doing. It is good. I think there are two things. One is from the father and one is from you. These two things we have gained. The fathers tell us we have souls, and that we can go to heaven. This is one thing. I am talking to you only now, but many have my heart. The Spirit has care of my soul, and you of my body. I know that through you our country is saved, and from you we have found things to eat, because you have taught us how to get our food. The Cœur d'Alenes are getting along well, and you have brought us to this; you have saved our land where we are, and this we owe to the Government.

SELTICE. The land outside this reservation has been taken up by the whites, and we had forgotten it until two years ago, when we remembered it; and then we sent our petition to the Government at Washington setting forth our desires. You Gentlemen will tell us what to do, and now we will listen to any proposition you may have to make.

Judge WRIGHT. Is the land you are now living on a part of the country you speak of in your petition?

SELTICE. Yes, certainly. This is the middle of it. That which was taken lies outside all around this.

Judge WRIGHT. In your petition you say you need a saw and grist mill; mechanics to teach you trades; cattle and sheep.

SELTICE. It was a saw-mill and flour-mill.

Judge WRIGHT. Do you people need wagons?

SELTICE [after consulting with chiefs]. No; we do not need these, because we have them.

Judge WRIGHT. We believe you to be reasonable men, and we think we can pull together with you like two well-broken horses. To-morrow we will meet again. What you say is plain and frank, and it gives us pleasure. The kind manner in which you speak of the Spokane Indians, and your consent to their coming and living with you, does you honor. They can be saved by bringing them here. They will be ruined if they remain where they are. The Great Father will be pleased when he hears your kind words. It will make him feel kindly towards you.

THURSDAY, March 25.

Commissioner ANDREWS. Perhaps it may be well for me to say a few words to you this morning before proceeding to the business which has called us together, in order that you may be permitted to judge of the feelings which control me as well as the feelings of my two associates who addressed you on yesterday.

I, too, am the friend of the Indian, and as such friend have been sent by the honorable Secretary of the Interior, the honorable Commissioner of Indian Affairs, and by the Great Council of the United States from the seat of Government at Washington, 3,000 miles away, to this beautiful spot, the Cœur d'Alene Reserve, in the Territory of Idaho, to visit you and assist in righting the wrongs which you and your friends say have been inflicted

upon you. And now, right here, I want you to understand that we were not sent on account of our great ability to deal with Indians, but because we have proved to the Great Father upon more than one occasion that we are the friends of the red man, and that we hold his rights as sacred as that of any white, black, or red man on earth. We have been commissioned to treat with you upon high and holy grounds; to give you all the rights ever accorded to any people by the wisest government on earth. We were told by the Great Father of your advancement in civilization, but little did we expect to see what we now see. Little did we expect to find you occupying the finest lands of the great West—well watered, well timbered, surrounded by all things to make life happy, with the best schools we have ever seen anywhere, with children that can teach more than half of the Government clerks in Washington how to read and write. And last, though not least, little did we expect to find such good men of God as your best earthly friends. The good fathers here are constantly looking after your welfare here and preparing your souls for the world to come. When we report all these things to the Great Father in Washington it will make his heart glad, and he will exclaim: "Long life to the Cœur d'Alenes of Idaho." I shall tell him that the brand of strong drink does not disfigure the face of a single Cœur d'Alene; that not an eye is dimmed by its damnable sting; that there is not an inch of the Cœur d'Alene Reserve poor enough for a whisky-seller to place his unholy foot. And, lastly, I will tell him that my prayer to Almighty God was, and said aloud in your hearing, that not one drop of strong drink should ever enter the throat of a Cœur d'Alene Indian. Take this from a friend, and with such a promise faithfully kept, with such a climate and such lands as you own, with such teachers as the good fathers and sisters of De Smet Mission, with such a friend as the great Government of the United States to protect and defend you, and, lastly, with such a noble specimen of a true and brave American as Seltice as your chief, you will be the happiest people on earth.

SELTICE. I will assure you now I am glad that you have given us such good advice. I am sorry that the white men have bad habits. We are well pleased with all you have said. You talk to us of goodness and I am glad to hear those words coming from your lips to-day. We will cherish your words in our hearts and remember them always. My heart is well pleased with all you have said.

Judge WRIGHT. Do any of you wish to speak? If so, we will hear you now.

DAMAS (chief). I am going to say a few words only. The chiefs will speak for us; we leave everything to them and whatever they say or do will all be right, as we are all of one heart and mind.

Judge WRIGHT. My friends, since our adjournment on yesterday we have given all the questions which have been discussed our careful attention. We have prepared a paper to be submitted to your council. It will all be carefully read over to you, and interpreted so that all will understand its contents. It may be that some changes will be made. When everything is fully understood by you and an agreement reached, we will have the paper written in ink ready for signing. If in reading over the agreement there is anything you do not fully understand, or any part you wish changed or left out, you can say so.

Commissioner Andrews then read the agreement and it was carefully interpreted. After the reading of the agreement Judge Wright said: If you agree to what is here written it will be submitted to the Great Council and the Great Father for approval. If when they examine it they are pleased with it and think it good for you and good for the Government they will approve it and it will become a law. Should they disapprove it will be as a blank paper. Our duties, then, you see, are of a delicate nature. If we please you we may not please the Government. We must satisfy both or our work amounts to nothing. If the agreement meets your approval and is ratified by Congress it will undoubtedly place you in a condition in which you can be self-supporting with your present advanced position. You will soon need nothing from the Government but the protection which it gives to all its citizens alike. You will have no use for Government farmers, smiths, doctors, or agents; you can get things without aid.

SELTICE (chief). I will assure you now. It may take me two hours, as you have spoken much. I am glad you have taken the time, for it has not been lost. We have listened very carefully and have understood everything that you have said, and it was good. You have put new life into our veins and made us feel that the Great Father and yourselves are the true friends of our race. We know that we are Indians, yet the same Great Father cares for us all. You have spoken to us of the Spokane Indians and of your great desire to help them. We also desire to see them happy people and that they come on this reservation. Just as the whites have poor relations, so have the Indians too—one on our father's and two on our mother's side, and thus am I related on my ancestors to many tribes in this country, and to them I extend the privilege of settling on our land; and I also ask the privilege of having good half-breeds come also. There is one thing which the whites do which we do not—they marry our women, but we never marry white women.

I have considered everything you have said to us; I have considered well, and we are willing to have all these Indians come, but they must leave their whisky and their cards behind them. They must not bring whisky and cards here. This is for their good and the good of my own people. I do not want any bad people to come here and set my people an evil example. Everything you have said to us is good. One thing you have spoken to us about is our land, which the whites have taken away from us and which they now occupy. It is lost to us; it is dead to my people. We had almost forgotten it, but it has come back to our minds and we now speak of it. You say we may receive for our lost land \$150,000—for our land outside the reservation. Do you know how much there is of it? There are more than 4,000,000 of acres. This land was very dear to us, but we have given it up to the whites. We are on only a small part of our country—I mean this reservation. Here we have made our homes; here we have built our houses; here are our fences, our farms, our school-houses, our churches. Here are our wives and our children; here are the graves of our ancestors; here are our hearts; here we have lived, and here we wish to die and be buried. We want these preserved forever.

We understand that the paper which we signed is to go to Washington to be seen by the President and the Great Council. I know your hearts with regard to it, and they are good. However you fix it, it will be right; but I plead with you, I implore you, I call on the Great Father, who will hear me, preserve for us and our children forever this reservation, where are our schools, our churches, our homes, our graves, our hearts. The Government has now thought of our claims for our lost land, and they have sent you to us. Of this we are glad, but neither money nor land outside do we value compared with this reservation. Make the paper strong; make it so strong that we and all Indians living on it shall have it forever. We also wish you to make our schools and our churches so strong that they will be here forever for our children, when we have passed away from the world and gone to the Great Father above. What has been said by you is all good, and we thank you for it. You have now seen our hearts; they are laid open and made bare before you.

Judge WRIGHT. You have done yourself great honor by your words; we honor and thank you for the words you have spoken. You have shown yourself worthy to be the leader of your people. They ought to feel proud of you. If they will but follow where you lead they will have but little to fear.

We have endeavored to carry out your desires. The Government will protect you and your lands. It will do so if it takes its whole power. It will also protect and encourage your schools.

If none of you desire to say anything more, we will prepare an agreement in writing for your signatures; we wish you all to be present; we will not delay you long.

SELTICE. We will be glad to see you again in the morning. You have the hearts of all my people. We will leave everything to Washington. Fix your hearts good for us also.

FRIDAY, March 26, 1887—9.30 a. m.

Judge WRIGHT. On yesterday we read to you the terms of a proposed agreement. We have carefully considered all the subjects which were then discussed, and have prepared it in proper form for your signatures, with some few changes which were suggested on yesterday. It is now complete. [Here the agreement was read over, interpreted, and explained.]

Do you now understand all the promises?

SELTICE. Yes; we understand everything you have said.

Judge WRIGHT. When we leave here we will next visit the Calespels, or Lower Pend d'Oreilles, and before visiting them we thought it best to obtain your consent that they might be removed to this reservation. If they conclude to come here this will save the trouble and expense of another visit to you.

SELTICE. How about our agent? Is he to be paid out of the fund provided by the agreement?

Judge WRIGHT. No; the agent will be paid by the Government.

SELTICE. All right. We shall not need the sawyer or miller more than a year. By that time we will be able to do the work ourselves. Our people will soon learn to run the mill.

LOUIS GASTAZTAIN. We are all glad you have come to see us. Since you came I have looked into what you have been saying. You have spoken to us of our country. When they ran the survey of our reservation we thought the land was all lost to us. This has been troubling our minds and the minds at Washington ever since. I did not want to take any money; but we are now all of one mind, and we will take it because it will help us. It is not much for the land which has been taken away from us. We are very poor. We are very near the time when we are to sign the paper. We will take good care of the money. When we first came on this reservation we were poor, and now you see us with homes, our farms all fenced, and cattle grazing on our hills. The fathers have

taught us to do this—to farm and save our money and educate our children. I myself can not read or write; but we are very thankful to the Government for our schools. Some of our people are old, and they would like to have their money paid to them before they die, so they can have some benefit from it. You have seen my heart.

ELIJAH (a Spokane Indian, the only one present wearing a blanket). Is Lots' reservation as good as this?

Major WATERS. No; no part of it can compare with it.

ELIJAH. Then I am coming here, and I will tell all my people to come and take up this land; the Cœur d'Alenes are our friends.

Judge WRIGHT. We will sign the paper first and then you can sign. [Here the agreement was signed by the Commissioners and all the Indians. When Nicodemus came up to sign Judge Wright said to him:] I am informed that you were the first Indian on this reservation who took a farm and put a plow in the earth, and I learn that you have done well, and that you are now comfortably situated. Major Waters tells us that you have always set a good example to the Indians, and that hundreds have followed your advice and example. For this you deserve well, and you should be remembered and encouraged.

NICODEMUS. As soon as I began to plow I began to see food and money. I thank you for your words.

Judge WRIGHT. I believe all have signed. A large majority of the tribe have signed the agreement, and those who are not here would sign if they were present. When you tell the absent ones what you have done they will be well pleased. You have behaved well. You have shown your confidence in the Great Father and it will give us pleasure to say that you deserve well of the Government. Your consent that the other Indians not so well off may come on your reservation speaks well for your hearts. Your matters are in a good condition. You are on the right road. Be at peace with one another and your neighbors. In all your transactions as a tribe remain reunited. This will give you strength. Advise the Spokanes to come. When they come treat them kindly. If they have faults, pity them and lead them in the right way. Treat them as the Great Father above treats us in mercy. Call them from their evil ways and make them as you are.

ADRIAN UMAS. I am glad you have talked to us from the law. You have made our homes secure. When we are sick the priests hold us in their hands and bring us to heaven. You have told us the truth.

SELTICE. You are now going to leave us and go back to Washington. When you go away do not forget us. Our brains are big and we have put away your words in a safe place. We shall remember them always. We shall not forget you nor your words. We are only Indians. We are not so high in knowledge as you are, but your words of advice make us even with you. Your coming has done us all good. We looked for your coming for many days. Sometimes we feared you would forget us and pass us by. Major Waters did not deceive us; he told us to be patient and you would come. We ask you to take back to the Great Father our humble expressions of peace and good will. The Cœur d'Alenes will ever be his friends. You have lifted a heavy load from our hearts. We take courage and a new start. Our land, or homes, our schools are to be ours forever. All this we feel is from your coming. In the name of my chiefs and my people I thank you.

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SAND POINT, IDAHO, April 15, 1887.

The council met at 1 o'clock, and was opened with prayer by Rev. Leopold Van Gorp, of Saint Ignatius Mission, Flathead Agency, Mont.

The three commissioners, Wright, Daniel, and Andrews, and the chiefs, head-men and adults of the Pend d'Oreille or Calespel tribe of Indians were present.

The chairman, Judge Wright, then addressed the Indians, as follows: My friends, we have been sent by the authority of the Government of the United States to meet you and talk to you about your present condition and future welfare. We are very glad indeed to meet the chiefs, head-men and people of the Calespels. We are also gratified to see the chief from Chewels, as well as the chiefs of the Flatheads, and Chief Louis, of the Spokanes, sitting with you. I believe this is the first commission ever sent by the Government to the Calespel tribe. We have visited and held councils with many tribes of Indians since we left Washington. I suppose we have visited 15,000 or 20,000. The Indians where we have been have all treated us with respect and kindness, and shown their confidence in us. We have not deceived them but have done our best to do them good.

We are glad that we were also sent to you, and we hope to be able to better your condition. We are well pleased at the appearance of your people. Your old men appear to be cool and sensible, and your young men able-bodied; your opportunities have not been so good

as those of some other tribes, yet we are pleased to learn that you are friendly with other tribes and with the white people and the Government. We learn from Victor that your people have lived for a great number of years at the place where you now live in the Calespel Valley. He tells us that he was born there as well as his father and grandfather, and he has no means of knowing how long his people have lived in that valley.

Heretofore you have made your living chiefly by hunting, trapping and fishing. Your numbers have not increased but have grown smaller. Soon game will all be gone. Victor tells us that white men are also engaged in trapping and hunting on this same ground with you, and soon this source of getting a living will be lost. It is plain, therefore, that as sensible men you must look around and find other ways to support yourselves, your wives, and your children. We learn that a few of you have small farms, and that your country is pretty good for hay. You are so situated that white men will go in among you and disturb you. You have already had some troubles from this cause. There is but little land suited for farming purposes where you now live, and your country is overflowed with water every year. You are so situated that the Government can not reach you easily, and therefore can not assist and protect you as it desires to do. You have no mills, no schools, no farmers, no blacksmith, no physician, no carpenter. When white men come into your valley there is no one there to protect you. The Government wishes you to leave that place and release any claims you have to lands, and remove either to the Colville, Cœur d'Alene, or Jocko Reservation. You are to have your choice.

If you do this the Government will be able to afford you protection and such assistance as will be necessary to make yourselves self-supporting and independent. We propose to build for you a saw and grist mill, houses for each family, assist you in clearing, plowing, and fencing land, and furnish you with horses, cows, wagons, plows, hoes, stoves, clothing, and provisions, so as to place you at once in the line of prosperity.

Those of you who have made improvements on the land where you now are will be permitted to sell them for the best prices you can get. Those who are too old to earn a living by work, the sick and infirm, will be taken care of. When you go to the reservation you can select what place you desire to live at. You can all settle together in one place or scatter about so as not to interfere with the lands already occupied by Indians there.

If you desire you can take for each family and person a home of their own, 160 acres to the head of the family, 80 acres to each person over eighteen, 40 acres to those under eighteen, and 80 acres to each orphan child. But you need not do this unless you desire it. It will be left to your consent, and no part of the reservation will be sold without your consent, and if sold at all, the money is to go to the Indians.

In view of the fact that Victor is growing very old, we also propose to provide that he shall have \$100 a year so long as he lives.

We have been with Indians on their reservations who are doing well. We learn that the Indians of the Flathead Reservation, many of them, now make more than they need and have much to sell with which to get money. We have seen that the Indians at Cœur d'Alene are in a prosperous condition, having in one year raised as much as 125,000 bushels of wheat. You can do equally as well if you will but try. Now, if any one were to ask you what you need to make you comfortable and prosperous, you would answer that you need just the things I have told you about.

Some of you are getting old, as I am, and I feel sure that before you go away from this world you will desire to see your families comfortably provided for, and these young men ought to be looking forward to a better condition in life. I see many little children here around me who ought to be at school. All this can be had if you will but accept our offer.

If any white man or Indian advises you not to accept this offer, if you will watch him closely you will find that he is not your friend, but is working for some purpose of his own.

I have talked plainly to you, and I wish you to talk to one another and talk to us as friends, without fear, shame, or embarrassment. If the Great Father had cared nothing for you he would have left you alone and would not have sent us to you. It was because he desired to improve your condition and help you that we were sent.

I have said strong things to you because I am deeply in earnest. I have held many high positions in my life as a member of the great council and as a judge. Of course I feel some pride in all this, but if I could see all the Indians in the United States comfortably situated in homes of their own and living happily, and could feel that I had been an instrument in bringing it about, I would feel more pride than in any acts of my life. I hope your ears will be open to the words of the Great Father, receive his kindness in your hearts, and not refuse his hand when he offers it to you.

Chief Marcella arose and said:

You are the Commissioners that we heard had been sent to us. We heard that Commissioners were coming to find out our hearts. We do not know what you wanted to

see us about. You say we will be happy. We will not be happy till we go to the other world. The little quarter of money you offer will not make us happy. We will not be happy till we die. I am a chief, and these are my people. We wish to talk together in council, and we will talk with you again to-morrow at noon.

SATURDAY, *April 16.*

Council met according to adjournment, and was opened with prayer by Rev. L. Van Gorp.

Judge Wright again urged upon the Indians the importance and great necessity of the Indians agreeing to the proposition of the Commissioners. He again recapitulated the dangers they were in if they persisted in remaining where they now are, and the great advantages accruing to them by their removal to the Jocko Reservation.

Chief Marcella and Nicola and Victor made brief responses, in substance stating that they loved their country, that the Great Spirit had made their country and given it to them, and it would be criminal in them to give it up and remove to another place. They made no objection to the terms offered them by the Commissioners. They expressed some fears that in case of their refusal to remove the Government would be offended and would in some way punish them for their refusal.

Judge Wright again addressed them in reply to the chiefs, and urged them to ponder seriously before making a refusal, and urged them to meet the Commissioners again, expressing the hope that by reflection they would come to a different and wiser conclusion.

The Indians then asked that they might be permitted to talk again on the next day, Sunday.

Council met Sunday morning, as per adjournment, after religious services in the council hall. The Indians again reiterated their determination not to leave their country.

They were again urged in every proper manner to change their minds and accept the kind offers of the Government, after which an adjournment was taken until Monday.

MONDAY, *April 18, 1887.*

After prayer by Rev. Father Van Gorp, Mr. Andrews read over the agreement carefully, having the same fully interpreted to the Indians, followed by Judge Wright, who again urged its acceptance.

Victor said: We are now talking about our country, not our land. Our land is not for sale. I will tell you about our land. It follows the Pend d'Oreille River to Salmon River, and then goes on to the top of the mountains between here and Colville, to the steam-boat landing; goes over the top of the ridge to the Missonta River at the ferry, down the Missonta to its mouth to the Pend d'Oreille line; runs through the lake near Horse Plains, up towards the Kootenai country, then up to the head of Pach River, then to Salmon River. That is my country. It is a big country. That is my country. Maybe you want to get some of my country from me. (Victor then described a reservation which he wanted set apart as his own.)

If you will give me that I will be glad. I want the land my beaver is on. I want the white man to quit catching my beaver and game. If the Great Father wants to help us he will make white men quit catching beaver, but mines we care nothing for.

Nichola said he would talk some time, but not now. What the old chief said all of them say.

Judge Wright then told them the Commissioners had no power to lay off a new reservation. There were too many reservations already. The Government wanted to reduce them, not increase them. They had done this in Minnesota and elsewhere. It was the settled policy of the Government and it would be carried out, and the Indians might as well know it. What we offered is better, and if we had the power to lay off another reservation it would not be good for you.

VICTOR. I would like for you to see my home. I take care of an old blind woman. What will she do? I don't know what to do with the old blind people who are blind and crawling about. What will become of them? Must I take them and pack them on my back to the Flathead Reservation?

Chief MARCELLA. What I say is from my heart. It is about this land where we are now. I see you Commissioners here. You have been traveling among Indians. What the old man told you about my country is my country. He asked for a reservation, and said he would give you the balance. You are after land; you can't do that. I am well off. I am rich. It is from my country that your people are rich. White men come from Washington. I thought they were a poor people. They come to my country and in three years they get well off. You take my body away from me just like you robbed me. By and by it will be the end of this world. When I die I will see the good country where I am going. I would like that what you say was different. I call my people my chil-



dren because I am a chief. When my people want to go somewhere I tell them to go and keep quiet and not be bad; don't steal, don't break anything from the Ingin. If they do steal or do anything wrong it is as if I did it. I would pay for it if I had done it myself.

Judge Wright then said: "Tell the old chief that one reason why we were sent was in order to take care of the blind, the old, and the sick. The Government will carry them to a good country and take care of them. We did not come to get land. The Government has much land. We came to place these Indians in a better situation and protect them."

Chief Marcella said: "One Chief (meaning God) will put us in a good country and take care of us. He will judge me. I don't know what I will do to-morrow; our Chief in Heaven will take care of us. I don't know when I am to die; God only knows that. To-day you are talking to me; you are chiefs and you are like me; I think now it is my Chief in Heaven who wants you to talk that way to me. You say I will feel sorry by and by if I stay here.

I think myself after I die I will see something about what you are telling me. You said I was at the forks of two roads, and now I am living yet and all the people are living yet. Yes there is a road. When we die we will see the roads; one goes to the good country and one goes to the bad. God will show me the two roads."

Nichola said: "We are talking. You tell us what the Great Father said. I told you what our chief said we all want; what the Great Father said is good, not bad. We like to hear what he says. We don't throw that away. Our chief asked for a piece of land. If I did not like what Great Father saw I would not ask for land, and give the balance away. I want Great Father to be glad and us to be glad also. We want to be good friends with the Great Father. That is why weak for a piece of land. When a chief does right for his people he does right for his country. My chief wants to have a good heart for you. I am a friend of everybody. The Ingin thinks, this is my country and I will live here and die here. I am living in comfort in my country and you want me to go away to another place; my heart is as hard as a rock. If you talk strong to me my heart will not move. Why don't the Great Father take pity on my old chief? The Great Father thinks he made all the world. Why don't he say, I want to ask the Indians if they want to go to a good country and if they don't want to go they can stay? We would be glad to hear that, and the old chief would. My country is my father and mother. I hate to leave my father and mother. Would you be willing to leave your father and mother?"

Michael, chief, said: "Because it is only you white men that talk, it is so. It is not my talking what I talk; I don't know nothing what is in this world. When you talk to me I take your word, because I don't know anything. That is the reason my heart feels good. The priest told me to act this way, and I take care of their words. It is only the white people that have talked. An Indian talks just like he is not talking; I hate to talk. I don't know what to do. I hate to say. If you was alone I would know what to say. If you did not tell us good I would not talk. You tell us what we will get, and I hate to tell you no. I take your word I say yes, I will do it. I tell you now I will take your word. I see what you have been doing with Indians all around here. I do not put myself chief, because I did not put myself chief. I tell you all right. That is all I have to say."

Pieree says: "I put myself with the chief who has just spoken."

Judge Wright again spoke and urged them to accept, and expressed his surprise that their hearts were sorry when such offers were made. He thought they would be glad. He asked them to consider well the propositions and meet the Commissioners again in the morning.

Chief Marcella said: "Going to a fine country will not make him stand better with God. God will not respect a man because he is rich."

Nicola said: "I don't get mad with the Great Father. We are only talking. Can't leave his country, which is his father and mother, and don't think you would."

TUESDAY, April, 1887.

Council opened with prayer.

Judge WRIGHT: We are glad to see you again. The Great Father would be glad were he here. The Great Spirit is pleased to see his children meeting together as friends. I hope you have thought much of what was said to you on yesterday. We as Commissioners for the Great Father are now ready to sign this agreement, and we hope you are ready.

Victor again spoke, asking for a separate reservation; Nicola following in the same strain.

Judge WRIGHT: This can not be done. We were not sent here with such power. We wish you to go to a reservation already made. This is the only hope for your people.

If you accept this offer you will be provided for and made comfortable; if you refuse it you will be ruined. You know you have had trouble already. The Great Father can not protect you where you are; he wants you to go where he can protect you.

Nicola asked if the Great Father made all the country, and [addressing the Commission] said, "If you will say the Great Father at Washington made all the country, and all the people, and all the beasts, I am ready to go to the reservation."

Judge Wright told them the Great Father had given them their choice of three reservations; if they could not choose, did they wish to leave it to the Great Father to choose for them? You know you have a poor country.

Nicola said he did not think the Great Father ought to take his country away from him. I will stay in my country if I have trouble. I don't like to leave my country. The Great Father wants me to leave my country. I will stay in my country. I know my country is a bad country, but I will stay on it. The Indians here don't want a good country. It is not to get rich we want.

Judge Wright then said the Commissioners are ready to sign the agreement, and asked the Indians if they were.

Chief Marcella said, "No. We are talking about our country. You ask us to move from our country, and we tell you no."

APRIL 21, 1887.

Judge Wright said: "You asked for one more day before closing. We have given you another day. We have been with you a long time. We must come to a close. We have had many talks. We are now well acquainted. We understand all you have said and all you have asked for. We know you understand all we have said. We have listened patiently to one another, and I hope we are friends. We have in the name of the Great Father made you a good offer. We came as your friends and from your friends. If you accept our offer it will place your people in a good condition where you will be safe and at peace. You have said you understood us and we can remain no longer. We have other places we must go and see other Indians. The Commissioners, as the agents and representatives of the Government, have signed the agreement. Here it is, plainly written, containing all the provisions we have told you about. It has been correctly and carefully explained over and over again. It is all good. One Chief, for himself and his people, has said yes; they are a majority. We want you all to consent. If you do so, all will be right. If you refuse we will report to the Great Father what you say. We feel that our hearts are clear, and if trouble comes we can not be blamed."

Victor said: "I was once the chief. I am now old, too old to manage my people. My son Marcella is now chief. I understand all you have said. If you give me what I want and what I ask for it will make my heart happy. If you give me piece of land on my own land for my people, my heart will feel good. My heart is not bad. My heart don't feel bad towards the Indians, the whites, nor anybody. If the Great Father says 'Yes, I want your heart to feel good, take this piece of land you ask for,' I will feel happy."

Nicola said: "That is what our heart wants; all these Indians on this side want this. Our hearts are all with the Great Father, the great Chief in Washington. I want to give him a big piece of land and keep a small piece for the Indians. If you do what Victor has asked we will all be happy and laughing, and we will have good hearts."

The Commissioners again assure the Indians that their request can not be granted; that no new reservation can be laid off; that they must go to one of the three reservations named. They were again told of the great necessity for their removal and the benefits they would derive from it.

Chief Michells again reiterated his willingness and that of his people to accept the offer of the Government.

*Council with Flatheads, etc., Flathead Reservation, Mont.*

The Commissioners met the various bands of Kootenais, Pend d'Oreilles, and Flathead Indians at St. Ignatius Mission on Tuesday, the 26th day of April, 1887.

There were present the Commissioners, John V. Wright, J. W. Daniels, and Henry W. Andrews, the chiefs and head-men of the various tribes, and many other Indians. The council was opened with prayer by Father Van Gorp, of the Mission.

Judge WRIGHT then spoke as follows:

"My friends, as Commissioners of the United States, we shake hands with the Flatheads, with the Pend d'Oreilles, and the Kootenais. We thank you for assembling so promptly on our call, and we thank you for the imposing and friendly greeting which you gave us on yesterday. We have traveled over much of your beautiful reservation, and it has filled us with delight and admiration. Nowhere can there be seen a more beautiful reservation. Your vast and fertile plains, watered with clear and health-

giving streams, skirted with grand mountains, impresses us with the belief that you are indeed blessed beyond most Indians. But what has pleased us more is to find you living in comfortable houses, surrounded by good farms, and all striving to make a support and bring yourselves and your families to independence. We visited your schools on yesterday, and there we saw your children well clothed and well provided for, and exhibiting such progress in learning that it makes our hearts glad, and gave us assurance that in a few years your children will be intelligent, moral, and self-supporting. It was our earnest desire to visit you at an earlier day, but business of great importance with other Indians in different States and Territories detained us so that we could not come until this time.

"You have a large reservation, and although you have many Indians on it, there is much more land than you and your children will use for many years to come. It is doubtless known to you that the white people have been coming this way for many years, and that they much desire to have your reservation opened to white settlement. It is not right that great bodies of land should be permitted to remain unoccupied and uncultivated. It is a part of the policy of the Government of the United States to reduce Indian reservations to proper size when they are out of all proportion to the number of Indians living on them. In order to avoid this trouble the Government desires, where it can be done, to settle Indian reservations with Indians, and open to settlement abandoned reservations. We have not come to open your reservation to white settlement. It is not a part of our instructions to do this, but it is a part of our business to get your consent to the settlement of some other Indians on this, your reservation.

"The Spokane Indians who reside around Spokane Falls, in the Territory of Washington, are poor, and otherwise in a bad condition. They are in the midst of the white people, and are exposed to many troubles. Many of them have no homes and no land. A part of our business was to induce them to remove from that place, and take homes on the Colville, Cœur d'Alene, or this reservation. We have recently come from Spokane Falls, stopping with the Calespels at Sand Point, in Idaho.

"A few of the Spokanes expressed a desire to remove to this Reservation, but the most of them prefer to go to the Cœur d'Alene Reservation. The Cœur d'Alenes, in the councils we held with them, gave their consent, and agreed, that not only the Spokanes but Calespels and other Indians might come and live on their reservation. The Calespels desire to come here, but before removing them it is our duty to get the consent of the tribes on this reservation. The Calespels or Pend d'Oreilles as you know are of the same blood of the Pend d'Oreilles here. They are, very poor and have very poor lands. They are wild and have no advantages, no schools, no churches, no agent, and indeed nothing but the poor living they make by hunting and fishing. The Great Father has pity on them and he thinks you should also pity them and allow them to come and live with you. In the agreement which we made with the Spokanes and Calespels, we provided for giving them homes and houses, farming implements and provisions to give them a start. What we want is that you shall give a cheerful consent to this arrangement. It will do them great good and it will also do you good. It is plain that if your reservation were settled up with Indians the white people would quit asking for it, and even if they continued to ask they could not get it, as the Government is your friend and will spare no pains to protect you and advance you in your pathway to civilization.

"There is another thing I wish to say to you. Some of your chiefs have told us that you are much in need of a saw and grist mill on this side of the mountain, which lies between here and the agency. We know it is a long way from many of you to the mill, too far to be of service to you. We therefore propose, if you so desire, to agree that a saw and grist mill shall be built and a miller and blacksmith furnished so as to accommodate those who live on this side.

"Some of you have also told us that you desire to make provision for your schools and the farms and buildings attached to them. This we will also do if you desire it. If you wish that the fathers who have built the houses and opened the farms may continue to use them for these purposes, we will put in the agreement according to your wishes if they are reasonable. I have now explained as well as I can the nature of our business, and we would be glad to hear what you have to say about it."

The three leading chiefs, Arlee, of the Flatheads, Michael, of the Pend d'Oreilles, and Aeneas, of the Kootenais, after a moment's consultation, replied.

Chief ARLEE said:

"The land belongs to me. I am Arlee, chief of all the Flatheads. We are glad to see you here. We expected you last fall but you did not come. We heard that you passed by on your way west. You have now returned and we are glad. We have much to talk about to you, about our country and the railroads, and about our judges. We wish to talk about many things. I was in Washington. I shook hands with the Great Father. I will tell you all. We will meet again to-morrow. What you have said is all good. We are glad you have come."

Chief MICHAEL said:

"We heard you were coming many months ago, and then we heard you had gone by us and we were afraid you were not coming. We are glad to meet the Great Father's Commissioners. You come as friends. We have heard what you say and we understand all. My people will all agree to what you say. We wish to do what our Great Father wants. We will throw no brush in his way. We have pity on the Calespels. They are my kinsmen. We say yes; let them come. We say the same to the Spokanes. We are willing to give them homes on our lands. We wish the land lent to the fathers. They have led us on the good path. They teach our children and make them good. We will not sell our land, but we will lend it to the fathers for schools and churches."

Chief Aeneas expressed similar views for his people.

Judge WRIGHT. Shall we proceed now?

The CHIEFS. No; we will council together to-night and meet you again to-morrow. The council then adjourned.

FRIDAY, April 29.

Council met as per agreement; prayer by Father Van Gorp.

Judge WRIGHT. We have prepared an agreement in accordance with what was said on yesterday, which will now be read to you and fully explained.

Commissioner Andrews here read the agreement, at which the closest attention was given as requested by the Commissioners, and each article plainly and fully interpreted to the Indians.

Chief ARLEE. We don't wish the land sold to the fathers.

Chief MICHAEL. We did not understand on yesterday that the land was to be sold to the fathers.

Judge WRIGHT. The agreement does not say that the land is sold. You only agree that the land and houses may be used by the fathers as long as they use it for school and church purposes, and no longer.

Chief MICHAEL. Now we understand you, we are all willing to lend our land to the fathers.

Chief ARLEE. We are willing to lend the land; this is all right. We are satisfied with it. I now have something to say. I want to make some complaints. My people do some hunting; there is game on our reservation and my people hunt and kill deer and other game; we want ammunition. Why is it that our Great Father will not allow us to buy powder, shot, and cartridges? We are peaceable, and we will do no harm; we will do only good; we will not shoot the Indian nor the white man; we want to know why our Great Father will not let us have cartridges. Is it that he is afraid we will kill his people?

Another thing. The white men make cards and they make whisky. They gamble with the cards and they drink the whisky. If whisky and cards are bad, why don't the white people quit making them? They tell us they are bad. Why do they make them and use them? If these things are good and not bad, why will not the white man allow the Indians to have them? I wish you to tell me this. I want to say more. I wish to say another thing about the railroad. When the Great Father sent a commission to ask my people to allow the railroad to be built on my land, he told them if they would allow the railroad to pass through he would let my people ride free without paying money for it. Now he has got the railroad and he won't let us ride. The cars run over my cattle and my horses and they will not pay me for them. I want the pay. Where is the money? We can not get it. They run the cars over my people and kill them. I want the railroad taken off my land. I want it moved away over the land of the whites. I don't want it on my lands. I tell my people not to hurt the road, nor to tear it up. You need not be afraid, we will not trouble the road. I want it taken off my land.

I do not want white men to come on my land and cut the trees and dig up the minerals. We do not wish them to do this. We want them kept off. Some of them bring their cattle on my land and eat up the grass. We don't want this. We want the grass for our own cattle. We want our reservation marked all around so that white men will not come on it. We do not want the judges and the policeman. They do not act right. They do wrong. We want the head-men of the judges to decide the cases. We don't want all three to decide. The head-man ought to decide. How is it when one judge is one way and two the other? I want you to answer this question. We don't want any judges or policemen. We want the chiefs to rule the people. Is it right for the judges to have sick men whipped? And women? They have whipped sick men and they had a woman whipped who was pregnant. She told them she was in that way, but still they had her whipped. And she had an abortion. Do you think that was right? When the judges decide a case does anybody else have anything to do about it? Can there be any appeal? They say they have made laws. We don't want their laws. Let the chiefs make the laws for the people. This is the way Indians do. What do the whites do

with a man who commits murder? Do they hang him? Tell me what they do and what we should do. I want to know.

Judge WRIGHT. When we get through signing the agreement I will endeavor to explain all these things to you as fully as I can. They are all important questions and I am glad you have spoken of them. We are very glad you have so readily consented to the agreement. You have shown your respect for the Government. And you have shown your good sense. It will be pleasing to the Great Father to hear of the way you have acted and how well you are doing. It is gratifying indeed, that of all the Indians here there is not a single one who opposes the agreement. A large majority of you are here, and no doubt the balance will all agree as you have done.

Chief MICHAEL. We all understand the agreement; all of my people will sign it. I am Chief of the Pend d'Oreilles.

Chief AENEAS. All of my people are not here. What I do all will do and agree to. I am a friend to the white man. I am a friend of the Great Father. I live a long way from here. My people live a long way. We are poor. We have no mill near us. I think it is 90 miles from where I live to the agency. We have no saw-mill to give us lumber; we have no carpenter, no blacksmith, and no farmer to show us how to work. I want you to ask the Great Father to give us these things so we can support ourselves and our children. This is all I have to say.

Judge WRIGHT. The Calespels have agreed to come to this reservation, and I understand they intend to settle not very far from where the Kootenais are. We have agreed to build a saw and grist mill for them, and you (Aeneas) and your people can get your wheat ground there, and also get lumber with which to build houses. In the agreement we are making here to-day we also provide for the building of a mill on this side, and you can also have the benefit of that, as the agent no doubt will put it where it will accommodate the largest numbers and the most needy.

Chief AENEAS. That will be all right.

After the agreement was signed Judge WRIGHT spoke as follows:

"My friends, the business for the transaction of which this council was called has been completed. You have done well. You have shown your good sense. Your respect for and confidence in the Government, as well as your kind feelings toward your less fortunate brothers, the Spokanes and the Calespels. All this we will carry back to the Great Father, and we know he will be well pleased with you and your actions this day. You will never be sorry for what you have done. You will always be glad." Addressing Chief Arlee Judge Wright said: "I will now endeavor to explain to you the things which seem to trouble your mind. You complain that your people are not allowed to buy cartridges. I will tell you why this is so. The Great Father knows that you and your people do not use your guns to shoot white men or to shoot one another. This is not the way with all Indians. Some tribes want guns and ammunition to use in wars against one another and to hurt the whites. It was because of these that the law was passed which forbids selling ammunition to Indians. There are many Indians in the United States besides you. The laws must be made general—must be made for all—as it is not always in the power of the Government to find out where there should be an exception made.

"You seem also to be dissatisfied about the railroad which runs through your land. You say that in order to induce you to give the right of way through your reservation you were promised free passages on the road. This is so. I have read the speeches which were made to you when the right of way was asked, and you were told that you should have free rides on the road. For some reason, I do not know what, it was not so written in the agreement which was made with you. It may have been that it was forgotten. I do not know how it was done.

"For a long time your people were allowed to ride free. At the last session of Congress a law was passed forbidding the granting of free passes. It did not say that free passes should not be issued to the Indians, but the railroads said they thought it included Indians. I did not think so. We think when the railroad managers come to look into the question, and when they find that you were promised free rides, they will in good faith stand up to the promises made at the time. Your agent, Major Ronan, tells us that he has already received a letter from the company telling him you will be permitted to ride free on the reservation. We think the Government will see that you have your rights. You also complain that the railroad trains kill your cattle, and that you get no pay for it. In all countries where railroads are this sometimes happens. It can not be provided against. We understand from the agent that you have been paid, and I am sure you will be paid in all proper cases.

"It sometimes requires time and delay. This is the way with the white people also. Because of these things you ask that the railroad be removed from your land. This can not be done. The railroad is of great importance to you, as it is to all the country. By it you get cheap and safe travel, and it brings you things you need and could not get



here without great cost. You ought to be glad you have a railroad, and not sorry; not interfere with it, but do all in your power to render it safe and certain. Other Indians where we have been, who have no railroads, have asked for them, and want them to run through their country. This should be the way with you. As to your timber, mines, and grass I have to say that no white man has any right to come on your reservation and carry off your timber or dig for minerals without first getting lawful permission. The Government will protect your reservations in this regard. It has protected other Indians, and it will do the same for you. You need have no fears about this. Neither are white men allowed to drive their cattle or other stock on your reservation to eat your grass.

"If this occurs report it to Major Ronan and he will see to it. Your reservation is so large that it can not be fenced in on all sides so as to keep stock off, and if white men's cattle stray on to your lands and are not driven on you should not hurt or injure them. If they are driven on report it to your agent and he will attend to it for you. As to your judges and policemen, you should be glad that you have them. It is a good thing. White people have judges and police officers all over their country. They are not given to hurt you, but to protect you against outsiders and against bad men among you. They are for the protection of the weak against the strong. There must be some power to decide when men can not agree, and somebody to see that the decisions are carried out. As you advance you will more clearly see the advantages of having good judges and good policemen. You should all respect and obey them. If necessary you should aid them. If they do wrong it can be corrected, but you can not get along without them. Among the whites all are made to obey them, even the Great Father and all other high officials. If the great chief of the whites obeys the laws the chiefs of the Indians should also. A good chief will make his people obey the judges and submit to the law. It is a bad chief who does otherwise. The Great Father will not respect a chief who gives his people bad advice or sets them a bad example.

"You have three judges. We are told that they are good and sensible men. We know them, and we say that they are good men; all of them. When they try a case they should all talk together and try to do exactly right. If two think one way and one another way, the two must govern. This is the way with the white people. No man is perfect, and all men, however good, may make mistakes; but when the judges decide, that is the end of it and all should stand by their word. The Great Father has given you these judges and laws to protect the poor and weak, for he feels as much for the poorest and weakest Indian as he does for the greatest chief among you. The use of whisky and of cards is an evil to both the white people and the Indians. Good men among the whites advise their people not to get drunk and gamble. Indians should not do it. It is the cause of most of your troubles. Wise men among you know this, and he is a bad chief who advises his people to drink and gamble. The Great Father will not respect or favor such a chief. As to white men coming on to your reservation to live, I say that if your women will quit marrying white men you will have nothing to complain of on this account. Every one having Indian blood in his veins has equal rights on the reservation as long as he behaves himself, but men who do not obey the laws and regulations will not be allowed to remain; they will be sent away. This is the law. Some of the whites impose whipping as a punishment for crime. All do not. You should not whip a sick man or a woman. This is wrong. It is unusual and cruel. I learn that you are mistaken about a pregnant woman having been whipped, and I am glad to hear it was not so. I think you should treat your women better than you do. You make them do much hard work that you ought to do yourselves. It is enough for a wife to take care of the children and the housework, and attend to the garden, and things like that. The hard work you ought to do yourselves. Among the whites women are respected and protected, and we hope to see the day when you will do the same. Wherever we have been we have seen the women too much imposed upon. We would be glad to see this different.

"Among the whites, when a man murders another the law says he shall be hung. A man may kill another in order to save his own life, and if one man provokes another so as to put him in a great passion and in that passion he kills the other the punishment is less; but all who kill are punished, unless done in self-defense.

"But let me say to you that if you will all behave yourselves, and when you have troubles submit them to your judges and obey them, you will not have these troubles to talk about. If you will not do right you must be made to do, and punishments will follow. The good Indians have no reason to fear laws, judges, or policemen. It is only the bad who have these things to dread. This reservation is not for the Flat-heads alone. It is for all of you and those who are to come in it. You should all be friends and have the same heart. This will make you strong. If you become divided, you will be weak. A big bunch of sticks all bound together by one cord is not easily broken; but take one stick at a time and all can soon be broken. This is the way



with you. You have a good agent. The Great Father looks on him as one of the best in the service. That is the reason he has been agent so long. He tries to do right by the Great Father and right by you. Major Ronan does everything he can for you, and he gives your people everything the Government sends here to you. He will not cheat you nor tell you a lie. We have seen what he has done for you, and what he is doing now. It is your duty and for your interest to respect and obey him in all things. He knows better than you what is best to be done for you and what is not best.

"If Major Ronan were to do an intentional wrong he would be sent away before many sun's rise.

"And now I have answered all your questions, and I hope you are satisfied with my answers. Soon we go away from you and I may not see you again, but it would give me great pleasure once more to visit your rich and beautiful reservation and find you all living on good farms, in good houses, well furnished, your lands well fenced, and your hills covered with stock. All these you can have if you will but do your duty and take advantage of the opportunities offered you."

Commissioner ANDREWS then addressed the council:

"My friends, as we are about to part, after having discharged the duty imposed upon us, and I trust to your entire satisfaction and to the satisfaction of the Great Father at Washington who sent us to your beautiful reserve—perhaps never again to meet—you to return to your homes and we to visit the Indians of a far distant State, I take the liberty of addressing a few words to you.

"There is no question before the Great Council at Washington in which the good men and women of the country take one-half the interest that they do in the Indian question, and that interest is not lessened as the years go by; but as the rights of the Indians are more fully understood, the people are demanding that the Great Council shall respect those rights and give to the Indians a part, at least, of what is their just due from the Government. In this connection I can assure you that the Indians of the Great Northwest, of which you, the old and brave confederated bands of Flathead, Pend d'Oreille, and Kootenai Indians of the Jocko Reserve form such a large part, are not neglected by the Great Father and his Council, but in all their talks your rights and condition are duly considered, all your known wants supplied, and your future welfare and happiness closely studied.

"I know of no tribes of Indians in the United States, or elsewhere, who have so many things to be thankful for as the Indians of the Jocko Reservation, in the Territory of Montana. You are blessed with the finest climate to be found in America. You have on your reservation the grandest prairies of the Great Northwest; you have the purest streams of living water that man has ever seen; you have the most magnificent ranges of mountains in the world; you have one of the very best men in the service of the Government as your agent, Major Ronan, known as well in Washington as he is in Montana, as the great friend of your race, and I only repeat what I have heard many honest members of your tribes say since we came among you, and I have no doubt every Indian on the Jocko Reservation joins in the wish, 'we want him always.'

"You also have to guide you to the happy hunting-ground of the great hereafter good and noble fathers of your church, who voluntarily left their homes and loved ones in far distant lands to spend the remainder of their lives in promoting your present and future welfare. They have also established here at Saint Ignatius Mission schools for the education and civilization of your children, which are not excelled by any schools for the education of white children anywhere in the United States.

"Where, then, I ask, is there a people more blessed than you? With all the comforts of civilized life, with good health and such happy surroundings, with such brave and manly men as Arlee, of the Flatheads; Michael, of the Pend d'Oreilles; and Aeneas, of the Kootenais, as your chiefs, what more can you ask to make your lives one continuous scene of happiness. Then, my friends, place your hands upon the plow, raise up the wheat, the corn, the oats, and the potatoes, and your hearts will be glad. But do not, I pray you, raise up the whisky bottle to your lips, for it will make your hearts sad. Whisky is your curse, as it is the curse of the white man; it has brought down to early graves more brave, strong, and noble sons of the forest by far than the bullet ever did; it destroys the Indian's manhood while living, and takes from him all the happiness God intended he should enjoy. You had better by far be bitten by rattlesnakes and die of their poison than to drink the whisky sold in this northwestern country and die from its poison.

"We are now about to take our leave of you, and should the Great Council at Washington approve the agreement which we have this day made with you, you nor your children will, I trust, never have cause to regret that the Great Father sent us to you."

## BOIS FORTE BAND OF CHIPPEWAS.

The Commissioners met the Bois Forte band of Lake Superior Chippewas of the La Pointe Agency, Minn., at the reserve on Vermillion Lake, near the town of Tower, Minn., on Tuesday, April 17, 1887. Present, Jno. V. Wright, Jarred W. Daniels, and Henry W. Andrews.

The council was at once opened, when Judge WRIGHT addressed the Indians as follows:

"We have been sent to you by the President of the United States as Commissioners, to lay before you the wishes of the Government and to talk to you freely about matters which greatly concern you.

"We were near here last winter, intending to visit you then, but the winter had set in and we found it impossible to carry out our plans, and so we concluded to go to other places and put off our meeting with you until this time. Before we came here we had visited nearly all the Chippewa Reservations in Minnesota, and had seen the Indians at White Earth, Red Lake, Leech Lake, Cass Lake, Lake Winnebagoishish, White Oak Point, Gull Lake, Mille Lac, and Fond du Lac. If you will listen to me attentively I will tell you what our business is with you. The Chippewas were once a great and powerful people. They were all united and lived in the same country. When our fathers came to the shores of the great water they met your ancestors there, who were the same blood with you and spoke the same language. Your tribe has always been friendly with the whites and have rendered valuable assistance in time of great trouble. We are glad to learn, since we came here, that you still retain the same friendly relations with the white people. The whites with whom we have talked give you a good name for peace and quiet. The Indians in this State are called Mississippi Chippewas and Lake Superior Chippewas, but they are all of the same blood and tribe. You have become scattered into different bands and live in different places, and many have poor lands and find it hard to make a living. The game is all gone, or nearly so, and you must make your living in some other way. The President knows your history and condition, and he desires to help you and put you in a situation to make an honest living and improve your condition. You have but few friends. Most of those you meet out here come to get what you have and help themselves, caring but little what becomes of you. The Government is your best friend, and the only one willing and able to help you. There was no other purpose in our coming but to do you good. You should listen to our advice and regard us as friends. We have seen many Indians in Minnesota, Dakota, Montana, Idaho, and Washington Territory. They all received us kindly and treated us well, and we confidently expect the same of you. You have a very poor reservation. The land is very poor and the climate too severe. You have frosts many months in the year, and in some years frosts every month. Even if your land was good the cold weather will prevent the raising of crops here. The best white farmers could not make a living here by farming. They will tell you this. They do not want your country for farming. You have no valuable timber, and so far as we know, or can learn, no minerals. Your annuities derived from the sale of your land will soon expire and what will you do then? There is nothing can be raised here except, perhaps, potatoes. What will become of your old people and these little children? You should look to this and study well the propositions we came to make to you.

"In summer time you may live on fish and berries, and what few potatoes you raise, but when and how are you to get clothing and the other necessities of life? It is plain there is no good fortune for you here. The Government, seeing your condition, has sent us to you to make you an offer, which, if you accept, will make you comfortable and self-supporting. It is the same proposition we have been making to all the other bands of Chippewas in Minnesota, and nearly all of them have acted wisely and willingly accepted it. I hope you will do as the others have done. We wish to get all the Chippewas in Minnesota to remove to and live together on the White Earth Reservation. This was purchased several years ago by the Government and has been saved for them and you. It has thirty-six (36) townships, enough land for all, and more too. The white people want it very much for themselves, but the Great Father has preserved it for you. If all the Chippewas go there it will be so near filled up with Indians that the white people will cease to want it and to ask for it. It must be occupied and worked, either by white men or Indians. It can not be allowed to remain unoccupied. So you see it is important, in order to save this rich and beautiful land it must be settled by Indians. The land there is rich and will produce wheat, corn, oats, rye, and all vegetables. It is well watered with lakes, rivers, creeks, and springs, and has plenty of good timber for build-ings, fences, and fire-wood. Its lakes and rivers abound in fish and fowls, and hay, wild rice, and berries grow there in abundance. It is indeed said to be the very best land in the State of Minnesota, and the best for Indians. The railroad runs near the agency, and all you may have to sell will be in reach of a good and ready market. It has al-

ready good schools, churches, stores, saw and grist mills, doctors, farmers, blacksmiths, carpenters, and other mechanics. Everything is prepared for you if you will only accept our offer, which I will fully explain to you before I get through. It is not far from here, and none but people of your own blood and language live there. You are neither asked to go far nor among strangers.

"We want you further to agree that the Government may sell this reservation for the best price which can be obtained for it and have the money used for your benefit. It is not likely that it will bring much, certainly not more than you will need to fix you up on your new homes. The Government does not wish to buy your land, nor does it wish to take a dollar of its value from you. It is all to be yours and used for your benefit. The other Indians here agreed that their land may be sold, and what theirs brings and what yours brings is all to be put together in the same place and kept and expended for the benefit of all. The lands of the other tribes is more valuable than yours, and so you see you not only get what your own land brings, but a part of what the lands of the others brings. Before coming to you we thought it best to go to White Earth and see the Chippewas there and get them to consent to your coming and the consolidation of your funds. We were with them for many days holding council with them. They behaved well and kindly towards you, and although they well knew their lands were worth more than yours, they readily consented that you might come. They opened their arms, their hearts, and their lands to you, and wanted you to come. After going to White Earth we went to the other reservations, and they all, with one exception, agreed to our proposition. We have been on the White Earth Reservation, and know what we tell you about it is true. [Here the speaker asked if any of the Indians in the council had ever been on the White Earth Reservation, to which they replied that they had not.]

"The interpreter whom you all know, and who is of your own race, has been there and he will tell you that all I say is true."

[Here the agreement with the other Chippewas was read, interpreted, and fully explained to the Indians.]

"What we ask you to do has been done by the others, and in order to encourage you I will tell you how those other Indians on the White Earth Reservation are getting along.

"When the White Earth Indians were removed to that reservation they were poor. They had nothing. They were afraid to go, but there were brave men among them who advised them to go, and they went. Since they have been there their numbers have increased. Year after year they have been improving. In one year they have raised and gathered 40,000 bushels of wheat, over 30,000 bushels of oats, 5,000 bushels of corn, 7,000 bushels of beans, 5,000 bushels of turnips, plenty of onions, 5,000 bushels of potatoes, 5,000 tons of hay, 2,000 bushels of rye, and hundreds of bushels of other kinds of produce. They have 400 head of horses, 1,200 head of cattle, 7,000 hogs, 2,500 turkeys and chickens. They made 3,000 pounds of butter, much of which they sold for money. They have over 5,000 acres of land under cultivation, and 12,000 acres fenced. They live in good houses, dress comfortably, and have their children at good schools. During our visit to the West we visited another tribe of Indians, the Cœur d'Alenes of Idaho, who have done even better than this, and all without any help from the Government.

"This is the way all Indians should do, and this is what we want you to do. You can do it. You are as strong as they are. You show that you can work and that you are willing to work, but you can do nothing in the way of farming here. The land is too poor and the climate too severe. We are surprised that you get along here as well as you do. Your means of making a living here are poor, and soon you will not have even the advantages you have now. These white men who are coming through here hunting for iron will soon be through with their work, and then you will have no employment, and you must finally look to farming as a means of support. Nothing can be done for you here. The Government, if it would, can not help you here, as there are no farming lands worth the name on your reservation. I repeat to you what I have said to the other Chippewas, that if white men had such an offer made them the White Earth Reservation could be filled up in a month. All the white men you see here would accept such an offer at once.

"I do not know that any more need be said. If there is anything in the agreement that you do not understand, let us know what it is and we will explain it to you."

The Indians have selected some of their number to speak for them. They all charged that the Government had failed to comply with all the promises and treaties in the past, and that they did not wish to remove until all arrearages were paid. They said they thought they could make a living where they are.

Judge WRIGHT, continuing, said:

"Remember but one treaty you have ever made with the Government, and that is the treaty of 1866.

"We know you have been receiving annuities under that treaty for many years, and perhaps there are some more to be paid, but these will run out and then you will have nothing but this poor land. So far as your land is concerned, you will get nearly as much under this agreement as you have here and far better. The land on the White Earth Reservation would, if offered for sale, bring \$20 per acre. I doubt whether yours could be sold for a dollar an acre in fifty years.

"It is our duty to tell you that under our instructions you may go to either of the Wisconsin reservations if you so desire and prefer them. We can not, however, offer you as great inducements to go there as we can to go to White Earth, because that is the best, and, besides, by going to White Earth you will get a part of the consolidated funds provided for in the agreement with the Mississippi Chippewas, but if you desire to go to Wisconsin we will offer you terms which will make you comfortable and self-supporting.

"You say some of you have settled on land outside of this reservation with a view to perfecting titles under the homestead laws. We have added an article to the agreement protecting your rights fully as to homesteads. You also claim that under former treaties there are arrearages due you, and which you have never received. In order to fully satisfy your minds about this we have prepared and now offer you another article: '*Providing*, as soon as it can be done after the ratification of this agreement, that it shall be the duty of the Commissioner of Indian Affairs to examine the books of his office, and whatever is found to be due shall be paid you in full.' These two additional clauses answer all your objections, and there can now be no good reason why you should not at once accept the kind offers of the Government. You know it is a good offer. You know that all I have said to you is true, and we hope you will act as wise men and make preparations for the future welfare of yourselves, your wives, and children."

The speaker for the Indians again reiterated that they were all opposed to being moved. He said that they had counceled together, and that was their unanimous conclusion.

Judge WRIGHT. Is this the conclusion of you all?

The Indians replied that it was.