
IN THE SENATE OF THE UNITED STATES.

FEBRUARY 12, 1896.—Referred to the Committee on Indian Affairs and ordered to be printed.

The VICE-PRESIDENT presented the following

LETTER FROM THE SECRETARY OF THE INTERIOR, TRANSMITTING AN AGREEMENT MADE AND CONCLUDED OCTOBER 9, 1895, WITH THE INDIANS OF THE FORT BELKNAP RESERVATION, IN MONTANA, BY WILLIAM C. POLLOCK, GEORGE BIRD GRINNELL, AND WALTER M. CLEMENTS, COMMISSIONERS APPOINTED UNDER THE PROVISIONS OF THE ACT OF MARCH 2, 1895.

DEPARTMENT OF THE INTERIOR,
Washington, February 12, 1896.

SIR: I have the honor to transmit herewith an agreement made and concluded October 9, 1895, with the Indians of the Fort Belknap Reservation, in Montana, by William C. Pollock, George Bird Grinnell, and Walter M. Clements, commissioners appointed under the provisions of the act of March 2, 1895 (28 Stat. L., 900).

I also transmit the report of the commission, the proceedings of councils held with the Indians, the report of Mr. Walter H. Weed, the geologist, on the mineral resources of the lands ceded, together with draft of a bill prepared by the Commissioner of Indian Affairs and the Commissioner of the General Land Office to ratify the said agreement as shown by their accompanying letters.

It appears from the statements made in these papers that the price fixed for these lands will reimburse to the United States the amount agreed to be paid the Indians, and because of this the matter is presented for the favorable action of Congress.

Very respectfully,

HOKE SMITH, *Secretary.*

THE PRESIDENT OF THE SENATE.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, January 11, 1896.

SIR: By a clause in the last Indian appropriation act (28 Stat. L., 900) provision was made for negotiations with the Indians of the Blackfoot and Fort Belknap reservations, in the State of Montana, for the surrender of certain portions of their respective reservations, as follows:

To enable the Secretary of the Interior, in his discretion, to negotiate with the Belknap Indians for the surrender of certain portions of their reservation, situated in the north central portion of the State of Montana, and the Blackfoot Indians for

the surrender of certain portions of their reservation, situated in the northwestern part of the State of Montana, three thousand five hundred dollars; and the Secretary of the Interior is hereby authorized to appoint a commission to negotiate with the said Belknap and Blackfeet Indians for the ceding of said portions of their respective reservations, any agreement thus negotiated being subject to action by Congress.

Under and in pursuance of this provision the Secretary appointed a commission, consisting of William C. Pollock, George Bird Grinnell, and Walter M. Clements, to conduct the negotiations provided for with the Indians mentioned, and instructions for their guidance were prepared in this office and submitted with my report of August 19, 1895, for your approval. They were approved by you on August 21, 1895, and returned to this office, and on the same date they were sent to the commissioners.

I am now in receipt of a report, of December 14, 1895, from Messrs. Pollock and Grinnell, transmitting an agreement reached by them with the Indians of the Fort Belknap Reservation, Mr. Clements having on account of ill health been compelled to return to his home before the negotiations with these Indians had been concluded, of which fact the Department was advised by me in a report of October 15, 1895.

The object of the negotiations with the Indians mentioned in the law was to secure the cession by them of the mountainous portions of their respective reservations supposed to contain valuable deposits of gold, silver, and copper. The agreement with the Fort Belknap Indians was concluded on October 9, 1895.

By article 1 thereof the Indians cede a portion of the Fort Belknap Reservation on the south, which is described principally by natural boundaries and bearings to natural points, and embraces the section supposed to contain valuable mineral deposits, and is in extent about 40,000 acres of land.

By article 2 the United States agrees, in consideration for the cession contained in article 1, to pay to the Indians the sum of \$360,000, to be deposited in the Treasury and draw interest at the rate of 4 per cent per annum immediately upon the expiration of the payments provided for by article 3 of the agreement with said Indians, which was ratified by the act of May 1, 1888 (25 Stat. L., 113), \$90,000, or so much thereof as may be necessary, to be expended annually in the "purchase of cows, bulls, and other live stock, goods, clothing, subsistence, agricultural implements, in providing employees, 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, in the erection and keeping in repair of such new agency and school buildings, mills, blacksmith, carpenter, and wagon shops as may be necessary, in assisting the Indians to build and keep in repair their houses, inclose and irrigate their farms, and in such other ways as may best promote their civilization and improvement."

It is also provided in said article that any surplus accumulated under and remaining at the expiration of payments provided for in the agreement of 1877 shall also bear interest at the rate of 4 per cent per annum, and be subject to expenditure for the purposes above stated, as in the case of the sum of \$360,000.

Article 3 provides that Indians who are qualified shall be given preference in the employment of agency and school employees, and that all cattle issued to the Indians for stock-raising purposes and their progeny shall bear the brand of the Indian Department, and not be sold, exchanged, or slaughtered except with the consent of the agent in charge, but the Commissioner of Indian Affairs may remove this restriction.

Article 4 provides, in order to encourage habits of industry and to reward labor, that in the giving out or distribution of cattle or other stock, goods, clothing, subsistence, and agricultural implements, preference shall be given to Indians who endeavor by honest labor to support themselves, and especially those who in good faith undertake the cultivation of the soil and engage in pastoral pursuits.

Article 5 recites that the scarcity of water on the reservation renders the pursuit of agriculture difficult and uncertain, and that the reservation is well adapted to stock raising; and provides that during the existence of the agreement no allotments of land in severalty shall be made, but that the reservation shall continue to be held by the Indians as a communal grazing tract upon which their herds may feed undisturbed; and that after the expiration of the agreement the reservation shall continue to be so held until such time as a majority of the adult males of the tribes shall request in writing that allotment in severalty shall be made of their lands. It further provides that any member of the tribe may, with the approval of the agent in charge, fence in such area of land as he and the members of his family would be entitled to under the allotment act, and may file with the agent a description of such land and of the improvements that he has made on the same, and that the filing of such description shall give him the right to take such land when allotments of the lands in severalty shall be made.

Article 6 provides for the survey of the boundary line described in article 1 immediately after the ratification of the agreement by Congress, such survey to begin not later than ninety days after such ratification.

Article 7 provides that none of the money realized under this agreement shall be used to pay any claim for damages because of depredations committed by the Indians prior to the date of the agreement.

Article 8 continues in force all the provisions of the agreement of 1887 not in conflict with this agreement.

By article 9 "it is understood and declared that wherever the word Indian is used in this agreement it includes mixed bloods as well as full bloods."

Article 10 provides that the agreement shall not be binding upon either party until ratified by Congress.

In their instructions the commissioners were advised that the objects in making the crest of the Little Rocky Mountain range the southern boundary of the Fort Belknap Reservation by the agreement of 1887 were, that the Indians could have the benefit of the timber and building stone abounding in the mountains, and which would be greatly needed by them in building houses and otherwise improving their homes; and also that the Indian Department should have the control of the waters of the streams having their sources in the mountains for much-needed irrigation and for domestic uses by the Indians. They were instructed that these matters should receive their careful consideration in order that no irreparable damage might be done the Indians by depriving them of these important benefits, which might be vital to their very existence; that they could, by a thorough study of the situation, determine how best to protect the Indians in the continued enjoyment of the natural resources of their reservation, and so arrange the boundaries of any portion of their reservation that the Indians might be willing to cede, as to retain a sufficient area of timber and stone-bearing lands to meet their future wants.

By an examination of the records of the proceedings of the councils held by the commissioners with the Fort Belknap Indians it will be observed that the Indians were assured by the commissioners that they

would not be giving up any of their timber or grass lands by a cession of the tract described in the agreement, and that they would have ample water for all their needs. The ceded tract is described in a report by geologist Walter H. Weed as the "central porphyry region, including the highest peaks and head-water gulches of the streams." In another part of his report he describes this porphyry region as being "covered with scrubby pines and brush, none of which is useful for timber."

These remarks by the commissioners at the councils and what Mr. Weed says in his report as above set forth relative to the character of the ceded lands are all that is contained in the papers accompanying the agreement from which to determine whether the Indians have retained sufficient water and timber and stone bearing lands for their future needs; but Mr. Pollock, the chairman of the commission, assures me informally that the water rights of the Indians will not be in any way impaired by the cession, and that they have retained enough wood and water for their uses for all time. I am therefore satisfied that in making this agreement these vital interests of the Indians have received the due consideration of the commissioners and have been preserved intact.

The tract ceded contains, according to the report of the commission, something over 40,000 acres of land. The consideration agreed on is \$360,000 or about \$9 per acre. As to the price, the commissioners state that—

The price to be paid is large, per acre, but it has been definitely demonstrated that gold in paying quantities is to be found there. This is shown by the fact that considerable quantities have been surreptitiously mined and carried off, and by the facts shown in the report of Mr. Walter H. Weed, of the Geological Survey, submitted herewith.

These Indians have not made the progress in the last few years that they should have, and will be far from self-supporting when payments under the agreement of 1887 shall have expired.

It seems absolutely certain that some agreement must be made with them for the purchase of a part of their lands, or that they must receive gratuitous support from the Government for several years to come, to prevent suffering and starvation among them. Only a small portion of their reservation can be used for the growing of crops, and they must eventually rely upon the raising of cattle for their support.

Taking into consideration the valuable mineral deposits known to exist within the ceded tract and the necessities of the Indians, I am of the opinion that the price agreed upon by the commissioners is not more than the land is worth. No immediate appropriation is necessary except such sum as may be required to make the survey of the new boundary provided for in article 6 of the agreement. It is thought that by a wise expenditure of the money provided for in this agreement for the purposes mentioned therein, and the balances that can be saved from the annual appropriations for the benefit of the Fort Belknap Indians under the agreement of 1887, the Indians can be assisted for nearly eight years yet to come, by which time it is hoped that they will have so advanced in industrial habits as to need very little, if any further, help from the Government.

The other provisions of the agreement commend themselves. I deem it expedient, however, to invite attention to article 5, which provides in effect that no allotment of lands in severalty shall be made during the existence of this agreement, and thereafter until a majority of the adult male Indians shall request it in writing. As to this I wish to say, that while I would oppose such an agreement as a matter of general policy, I think that, in view of the character of the reservations in Montana, and condition and education of the Indians thereon, there

would be no serious objection to such an arrangement with respect to them. It is well known that there are very little if any lands on this reservation that are suitable for agricultural uses, and that a great part thereof is valuable for stock-raising purposes, and that it will be some years before the Indians will likely reach such a position in advancement toward the customs and habits of civilized life as to make it advisable to extend to them the allotment policy of the Government, even if their lands were suitable. I therefore see no objection to said article 5 as applying to the Fort Belknap Reservation.

I have prepared, in duplicate, a draft of a bill to ratify this agreement and to appropriate \$1,500 to make the survey of the new boundary of the Fort Belknap Reservation established thereby, if so much be necessary, and have the honor to transmit the same herewith, with the recommendation that one part be transmitted to the Vice-President to be laid before the Senate, and the other be transmitted to the Speaker of the House of Representatives to be laid before that body.

I also transmit two copies of this report, two copies of the agreement, two copies of the record of the proceedings of the councils at which the agreement was negotiated, and two copies of the report of the commissioners, and of the report of Geologist Weed, referred to therein, with the recommendation that one copy of each be forwarded to the Vice-President for the information of the Senate, and one copy be forwarded to the Speaker for the information of the House of Representatives.

I have made no suggestions in the draft of a bill to ratify this agreement, herewith submitted, touching the disposition of the ceded portion of the reservation after the survey of the new boundary line, for the reason that I have thought that that is a matter for consideration by and recommendation from the Commissioner of the General Land Office.

The original agreement and the papers which accompanied it are retained in the files of this office.

Very respectfully, your obedient servant,

D. M. BROWNING, *Commissioner.*

The SECRETARY OF THE INTERIOR.

The COMMISSIONER OF INDIAN AFFAIRS.

SIR: The commission appointed under authority of the act of Congress, approved March 2, 1895, to negotiate with the Fort Belknap and Blackfeet Indians for the surrender of certain portions of their respective reservations in the State of Montana, have the honor to submit the following report of their negotiations with the Indians on the Fort Belknap Reservation:

The commission reached this reservation on Sunday, September 29, 1895.

It was found necessary to visit the lands proposed to be surrendered in order to ascertain their extent, and to obtain a description thereof. Accordingly, two of the commissioners, Messrs. Pollock and Grinnell, made a trip to the mountains, taking with them Indians from each of the tribes, Assinniboines and Gros Ventres of the Prairie, residing there.

Arrangements had been made with the agent to notify the Indians that a council would be held on the following Saturday, and one was held on that day, as also on October 7 and October 8, at which time the terms of an agreement were virtually decided upon.

An agreement drawn in accordance with the understanding reached was submitted to the council on the 9th, and received the signatures of a majority of the male adult Indians of the two tribes.

Mr. Clements on account of ill health was compelled to start for his home on October 6, and leave the completion of the work to the other members of the commission.

The time of the visit to this reservation was unfavorable because a change of agents was just being made—the new agent taking charge on October 1—and because there was a political quarrel in progress in the Gros Ventre tribe. The young men of this tribe were in rebellion against the leadership of the older men, and sought to assert their independence by opposing the sale of any of their lands, the older men being in favor of the sale.

Out of a total of 334 male adult Indians of the two tribes, 190, being a majority of 46, signed the agreement. This included about five-sixths of the Assiniboines and only one-fourth of the Gros Ventres.

The amount of land ceded can not be definitely stated, but it is supposed to be something over 40,000 acres. The price agreed to be paid is large, per acre, but it has been definitely demonstrated that gold in paying quantities is to be found there. This is shown by the fact that considerable quantities have been surreptitiously mined and carried off, and by the facts shown in the report of Mr. Walter H. Weed, of the Geological Survey, submitted herewith.

These Indians have not made the progress in the last few years that they should have, and will be far from self-supporting when payments under the agreement of 1887 shall have expired.

It seems absolutely certain that some agreement must be made with them for the purchase of a part of their lands, or that they must receive gratuitous support from the Government for several years to come to prevent suffering and starvation among them. Only a small portion of their reservation can be used for the growing of crops, and they must eventually rely upon the raising of cattle for their support.

This agreement provides that the money to be paid for these lands shall be deposited in the Treasury of the United States and draw interest at the rate of 4 per cent per annum, and to be expended under the direction of the Secretary of the Interior at the rate of not more than \$90,000 per year.

The agreement further provides that the boundaries of the ceded lands shall be surveyed and marked before the same shall be open to occupancy by the whites; also that no allotment shall be made during the existence of this agreement, nor afterwards, until the same shall be asked for by the Indians, and that the provisions of the agreement of 1887 not in conflict with this agreement shall continue in force and effect.

The minutes of the different councils transmitted herewith will show the position taken by these Indians and the reasons for incorporating in the agreement the various provisions found there.

Every effort was made to conduct these negotiations in such manner as that the Indians would fully understand all that was said, and to that end it was necessary to have an interpreter for each tribe and two for the commission. No promises were made or assurances given that anything would be done for them other than what is provided for in the agreement.

Respectfully submitted.

WILLIAM C. POLLOCK.
GEO. BIRD GRINNELL.

DECEMBER 14, 1895.

PROCEEDINGS OF COUNCILS OF THE COMMISSIONERS APPOINTED TO
NEGOTIATE WITH THE FORT BELKNAP INDIANS.

FORT BELKNAP INDIAN AGENCY, MONT.,
October 5, 1895.

In pursuance of a notice issued by the agent, the Indians and commissioners met in council on Saturday, October 5, 1895.

The services of a stenographer had not yet been obtained, and therefore the proceedings of this council were not taken down in full.

It was soon developed that there was a dispute among the Indians as to the advisability of disposing of any of their lands. It was deemed best to adjourn the council until Monday, October 7, to give the Indians time for consultation among themselves, and this was accordingly done.

FORT BELKNAP INDIAN AGENCY, MONT.,
October 7, 1895.

On this day Commissioners W. C. Pollock and George Bird Grinnell met the Indians in council, and the Indians having requested that the proceedings might be reduced to writing, their request was complied with, and the following is the stenographic report of said proceedings:

The commissioners having announced to the Indians that they were ready to hear from them, the following Indians addressed them, each through the proper interpreter:

WHITE WEASEL (Gros Ventre). You commissioners have come to get part of the reservation, and I can't very well spare any of it. I don't like to sell it. I don't want to sell. That is all I can say. (White Weasel here touches the stenographer's pen in testimony of his statement.)

SLEEPING BEAR (Gros Ventre). The Indians are talking all different and I don't know what to do, so I think I will not sell; that is all I can tell you. I can't sell any of the reservation.

BLACK WOLF (Gros Ventre). I can't sell any of the reservation; the reservation is small enough now; I can't sell any of it. [Black Wolf here touches the pen in testimony of his statement.]

PADDY SKINNER (Gros Ventre). I like my land and I can't give any away. I don't want to sell it, because I like my land.

JERRY RUNNING FISHER (Gros Ventre). I am willing to sell a part of the reservation. I think I will do well afterwards if I sell a part of the reservation.

OTTER ROBE (Gros Ventre). I say the same as Jerry (Running Fisher); that is all I can say. I am willing to sell.

FLAT HEAD (Gros Ventre). I don't like to sell.

MAN SITS HIGH (Gros Ventre). I like what you told me; I want you to help me.

BUSHY HEAD (Gros Ventre). I am willing to do as you three men advised me. I would like to get more cattle; that is all.

LAME BULL (Gros Ventre). Look at my hair; it is gray. I say the same thing as I said before—I don't want to sell.

MANY EAGLE TAILS (Gros Ventre). I will not sell my reservation; I like it. This is the proof that I will not sell it. [Many Eagle Tails here touches stenographer's pen.]

WHITE BIRD (Gros Ventre). I like my reservation and I want help.

FRANK LOPER (Gros Ventre). My reservation is small enough and I don't want to sell it. I want to touch the pen to prove that I don't sell it. [Frank Loper here touches the pen.]

Mr. Pollock here addressed the Indians, through interpreters, as follows:

My friends, we had a short talk with you on Saturday. At that time you had not agreed among yourselves what to do; one of you would talk one way and another one another way. This was very bad; we were very sorry to see it. We had thought by waiting until to-day that you would have been able to come together and follow one path. We are sorry to find that you are not yet agreed.

We are not here to try to force you to sell any of your land. We are willing to advise you what we think will be for your best good to do. We told you on Saturday that we saw no way for you to get beef, cattle, flour, wagons, or anything else after your present agreement expires, unless by the sale of some more of your land. We still believe this is the best plan for you. If the majority, the most of you, do not think this, all we can do is to go back to Washington without having done anything. If we do this and you come to the agent three years from now and ask him for something to eat, or for a wagon, or for some cattle, you will be very much disappointed when you can not get it. If, then, you go back to your women and babies without anything, and they are crying for something to eat, you will be sorry that you did not think better at this time.

I understand that some of the young men think that they should have more voice in the affairs of the tribes; but I want to say to them that the way to get that control and influence is not to go wrong; the way to do it is to go right. I want to say to these young men to think well what they are doing at this time, because if they go wrong now they will never have any influence with their people after this.

The land which some of you are ready to sell is not used by anybody. We were up there and looked at it. There is no timber there; there is no grass there; there is no place that you could plow and sow oats or wheat; you can grow nothing there. As we said before, we don't want you to part with any of your grass lands; we don't want you to sell any of your timber lands, and we want you to keep it so that you will have all the water that you need. All these things you will need, and in addition to them, all that you can do here is to raise cattle. We want to see you put in the way of getting enough cattle so that you will have a good many to sell every year.

We are sorry that you have not done better with the cattle you had before, but we believe now that you are ready to do better when you get some more. I don't know where you are going to get them, because you haven't money enough now to buy cattle and to feed your people as long as they will need it.

I will only say again, think over these matters carefully, and be sure you are right if you still refuse to sell.

Mr. Grinnell then addressed the Indians as follows:

I see that some of you people are pretty blind; you can't see far. You see the things that are close to your face, but the things that are farther off you can't see at all. You are like people looking through a fog—you see things near by, but the things far off are hidden. You think that because for seven or eight years you have had plenty to eat and have lived well, and for the next year or two you are going to have plenty to eat, that it will always go on like that. That is not true; it is not going to last. I go about among different people and see them, how they are fixed, how many cattle they have got, how they farm; I don't see anybody as poor as you people.

Two years from now, if you don't make any agreement with the Government, you will just have to kill your cattle and then you will have to starve. It makes me feel badly to think of this. If you sell some of this land and get money enough to keep you going for some years longer, and then work and take care of your cattle, after that you will be like white people and be able to take care of yourselves.

When a white man wants money, he takes something and goes to the store and the trader gives him money that he can put in his pocket; that supports him; that buys food for his wife and children. The only thing you have to sell is this little piece of land that you do not use. I should like to see you sell that, because if you don't I can not tell how, after these two years are gone, you are going to live—you or your wives or children.

THE MALE (Assiniboine). I agree with you in your purpose in coming out here to buy a portion of the reservation. I would like to see my own people living. I want you when you return to Washington to tell them that I said "Yes," and that I like to live and I am willing to sell a portion of the reservation. I was raised without starving, and I would like to live that way; that is the reason I say "Yes."

LITTLE CHIEF (Assiniboine). I have something to say to you, and I am not ashamed to say it. I am glad to see you here. There are many bad men among these people, but I am not one of them. I am willing to go the way you advise. I am a poor man, and when you come here and support me for a few more years, I am glad of it. You have come out here to buy the mine, but I don't like to sell any other portion of the land, but I am willing to sell that mine. I would like to have a ten-year treaty again, and by that time the generation to come might be able to support themselves alone. First of all things I would like to have some cattle, as that is the true factor to live with. And next to cattle I would like to have some implements, the same as you people use. As you stated, I would not like to sell any of the forest, grass, or water, but I would like to see the future generation live upon that, if possible. You see me here before you, and you can see that I am weak, and not strong. You see me stand here, weak, and I can not dig that mine, but your race can, and I would like to make a ten-year treaty with you.

WETAN (Assiniboine). When I see the commissioners come out here to buy a portion of the land, I generally agree with them. I always look to the future and see how my children are going to live. I would like to receive a ten-year treaty for this land. I can't count money, but I would like to have a ten-year treaty and furnish us with some cattle that we can raise. I would like to have a little more mowing machines; there are some in the warehouse, but it is a hard time to get them out. I would like to buy some mowing machines if I had the money.

MEDICINE BEAR (Assiniboine). I am a poor man and I will listen to what you say. I always think about living. If I was thinking of dying I would have been dead long ago. I like to eat, and that is why I am living. Ever since I was born I have been accustomed to no privations, and that is the way I like to live. That is

the reason the Great Father has sent you commissioners out here. When I see you out here I see that I can live yet, and that I am going to have some more meat yet. The only thing that I am living for now is eating. Ever since I have been living there hasn't been a day but what I have had something to eat all this time. It makes me feel good when I hear a man talking about that I can live yet. I am living now and I have a hard time, and when I think that the Great Father thinks of me, and sends you out here, it makes me feel good. I am willing to do as you advise; I say "Yes" to what you ask.

It is the Great Father that has kept us alive all this time, and that is the same Great Father that has sent you out here that I may live, and I am thankful for it. I am not willing for you to fool me; I don't like to see you fool me, and I don't like to fool you neither. You see for yourself that these Indians are poor, and when you get back to Washington you must show these papers what we say here. You are afraid to tell a lie, and I am just the same way. I would like to have a ten-year treaty with the Government. I want to receive many things from the Government so that I won't suffer anything. I am very poor—I am very poor, and that is the reason I am so thankful to see you come out here to make a treaty with us. I am not willing to sell the forest, nor the water, nor any of the things that you mention—that is, the grass, wood, and other things—but I am willing to sell that mine. I would like to see you work it to your benefit.

EYES IN THE WATER (Assiniboine). I am glad that you want to exchange this mine for something that we may live upon. I have told you that I like to live and that I would like to make a ten-year treaty with you. I want you to take that down. I don't like you to fool me, but I want you to help me to live and help me to accomplish this. I mean everything—implements and other things—and if you follow that out I will sure live. The Great Father has built the schoolhouse and this place here, and I hate to see any of the children taken away to the Eastern schools. I don't want no big fence on the reservation. You see these Indians around here; they are very few, but when you come out here with the intention of making a treaty with them so they will live they feel good over it. I am not willing to give you the wood, nor the grass, nor the water, but only those rocks lying around the mines, and don't shut off the water. If you don't touch those things, the people might live a little while yet. I am not strong, but if you agree to what I ask, these people around here will live. I would like to have a ten-year treaty again.

NO BEAR (Gros Ventre). You commissioners have come a long ways to get a small portion of my land, and I am willing to sell it; I want some more cattle for it. I am not willing to sell the timber, nor the grass, nor the water, but I would like to get cattle for that mine. That is all I have to say.

LONG KNIFE (Assiniboine). I felt good when I heard you were coming. When they made the former treaty with us there was many things that they didn't carry out that they agreed to carry out. They said a good many things that was good to us, but they never carried them out; but you commissioners, I don't want you to treat us that way. You have come here with the intention of making a treaty that we should live. There is no other tribe of Indians that I have charge of, only this, and that is all there is living now.

These Indians sitting around here, I would like to see them have something to eat and live yet; that is what I think. You come out here with the intention of buying the mine and I am willing to give it to you, but not over a mile wide. I don't know how to count money, but I would like to make a ten-year treaty, so that by that time I might have a couple of children raised. You see these people around here (Assiniboines) are all of the same mind, to sell. I don't know whether you will fool me or not, but that is what I have been thinking of—whether you will fool me. I ask for a ten-year treaty, but you can get more money out of that mine than a ten-year treaty will be. I would like to raise my children, and that is the reason I say that. I don't know how to work or anything yet, and the time is coming close before I am ready, so I would like to make a ten-year treaty again. There is only three years left on the other treaty, and I don't know a thing yet. I have come to realize that I don't know anything, and then when I look upon my children I wonder how I am going to raise them after that three years is up. Beyond that I have nobody to rely on except you and the Great Father, and I don't want you to fool me. I want to make a treaty. If you fool me you will make me poor. And another thing, I don't want to see any of my children go off on that railroad over here. There is two schools on this reservation; there is one here and one at the mountains, and I want to see them go to school there. That is all.

BAD DOG (Assiniboine). I am thankful that I can live yet. I am glad that the Great Father sent you out here that I might live. When the Great Father has anything to say to me, I always say yes; when you advise anything hard to me I always say yes. I am an Indian, but I think myself to be a white man. You ask for that mine, and I am willing to give it, but I don't want you to touch any of the rocks or grass or water; that is what I will depend upon. I want cattle. I mean everything that I say. [Bad Dog here touches the pen.]

BLACK BULL (Assiniboine). I have heard that the Great Father has made treaties with the Indians that used to be further up the Missouri River, but it has come this far. When they have any talk like this with any of you people, I never come, but this is the first time I come. These chiefs have agreed to give you the mine, and I am willing to give it also. If you make any agreements with us, I don't want you to fool us. These chiefs are asking for a ten-year treaty, and I would like to carry it out. I have spoken to you now, and I have not much to say to you.

CLOUD BEAR (Assiniboine). I am also in favor of giving that mine over there. I don't want you to ask for it twice, I am willing to give it the first time. I would like to receive some live stock—some cattle and some steers. I favor that ten-year treaty. I don't know how to count money, but whatever amount it is, I would like to have it run out for ten years.

SNAPPING WOLF (Assiniboine). All these are my grandchildren (referring to assembled Indians). When I think of you coming out here to treat with us I feel good. You have asked for that mine and we told you that we would give it to you. All these young fellows in the Assiniboine tribe all have the same mind about it. You have come out here to give us a treaty and I feel good over it. This major, here, who watches over our rations, we would like to have you tell him to give us a little more rations. You have tried to make white children out of my children by sending them to school, and I feel good over it. I feel good from the fact that my children go to school on this reservation; these children will work together when they grow up. All these Indians' children are all weak, and they are not able to do anything yet for themselves. If you will make a ten-year treaty, they might be able to do something for themselves in less than ten years.

THE ASSINNIBOINE (Gros Ventre). I don't want to sell the reservation; I like it. I can't very well sell it, as the reservation is small. That is all I can tell you.

HORSE CAPTURE (Gros Ventre). I can't sell the reservation myself; I leave it to the school children.

THE FORK (Gros Ventre). My reservation is very small, and I am not willing to sell any of it. I want to live and stay here, and I am not willing to sell it. [Touches the pen.]

SLEEPING BULL (Gros Ventre). I am not willing to sell. That is all I have to say. [Touches the pen.]

THREE WHITE COWS (Gros Ventre). I want you to have pity on me. I am tired now taking care of this agency. The Great Father gave me this tag I have got on me to be a policeman. I want you to tell the Great Father the truth, and I am going to tell you what I think. I want to get some cattle, and I would like to make a treaty for a few more years so that I can get grub to live on. My people here, these Gros Ventres, say that they are willing to let a portion of the reservation go, a little on the other side of the sawmill—a strip through there. I want you to help me. That is all I have to say.

GRAY BEAR (Gros Ventre). I am willing to sell.

BEAR SHIRT (Gros Ventre). I am glad that you come here to make me live good. I am willing to let a part of the reservation go, but I am not willing to sell the timber nor the grass nor the water. That is all.

CAPTURE (Gros Ventre). I am not willing to sell the reservation. It is very small, and I like it. That is all.

BULL ELK (Gros Ventre). I come here to see you, to tell you that I am willing to sell a portion of the reservation, but I am going to have some of the Indians to go out, and we want to know exactly how big a portion of the land you want. Eating is the only thing that makes people live, and if I don't eat I will not live. I am not willing to sell the timber nor the grass nor the water, but just that little strip of land there where the mines are.

RAGGED ROBE (Gros Ventre). I am willing to sell a portion of the reservation, but he is not willing to sell the timber nor the grass nor the water. That is all I can say.

CURLY HEAD (Gros Ventre). You have come a long ways to get a part of the reservation, and I am willing to let it go, but I am not willing to sell the timber nor the grass nor the water. I would like to get cattle for it.

BULL'S HEAD (Gros Ventre). All I am willing to sell is that strip of land where the mines are; I would like to get mines for it. I am not willing to sell the timber nor the grass nor the water.

LITTLE SHIELD (Gros Ventre). I can't very well spare any of the reservation; it is very small, and I like it. I am thinking of the treaty that I made before with the whites; it was just like they took the land away from us for nothing. That is all.

IRON BOY (Gros Ventre). I am not willing to sell the reservation.

HEAD DRESS (Gros Ventre). I like cattle and I think that is the only thing that will make my children live. I am willing to sell that little portion of land where the mines are, and I want to get cattle for it.

RUNNER (Gros Ventre). I am not willing to sell any of the reservation.

THE BREATH (Gros Ventre). I say the same thing that Lame Bull said; I am not willing to sell any part of the reservation. This land was given to me, and I like it, and I can't spare any of it.

BLACK FOOT (Gros Ventre). My reservation is small, and I don't care about selling.

CROW (Gros Ventre). I am not willing to sell part of the reservation.

THE DREAMER (Gros Ventre). I am not willing to sell the reservation; it is small, and I like it.

THE GRASS (Gros Ventre). I am willing to sell part of the reservation. We are going to have the police to go out there and show you how big a land we want to sell. I would like to get cattle for it. That is all I have to say.

LONE BIRD (Gros Ventre). I am not willing to sell the reservation.

NARROW MAN, or DEAFY (Gros Ventre). I am willing to sell that portion of the reservation where the mines are.

SITTING BIRD (Gros Ventre). I am not willing to sell part of the reservation. We would like to have the reservation remain as it is; we like the mountains.

THE RIDER (Gros Ventre). I am not willing to sell the reservation. They marked out the reservation for me and I want it to remain as it is.

YOUNG MAN (Gros Ventre). I am not willing to sell a part of the reservation. I can't very well believe that you men were sent from Washington to buy this portion of the reservation. I think that you men come out to buy that part of the reservation yourselves and then sell it to the Great Father afterwards.

FRANCIS LUNGS (Gros Ventre). I am sorry to tell you that you come up here for nothing. I can not sell part of the reservation. I want the reservation to remain as it is.

THE WARR OR (Gros Ventre). I am not willing to sell the reservation. That is all I have got to say.

BLACK WOLF No. 2 (Gros Ventre). I am not willing to sell the timber, nor the waters, nor the grass, but I would like to get lots of cattle. I would like to make a treaty for ten more years. That is all.

BIRD TAIL (Gros Ventre). I can't very well spare any of the reservation, because it is very small.

GO TO WAR (Gros Ventre). A little over the other side of the sawmill, I am willing to let that portion of the reservation go; I am willing to sell that. I would like to get cattle for it, so that my children can live; I don't care for myself; I am getting old now.

LITTLE PINE (Gros Ventre). You two men come up here to buy a portion of the land; I can't spare it.

TRUTH (Gros Ventre). I am not willing to sell the reservation. The reservation is very small and I can't spare it.

LITTLE CHIEF (Assiniboine). When there is a man comes to buy anything, and he able to buy it, he will go home feeling good. You come here to ask for something and all these people here say, yes. I want you to go away from here without being ashamed. I would like to see you give these two tribes here cattle, and crackers, and other things to eat.

JERRY RUNNING FISHER (Gros Ventre). I would like to see you men go home happy. We are willing to sell part of the reservation. All the old people and these people that have good sense are willing to let the reservation go; but them young fellows are like children playing—they don't know what they are talking about. I would like to have you give me a beef or two in the tribe, so they can have a little time. We are willing to sell the reservation.

OTTER ROBE (Gros Ventre). When I went back East to Washington and saw the Commissioner there, the Commissioner told me that this reservation belonged to me, and I could do as I liked with it; and now I am willing to sell that portion of the reservation, and I would like to get lots of cattle for it, and I would like to make a treaty for about ten years more. I am not willing to sell the timber, nor the waters, nor the grass. That ends the council.

JOHNNY (Gros Ventre). I am not willing to sell.

BACK FAT (Gros Ventre). I don't want to sell the part of the reservation.

TAKES THE GUN (Gros Ventre). The reservation is small, and I don't care about selling.

OWL'S HEAD (Gros Ventre). I am not willing to sell the reservation. I want my children to live on it after I am gone. I think, maybe, that the children will be able to work the mines—those children that are in school.

RETURN TO WAR (Gros Ventre). I am willing to let that portion of the reservation go. I am willing to let that strip of land go, but not on this side. You will have to make the agreement first how much land you want and how much the Indians are willing to let go.

URNS TOE (Gros Ventre). I am willing to let the part of the reservation go.

EAGLE CHILD (Gros Ventre). I am very glad to see you men here come to buy that small piece of land, and I am willing to let it go, and I would like to get cattle for it.

THE BULL EASILY KILLED (Gros Ventre). I am willing to let that strip of land go. All I want is cattle for it.

Mr. Grinnell here addressed the Indians, as follows:

Now, we have listened to all that you people have had to say, and have been glad to hear everything that each man has said. After listening to all that you have said we feel sure that most of the people want to sell; some of them do not. Most of you can see clearly; some are blind yet. I hope bye and bye you can all see clearly. One thing we like, that is what you said about the land, that you didn't want to sell the grass nor the timber nor the water. Another thing is good; you all say, all who want to sell, that you want to begin a little on that side of the sawmill just a little strip; that is good.

Before we talked to you at all, we went down south there to see this country, to find out what you could sell without selling any grass or timber; and so that you might all understand what we had been doing down there, we took with us some men from each tribe. They went with us and they know the land we looked at, and I told the interpreters to tell them just where we run the line. They can tell you what the land was that we looked at. These men were Nosey, and Black Bull, and Seven Persons, and Sleeping Bear, and The Capture. The Capture was with us only one day, I think; the other men were with us both days. Maybe there were some others, but I don't remember their names.

The strip of land we talked about lies north of the south boundary of the reservation and east of the high ridge that is east of the mill, and south of that ridge that is on the north side of the North Fork of Peoples Creek. There is no timber in there and no grass. It is a little small strip of land where nothing grows, where there is nothing but rock, where there is no game so far as I could see, and I could see no water on it. These men can tell you what it is. You people don't use it for anything; it is no good to you. It is good only for what is under the ground there. Some people think that there is mineral there, but nobody knows very much about it. Now, if there are any of you that do not understand, that want to ask any questions, let them ask them and we will try to answer.

Council adjourned until to-morrow morning at 10 o'clock.

On October 8, 1895, the council met again and Mr. Pollock addressed the Indians as follows:

My friends, we had a long talk yesterday. From that talk we believe that the most of you are willing to make an agreement to sell that mineral land. There were some who were not then ready. I don't know whether they are now willing or not, but if more than half of you are willing to sell it and we can agree on the terms it will be a bargain anyhow, whether all agree to it or not. As long as it was in doubt whether more than half of you would be willing to sell we thought it best to say nothing about the price or terms; we think it is now time to begin talking about that.

As we told you yesterday, any agreement we may make must be sent to Congress and agreed to by it. If we put anything into the agreement that Congress won't accept, they will throw it away and it will be worse for you than if we had made no agreement. We want to come to some understanding with you which we believe Congress will accept also.

When you made the former agreement you sold a great big quantity of land—more than you have now in the reservation, perhaps. For that the Government agreed to pay you a good big price, to be spent so much every year. The land you now have to sell—the land that we think you can spare—is a very small piece compared to what you sold before. It must be plain to you that you can not expect to get for this little piece of land as much as you got for that large body. We want to give you all that we believe Congress will approve of. As many of you said yesterday, you can not count money, and it will be a hard matter perhaps for us to make each other understand what we mean; but we will do the best we can, and hope we may be able to come to an agreement without any ill feeling on your part, and I know there will be none on ours.

Mr. GRINNELL. My friends, this is a very important thing that we are talking about now. It is more important for you than it is for anybody else, because it has to do with your living. The Great Father wants to see you live, and we who have been out here among you, we want to see you live and do well. We are glad that the most of you want to sell this land; we are sorry that some do not; but they are young men, and we hope that when they get a few more wrinkles in their faces they will be wiser.

We have just been up talking to the Blackfoot people, and I showed some of you to-day on the map how big a piece of country they sold. This was a big piece of mountains, perhaps twenty times as large as the piece you are talking about selling. You could take this piece of land down here that you are talking about selling and put it down on that land that they sold twenty times, and it would not cover it all. You all know enough about trading to know that when a man has a calf to sell he

doesn't expect to get as much for it as he does for a great big steer; so you can not expect to get as much for this little piece of land as you did for the big piece of land which you sold when you made the treaty eight years ago.

Yesterday when you talked to us we were not sure whether all wanted to sell. We couldn't be sure that you might not refuse to sell, and so when you talked about a ten-year treaty, we didn't say anything because we wanted to wait and see how you felt. We want you to get all the money that you can, so that you can live, you and your wives and your children, so that your little ones can grow and be happy, but we don't want to make fools of you. If we should make a treaty with you and promise to give you a ten-year treaty and a great big price, we would go away east and you would think, well, this is all settled now, we are going to be happy. Then very likely Congress would say, this is a bad treaty; these men that we sent out are foolish men, and they would throw the thing away. Then you would all think that we were fools, and that we had made fools of you. When we go away from here we want you to feel that we are your true friends, and we want you to remember us always, and not forget us, so we don't want to tell you anything that won't come true. Now, I will sit down and let you people talk.

SLEEPING BEAR (Gros Ventre). You ask me for a very small piece of my land, and I don't think I will get very much for it, and so I say the same thing as I said yesterday. It is very small and I don't think I can get very much for it, and I couldn't get much grub for it. It is very small and I don't care about parting with it. All those young men that you had a talk there with last night, they have made up their minds not to sell that part of the reservation; they will take the consequence.

JERRY RUNNING FISHER (Gros Ventre). I can't say any different than what I said the other day. Most of these people are in favor of selling. That is all they depend on, is what money they get from the Government—they have got nothing else to depend upon. I walk around and try to look for some other way to make a living and I can't; I have to come back and be supported by the Government. When I went back East to Washington, I told them the same thing. The Commissioners back East told me that there were going to be some men come out here to see us about this land. They told me that this land belonged to me, and that whatever I said would be so. If I sold it or if I didn't sell it—whatever I said, it would go that way. It is like a white man that has money; that money belongs to him and no other person; that is the way this land is with me. I believe every word that you have told me. I know that you can't promise me anything. When you get back East to Washington, then you will know what is going to be done—what they will do back East.

All of those people that you see sitting over there, the most of them say the same thing. All of those young men on one side there, they are led by the old Lame Bull, and they say the same thing as they did before. I have another thing to tell you, and I wish you to help me all you can. When horses are hungry they can not work very hard; if a man eats he can work good. This agency is a good place for us to get grub. The people at the mountains are all good workers, but they are not very well taken care of. I don't know the reason for this, since they always do as the agent tells them. Quite a number of Gros Ventres have been among the Arapahoes and lived there quite awhile, and now they have come back to their own tribe, and they would like to stay here; they would like for you to help them. I know that every Indian's name is down in a book, and down strong, but it should not be impossible for a Gros Ventre to come back to his own tribe—they were born here. I want the agent to know all about it, and I wish for him to help them all he can.

LITTLE CHIEF (Assiniboine). When the agent says anything we remember it. We sold a large tract of land before and they promised many things, and they have not fulfilled those promises; I remember all of that. But you have promised to give me a fair deal in this transaction that you are about to make. There must be some mineral land there or else you wouldn't be after it so hard, and therefore I look for a ten-year treaty for it. I remember the last treaty; they promised to build such houses as this one you are sitting on, but you can look down the river and you will see nothing but log cabins that look like hog pens, and that is why I am looking for a ten-year treaty. I know there is mineral in that land, and it may be precious, but I am willing to let it go on a ten-year treaty. First of all, in the next treaty I would like to have some cattle; that is what these people ask for. The next thing, I want plenty of food so that the next generation to come may depend upon it. All these people sitting here are asking for the same implements and other things you use in raising your own children; they want to have the same implements. I am living along this Milk River and there are people up here on the river damming the river up. Even the river here is getting dry, and I am getting hard up for water.

BLACK WOLF (Gros Ventre). I can't say any other way than what I said yesterday. I can't sell any part of the reservation. All of those young men say the same thing.

OWL'S HEAD (Gros Ventre). What I said to you last night I remember yet. I am

an Indian and I can't tell anything only when I see it by my eye. When they made the treaty up at the old agency it was the old men that made the treaty, and they sold a very large piece of land, and all the whites are living on it, and they are making a good living on this land that we sold, but what they paid us is going to run out pretty soon. This is a very small piece of land you are buying now, and you wouldn't pay us the same for it again. That is the reason I don't care about selling that small portion of land, because I don't expect to get much for it. That is the reason I like this land of mine, so that the people will live on it; and I am not ashamed to talk about it, either.

WHITE WEASEL (Gros Ventre). When these white men come to buy any land from us it is like when a child cries and you take sugar and give it to him to make him stop crying. That is about the way they have always used us. When they made the treaty before I didn't know much, and that is the reason we gave a large piece of land away; but now I know a little better and I can't spare any of my land. Every year there is a little money grows in the garden and the oats brings a little money, too. The whites say that there isn't much money in that mountain, but I don't believe it; therefore I don't care about selling it. I think that after you buy that small piece of land you can do what you like with the balance of the reservation. After you get that small piece of land there is going to be a good many white men in there, and I can't sell it. We have been told that in three years the time will expire, and after that it is our own lookout, and if we can't work we will starve and die.

RUNNING CROW (Gros Ventre). You have talked three times now, and I have never said a word. This is the first time I ever talked to you, and I am going to tell you what I think. I say the same thing as those young men say; I think they are wise. If we should choose a headman out of those young men, I think we would get a good man. I don't know which is the worst of the two sides, but I am just as liable as not to get on the wrong side. That is all I have got to say.

WHITE MOON (Gros Ventre). I am quite an old man now; I am at the age now when a man can't work. Those young men are my headmen. I can't say any different than what they say. If we can't work we will all starve, so I can't sell any part of the reservation.

BLACK BULL (Assiniboine). I told you about it yesterday. I have been accustomed as far back as I can remember that the old men have generally been considered to be able to speak with commissioners, and therefore I still depend on them yet. I had a long talk with you last night, and I told you that they would make plenty of talk, but I told you to be patient and listen to all the talks. Listen to all that speak, and take back with you to Washington the speeches of those who have spoken with any common sense, and show it to those people there, so that they may understand that we want to live. These chiefs, the old men here, are willing to give you that small portion of mineral land which you wish for, and half of the rest of the people are willing to let it go anyway. Whenever a man buys anything that is small, if it is good he generally gives a good price for it. These headmen have already asked you for a ten-year treaty. I want the Great Father to give me something to live on.

FLAT HEAD (Gros Ventre). What I told you last night I want you commissioners to carry to Washington—what we have said. You have told us about the wrinkles on our faces that we were going to have. That is just what we want, is wrinkles in our faces; and after these old men are gone I don't know how they are going to control this reservation. Therefore all these young men are not willing to sell that portion of the land. These people that are willing to sell this land, I want to see them have smooth, fat faces. I can't sell that land.

CURLY HEAD (Gros Ventre). I am glad that the commissioners listened to those Indians that are willing to sell that land, and I wish I could get what I ask for it. If you go back to Washington without having made any treaty it wouldn't look very well, and therefore I am willing to let that portion of the land go. I don't know how those young fellows that refuse to sell that land are going to make out, whether they are going to blacksmith for themselves. It will be quite a number of days yet when I can come and get what I need, and that is the reason I am willing to sell that land. I am glad that the commissioners said "Yes" to those old men.

PADDY SKINNER (Gros Ventre). I like these mountains and I can't sell them. If all my hide falls off my face it would be all right; even if my finger nails drop off it would be all right—that is what I think. That is all.

THE STABBER (Gros Ventre). I say the same as those two men, those policemen, told you there; I think the same as they. I am willing to let that land go from the other side of the sawmill.

THE BREATH (Gros Ventre). I can't say any different from what my friends say; if I starve to death it will be all right. I never had anybody to show me the white man's ways; all the things I know I learned myself. I want you to tell these people here that you are going to give cattle to to take care of their cattle well. I learned what

I know myself, and I never had anybody to show me or tell me. I learned myself how to take care of cattle, and when my cattle are gone then I am willing to starve if I must. I can't very well sell any part of the reservation, and that is what my friends, the young men, all say. It was not me that made those lines of the reservation, it was the Great Father gave us this portion of land. Wherever my friends lie where they starve to death I will lie there too, with them.

THREE WHITE COWS (Gros Ventre). You men have come a long ways to buy that piece of land from us, and I would like to see you go back satisfied. I think the same as these men said there; I am willing to sell that piece of land just so that I can get the money for it, and so that I may live. I wish that I could get some cattle so that I could live off of them. I wish that you would give me cattle for a part of the money, and whatever is left give it to me in grub like we are getting now. We have three years to get grub yet, and we would like to have it extended ten years more.

NO BEAR (Gros Ventre). I don't like to see the commissioners come here for nothing, and this is the fourth time I have said "Yes." I would like to get lots of cattle, then I might be able to live. If it is so that you have come from Washington to buy this land, I wish you would have a little more rations given to us out at the mountains. This council is like to-day—everything is calm. Those Assiniboines that you see have been here with us a long time and lots of them were born and raised here, and they are all willing sell that piece of land, and I agree with them.

BUSHY HEAD (Gros Ventre). You were sent here from Washington, and I would like to have you take down to Washington what these Indians have said, and those that are willing to sell, and next summer I will know what to do. It is like a horse race to-day when two horses come out even—that is the way it is with the talk. Maybe after while those young men will know what to do if you tell them what you are going to pay them for the land. They will be glad then—they will trade even then. We won't let the whites take the land as they will; we are going to have it our own way how much land we are going to sell. That is all I have to say.

RETURN TO WAR (Gros Ventre). I am willing to sell that piece of land. The policemen are going to go up there when you show us the line. I would like to get some more beef killed for me at the mountains. I say the same as those Assiniboines say—that I am willing to sell. All those old men have sold you that land and I will sell it, too.

LITTLE MAN (Gros Ventre). I say the same thing as those headmen, those policemen—I am willing to sell. When those old men made a treaty up, above at old Fort Belknap, they talked good for the young people, and we have had pretty good living so far. I am willing to sell that piece of land that those old men have told you that they would sell, and I wish to make a ten-year treaty. I think that I can make a living by having cattle, and as I told you, I am willing to sell.

THE FORK (Gros Ventre). I am not willing to sell.

MANY EAGLE TAILS (Gros Ventre). I can't say no other way than what I said before, that I can't sell. There is no one man has all the say of it; even all the children have a right to this land. I can't say no other way than what I have said before; all these people have a right to this land. I like my reservation and I can't sell it.

MR. POLLOCK. Well, my friends, we have listened patiently to what you have said to us this afternoon. I find that I was mistaken in some of my ideas that I formed soon after I came to your reservation. I told the new agent in talking with him that I thought these young men here ought to be encouraged to take more part in the affairs of the tribes. I am afraid I was mistaken about many of them; they don't seem to be able to look far enough ahead to be trusted to manage any of the business. I believe the people of the tribe will look back on their actions these last few days, and will be afraid to trust them, even when they get to be old men.

As I say, we have talked about this wanting to sell and not wanting to sell as long as I think it will do. I think a good many more than half of you are ready to sell that land for which you have no use. We have talked among ourselves and also with your agent, and tried to make up our minds as to the very highest figures that Congress will approve. That class of land, when the Government owns it, would be sold for not more than \$2.50 an acre. We have concluded to make you an offer of four times that much, or \$10 an acre, for the amount of land that is there, as near as we can calculate. I want to be free with you and tell you that I don't think that amount of money will carry you ten years after your present treaty runs out, in the same way that you have been carried; I don't think it will do that. I might have told you it would take you the ten years, and you perhaps wouldn't know any better now; but I don't want you to say after while that I told you false in anything. I want you all to say after we go away that we told you the whole truth about it, and that we didn't fool you in anything.

Under a provision which we expect to go into the agreement, this money can be made to carry you five years longer, or eight years from the first of last July.

We want to put into this agreement, if it be made, some provisions that were

not in the old agreement, and which we think will be good for you. You have now in Washington about fifty thousand dollars, which has been saved from former payments. This money is lying in Washington there doing nobody any good. We want to make a provision for this money to bear interest—that is, to grow so much every year, like your herds grow by the calf. We want to make it so not only this that you have there now, but all that can be saved afterwards and added to it, will draw interest also.

There is another matter I want to speak about. There has been nothing said by any of you in the council about it, but some of you have talked outside; that is in regard to taking your land in allotments—taking allotments of your lands—dividing them up. Those who have spoken about it have said they do not want their lands divided up among you. At the present, as the law stands, the Great Chief may at any time order allotments to be made and surveyed out, and a tract of 80 acres given to each man and 40 acres to each woman and child; that is a fact, and true as to you and your lands as much as to those of any other Indians. Do you think you would like to have this done now? [Indians answer, "No," through interpreters.] You all say "No." I agree with you. I think the man who is now Secretary agrees with you, but you know the men who administer Indian affairs change every four years in Washington, and the change is coming before a great while now.

The President who goes in then, and his Secretary of the Interior, and the new Commissioner of Indian Affairs may say that you must take your land in allotments. That thing has happened with other Indians who did not want to take allotments, and it may happen with you. When we heard some of you say that you did not want your lands allotted we talked among ourselves about the matter, and we said: These people must raise cattle to make a living. They can't do this if they are limited to a little piece of land; they have to have the whole reservation here for a range for their cattle, and we said, if we make an agreement with them and they want it put in, we will put in that no allotments of their land will be made while this last agreement lasts, nor afterwards, until they ask it.

I tell you this now to show that we have been trying to seek for your benefit. We have made the best offer that we think Congress will approve for this land that is not of any use to you, and if you want to secure these other provisions that I have told you of you will accept our offer. If not, we will have to go away without any agreement.

THE MALE (Assinniboine). You have come directly from Washington and brought word to me about this. I was down in Washington and got a certificate to promise that I should live here. They promised me that I should live with your race as brothers and friends, and then you have come out here to buy that mineral land, and I am considering the thing. I want to live yet awhile and therefore I am willing to give you; I have got that same idea yet. I am a poor man and I am not able to do anything for myself, and I can't eat the dirt and live, but I have one hope and that is the cattle. If you furnish me cattle I may possibly live; I have told you that before. When I was talking to you the other night you asked me whether you would hurt my feelings if you would not carry out your promise, and I told you yes, and you promised me that you would carry out all you told me; I still remember that. And then when you said you could not make a ten-year treaty, I know that the Government is rich yet, not poor.

I remember I told you not to listen to those young fellows, Gros Ventres, just talking like little children playing, but take back with you what the old men have said that has some sense to it. I would like to see plenty of food here that I might live on. I would rather change that mineral land for food that I might live on. You told me just a little while ago that you were my true friends, and I can't see into that. As long as I have been living I have never got so that I could not see anything that was good; I have always been able to see things that are good. Some of these policemen are not willing to sell that tract of land. If they are not willing to sell that tract of land they ought to take off their uniforms and leave them here and live like the rest of the men. I would like to have you take back with you all of these speeches that have any sense to them, but I would be ashamed for you to show the headmen over there these speeches that the young fellows spoke. I asked for a ten-year treaty, and all that time I want you to teach me to do the right thing, and I will be thankful to you for that. I don't want you to listen to those young fellows, what they have to say.

EYES IN THE WATER (Assinniboine). I have got nothing more to say than what these headmen have already said. These young men here are all wearing the Government clothes; they should take them off of them and then they would have nothing but their breechcloths to go home in. When a man has any sense in talking with white men he talks about things that are reasonable. Ever since I have been looking at that mineral land it has been no use to me, and I am willing to listen to any white man that will make a good offer for it. If these young men were to take these clothes off they would have nothing but the dirt to clothe themselves with. You see me here

a poor man; I have got the same kind of clothes, and when I run out I go in the warehouse and ask for them. I just ask for them for ten years. If you don't make that agreement with us these Gros Ventres that hear me talking will laugh at me afterwards. I lay this down plain before you, and I would like to have you tell it when you get back.

I wonder how those Gros Ventres would live if they couldn't get anything from the warehouse here. I have not had anything to eat since this morning and I am getting empty now, and I feel like I would like to see the council over soon now, and I wonder how these young men would like to starve. I would like to exchange that mineral land over there for food, that we may live. That is all the men over there wish. If you don't make an agreement like that with us, those young fellows over there would laugh at me. I was where the Treasury was, and there was money piled up there from here to the warehouse. I was where the money was made, and I wonder how the Government is so poor. Before you go away you promised to be a good friend to me, and I thank you for that.

MEDICINE BEAR (Assiniboine). When a man wants anything and is patient, he always gets it. When a man wants anything and tries hard for it, he generally gets it. When a man wants anything and he has anything to give for it, if he is not stingy about what he wants to give, he generally gets it. And then when they make a trade, both of them generally feel happy over it. When it comes to these boys over here talking and you are not patient, it is all right. You told me that you were after something very important, and you told the truth and I agree with you. It is the beef and the grass and water and wood that I am depending upon and have been living upon. I have no other things to depend upon but the Government, and that has been the one that has saved me so far. If there was any of these fellows had any brains, he would tell you the same thing that I have told you. They are all talking about dying; I am afraid of dying. I would do almost anything to live. The Great Spirit has directed my living; I live as he directs, and then I am dependent on the Great Father also.

Those two have owned me so far, and they have done about as they pleased with me the best way they know of. You asked me something and I have said "Yes" to you; I was willing to give you what you asked for. That is a small tract of land that you ask for, but you ought not to say it is so small. That is a small tract of land, but it will make some happy if they own it. You ought to treat with me for my benefit, that I may live. There is half of these people talking in the wrong direction to you. All these headmen, noted men, have agreed with you in selling that tract of land. You have agreed to give us a small amount for it, but you may change your mind, maybe; it wouldn't hurt your feelings, anyway, but we would be thankful for it. When a man comes up to you and talks about things that have no sense you don't have to listen to them. You have spoken the truth; and then when I speak (or these other men speak) sense, take it back with you to Washington and show the headmen. Ever since you have been here I have thought that the Government has brought something very important to me; I look ahead and see that that is the only way that I can live, and then I agree with you.

You might think that is small, but I have given it to you already. It may be small, but it will be worth something yet. When a new agent comes here he generally treats us bad, but this new agent we hope will treat us good. When I am in need of anything I want to go up to the agent and ask him for it, and I would like to see him give it to me. I have already spoken to you about the land, and you have brought up different things before me, and now I am going to bring something else up with this small tract of land on this small reservation. When they proposed to have two schools here, I did not agree with them; I wanted only one at the mountains, and it was because of the boys that they built this other schoolhouse. I afterwards agreed with them, but I said in making that agreement I wanted it understood that no children should be taken to Eastern schools or Western schools, but I wanted my children to go to school here on these reservation schools, and when they get to be to the age of 15 or 16 or 17, I would like to get them out of the schools. I have been troubled from the fact that when I go out to work I have old implements that are worth nothing to use, and I would like this new agent to get some good implements that I may use in working.

WETAN (Assiniboine). I have always remembered everything, and when I don't remember anything I go to the agent. When the hunters killed off all the buffaloes I went to the agent and told him that I wanted money in place of those buffaloes, and instead of doing that he covered the money in the ground, and then he made a treaty with us. Before he made this treaty there was part of that mineral land was taken away from me, and then I went to the agent and asked for it to be redeemed in money, and he couldn't do it. When I made the other treaty I said, "Yes," and I was willing to give it to the commissioners; and when we heard of you coming out here to make a treaty on this mineral land all the Assiniboines agreed they would give it to you, and we told you so yesterday. That is the only thing that we had to depend

upon; so when we heard that you was coming out we were willing to sell it, provided that you would give us a ten-year treaty and plenty of cattle. You have said that we do not use that mineral land for anything, but there is plenty of mineral in there to pay for it. I told you that we would like to have some mowing machines to cut the grass; that is what we are depending upon. When they have councils like this it is generally the custom to bring out some grub and give it to these councilmen—sugar, coffee, tea, and crackers—and kill two beef for each tribe, and then they will go around.

LONG KNIFE (Assinniboine). Away back I dressed like these Indians. When I was living among the Indians that is the way I had to live, and that is the way I lived. I lived like the rest of the Indians. And since the buffalo is all destroyed I have been living this way. Your race has been living this way and have lived all this time this way, and you have placed me this way, so I am living this way, and clothed this way. I am glad to see that you have looked so far ahead for me, and see how the future generations shall live. This reservation is about as big as my two thumbs that I hold before you. The Great Father must have plenty of money to raise so many white men as there is. This reservation is about as big as these thumbs, and yet has a little mineral on it and you are asking for it. I told you that I was willing. You see all these Assinniboines before you; they all have one mind; they are all willing to sell, and so I tell you so. By saying that there is plenty of money I mean that I want a ten-year treaty; that is what I want to exchange that mineral land for. You have told us that there is people in Congress that have to consider this agreement, but you go back there and tell them that we said so. On this reservation there is some half-breeds, and we consider them as a part of us, and they are living among us. They have a right to live here, and are living here all right. I am willing to share with them what there is in that warehouse and live with them.

BAD DOG (Assinniboine). I have already said "Yes," yesterday. You asked for this mineral land and I have already given it to you; I want something good for exchange. Ever since you come here I have been full, and I am thankful for it. You are chief men. I want something to eat this evening; I have kind feelings for you. If I ever ask anything of you I want you to give it to me.

OTTER ROBE (Gros Ventre). I want you to know what all these headmen and all the Assinniboines told you yesterday, that we are willing to sell that part of the reservation. I feel good when I see fat people around here. I would like to make a treaty for ten years. All of those Gros Ventres there that have but little sense; they all think the same thing that they did yesterday. I don't want you to mind what those young fellows have said about being poor and starving; they don't know what they are talking about. Children never know what they are talking about. When we made the treaty before they gave us a paper to show the lines of the reservation; I was one of the headmen at the time, and I think I am yet, and I can do as I please with it. I am always hunting the good path. That is all.

THE ASSINIBOINE (Gros Ventre). I would like to have you men to leave those young men alone; they are not willing to sell. Some of these old Indians that can't do anything, they are willing to sell because they can't work. Those young men say that they don't like to have this land allotted to them. If you give anything to these men that sell this land, you can give it to them, but those fellows that refuse to sell, they don't want anything. You whites try to make us live like the white men, but I don't see why you don't stop those old Indians from having more than one wife.

LITTLE PINE (Gros Ventre). I am glad that you have given me a good agency here to take care of me, and I hope that the new agent will feed me well. I am an Indian and this land belongs to me, and I wish for the agent to take good care of it. I can't sell the reservation; I would like to have it remain as it is.

FIRE STEEL (Gros Ventre). My people have said many different ways, and I don't know which side to go. I don't like to have this reservation fenced outside. I wouldn't like to have the whole reservation fenced. I don't know what to say, and therefore I am not going to say what I am going to do. That is all I can tell you. I don't know if I am going to live long or not; all my flesh is gone.

CUTS THE ROPE (Gros Ventre). This is the first time I have been around this agency. I didn't mean to talk on the subject before you came here, but I am going to tell the commissioners what I think. When I camped over here on Big Peoples Creek I heard that there were three men come here to buy a portion of the reservation, and it come in my head right away that I wanted cattle for it.

SLEEPING BULL (Gros Ventre). You told the truth about our not seeing very far ahead; we can see far enough ahead to let any part of the reservation go. I can't sell it.

THE BRACELETS (Gros Ventre). We think of that mountain like the whites think of the President. We sold a big piece of land already; it was very large, but we think that mountain just as big as that land we sold. I am willing to let those men sell it. I heard a long time ago that the Great Father never beat the Indians in any way when he has anything to do with them, or when he deals with them in any way

The whites always sell their lands and I think it is good, and I trust to the Great Father that you will use me right. I hope that you will carry through everything.

I remember yet what you told me the other day, and I think that you remember what you said. All these people here are accustomed to fence in their land that they cultivate. It looks as if the whites can make these jean clothes better than they can make the others; I don't see why they don't give us other clothes. As long as I can remember these are the only kind of clothes I got from the Great Father. When we go outside in the heat and in the sun they all fade and turn yellow. The money is wasted in buying these clothes, and I would like to get better clothes. I would like to have a little better rations at the mountains than what we have, and I would like for you to carry through what I have said. I felt good when I heard that you men have come to buy a piece of my land, and I was willing to sell it right away. That is all I have to say.

BIRD HIGH (Gros Ventre). I would sell the reservation—a portion of the land. That is all I have to say.

BLACKFEET (Gros Ventre). I can't say any other way than what I said yesterday; I refused to sell it and I can't say any more. I know it will not go my way because it goes according to the majority. That is all I have to say.

JOHNNY (Gros Ventre). I am sorry to say that I can't sell my reservation.

SITTING BIRD (Gros Ventre). I can't sell any part of the reservation. I like it. I want to know what is the reason these Assiniboines all want to sell. The Assiniboines all want to sell, and they haven't got as much right here as the Gros Ventres.

Mr. GRINNELL. I was glad to hear you all say that you didn't want the lands allotted; that you wanted to keep them as a grazing tract for your cattle. I like to hear you all talk that way. You must remember that these cattle now are your living; they have taken the place of the buffalo that raised and supported you in old times. If you men have this thing put in the agreement the Great Father will never allot you your lands until you ask him to do it yourselves. Then you can keep these lands for your cattle to feed on just as long as you want to. I told you the other day when I talked to you and I tell you now again, when we are talking about paying this price for the land, that we are not the only chiefs; we are servants sent out here to talk to you. If those who sent us, those people who are over us, don't like what we do, don't like the bargain that we make with you, they will throw it away and say, "No; it is no good." Then it will be just as if we hadn't come out here at all.

It would be foolish for us to agree to pay you a price that we are sure the people in Washington wouldn't consent to pay to you; it would be telling you lies; it would be making fools of you; we don't want to do that. This money that we offer to pay you for this small piece of land is a great big pile of money. I know that you can't count money very well, but it is \$360,000. That much money, if we had it here in silver dollars, and were to pile it on one end of a plank put across a rock, and then were to drive thirty ponies on the other end, they would just about balance. It would take any of us nearly all winter to count that pile of money if we didn't do anything else. That money, with what it will grow to with the interest, will keep you, I think, for seven years from next summer—for eight years from last July. It will buy lots of food, lots of beef and coffee and sugar and flour; it will give you a lot more cattle than you have got now.

But I don't want you people to think that you are going to be supported by the Government all your lives. I want to see you begin to take care of your cattle, keep them at home, look after them, brand all the calves, and so get lots of cattle. I want to see you take such good care of your cattle that by the time this eight years is up you won't have to ask for anything of the Government—you won't have to come up to the warehouse and ask for coffee, sugar, bacon, and clothes. If you take care of your cattle and work hard, long before that time you ought to have cattle to sell and money in your pockets, and be able to go to the store and buy all the things that you want out of your own pockets. You have got to turn yourselves into white men; you can't be Indians any longer. If you stay Indians, then you will have to starve. You have got to work and look after your stock. The Great Father doesn't support any white men; they have to work for their own living.

Here are these people that I have just left up here close to the mountains, the Pie-gans; they have turned into white men now. They have lots of cattle; they are getting rich; they are getting sense; they are able to trade. I want you to be the same way. Try to remember this. Don't turn your cattle loose; don't let them wander all over the country so that you won't get their calves, but some white man will brand them. Look out for them, keep them at home, and get your own calves and put your own brand on them.

One thing that some of the men said about the young men that are half-breeds and that are here. You said they had your own blood and that you wanted them to share the things that are in the warehouse. That provision, protecting these young men, can be put into the agreement, and will be if you want it.

Now, if you like the things that we have said to you, if you agree to what we have talked, we will have the paper drawn up in the morning, and as many of you as want to can sign it, or put their marks on it, and we will sign it, and it will go down to Washington to be given to the Great Father there.

We have tried now two mornings to get you to talk to us in the morning, but you don't come; you don't get up very early. But we will be here to-morrow morning and we will have this paper drawn up, and any people that want to put their names to it, any people that want to sign it, can do so. It will be here by 10 o'clock in the morning; then in the afternoon after dinner we will meet you again and read the whole thing to you so that everybody can hear and understand. We will meet here again to-morrow right after dinner, and all through the morning anybody can sign the paper. The headmen ought to be the first to sign the paper, but of course the people that get here earliest they will probably sign it first.

Council here adjourned until to-morrow.

Agreement, concluded October 9, 1895, with the Indians of the Fort Belknap Reservation, in Montana, by William C. Pollock, George Bird Grinnell, and Walter M. Clements, commissioners.

This agreement, made and entered into the ninth day of October, A. D. 1895, by and between William C. Pollock, George Bird Grinnell, and Walter M. Clements, commissioners, on the part of the United States, and the undersigned Indians, residing upon and attached to the Fort Belknap Indian Reservation, in the State of Montana, the same constituting a majority of the male adult Indians belonging upon said reservation, witnesseth that—

ARTICLE I.

For and in consideration of the sum to be paid and the obligations assumed on the part of the United States, as hereinafter set forth, said Indians, of the Fort Belknap Reservation, hereby convey, relinquish, and release to the United States all their right, title, and interest in and to that portion of their present reservation, in the State of Montana, lying and being within the following-described lines, to wit: Beginning at the 54 miles boundary monument at a point about the middle of the crest of Mission Butte and following a straight line bearing (magnetic) north 17 degrees 30 minutes west to the highest point on a limestone ridge on the south side of the North Fork of Peoples Creek and running at right angles to the course of said creek at this point; thence in a straight line bearing (magnetic) north 2 degrees 45 minutes west to a rounded timbered knob on the crest of the limestone reef on the north side of the North Fork of Peoples Creek and parallel with its general course; thence easterly, following the crest of the last-mentioned limestone reef north of the North Fork of Peoples Creek to a low rounded hill on said limestone reef where it dips down to the valley of Lodge Pole, or Red Mountain Creek; thence in a straight line north 74 degrees east (magnetic) to the wooded limestone ridge known as Travois Butte where a line drawn from the summit of Granite Butte (the peak south of the 61½-mile boundary monument) north 15 degrees east (magnetic) would intersect it; thence along said straight line to the southern boundary line of the present reservation; thence along said southern boundary line of the present reservation to the point of beginning.

ARTICLE II.

For and in consideration of the conveyance, cession, and relinquishment hereinbefore made, the United States hereby covenants and agrees to advance and expend during the period of four years, beginning from and after the expiration of the payments provided for in the agreement made between the parties hereto on the eleventh day of February, A. D. eighteen hundred and eighty-seven, and ratified by Congress on the first day of May, A. D. eighteen hundred and eighty-eight, under the direction of the Secretary of the Interior for the Indians, the sum of three hundred and sixty thousand dollars. It is agreed that the said money shall be deposited in the Treasury of the United States immediately upon the expiration of the payments under the said agreement of 1887, to bear interest at the rate of four per centum per annum, and there shall be expended the sum of ninety thousand dollars yearly, or so much thereof as may be necessary, as hereinafter provided. It is provided that any surplus accumulated under and remaining at the expiration of payments under the agreement of 1887 shall also bear interest at the rate of four per centum per annum. Such sums, or so much thereof as may be necessary in any one year, shall be expended in the purchase of cows, bulls, and other live stock, goods, clothing, subsistence, agricultural 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, in the erection and keeping in repair of such new agency and school buildings, mills, blacksmith, carpenter, and wagon shops as may be necessary in assisting the Indians to build and keep in repair their houses, inclose and irrigate their farms, and in such other ways as may best promote their civilization and improvement.

ARTICLE III.

It is agreed that in the employment of all agency and school employees preference in all cases be given to Indians residing on the reservation, who are well qualified for such positions, and 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 the consent of the agent in charge, until such time as this restriction shall be removed by the Commissioner of Indian Affairs.

ARTICLE IV.

In order to encourage habits of industry, and to 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 in Article II, 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, and engage in pastoral pursuits, as a means of obtaining a livelihood, and the distribution of these benefits shall be made from time to time in such manner as shall best promote the objects specified.

ARTICLE V.

As the scarcity of water on this reservation renders the pursuit of agriculture difficult and uncertain, and since the reservation is well adapted to stock raising, and it seems probable that the main reliance of these Indians for self-support is to be found in cattle raising, it is agreed that during the existence of this agreement no allotments of land in severalty shall be made to them, but that this whole reservation shall continue to be held by these Indians as a communal grazing tract, upon which their herds may feed undisturbed; and that after the expiration of this agreement the land shall continue to be so held until such time as a majority of the adult males of the tribes shall request in writing that allotment in severalty shall be made of their lands: Provided that any member of the tribes may, with the approval of the agent in charge, fence in such area of land as he and the members of his family would be entitled to under the allotment act, and may file with the agent a description of such land and of the improvements that he has made on the same, and the filing of such description shall give the said member of the tribes the right to take such land when allotments of the lands in severalty shall be made.

ARTICLE VI.

So soon as this agreement shall have received the approval of Congress, the boundary lines described in Article I shall be surveyed, designated, and marked by monuments not more than one-half mile apart. The expense of such survey shall be borne by the United States, but the unskilled laborers employed in the work shall be hired from among the Indians residing on this reservation.

Such survey and the markings of the above-described boundary lines shall be done immediately—not later than ninety days after the approval of this agreement by Congress—and completed as speedily as possible, and the ceded portion of the reservation shall not be thrown open to occupancy by the whites until after the new boundaries of the reservation shall have been established and marked.

ARTICLE VII.

It is further agreed and provided that none of the money realized from the sale of this land shall be applied to the payment of any judgment which has been or may hereafter be rendered upon any claim for damages because of depredations committed by said Indians prior to the date of this agreement.

ARTICLE VIII.

All of the provisions of the agreement between the parties hereto, made February 11th, 1887, not in conflict with the provisions of this agreement, are hereby continued in full force and effect.

ARTICLE IX.

It is understood and declared that wherever the word Indian is used in this agreement it includes mixed bloods as well as full bloods.

ARTICLE X.

This agreement shall not be binding upon either party until ratified by Congress. Dated and signed at the Fort Belknap Agency, Montana, on the ninth day of October, 1895.

[SEAL.]
[SEAL.]

WILLIAM C. POLLOCK.
GEO. BIRD GRINNELL.

ASSINNIBOINE.

No.	Indian name.	Signed by—	English name.
1	Honga Dju shi na	His x mark	Little Chief.
2	Mnoga	do	The Male.
3	Mon to wakan dapi	do	Medicine Bear.
4	Wi tana	do	Island.
5	Mina hahnka	do	Long Knife.
6	Ta tonka sapa	do	Black Bull.
7	Mini o toh wahn	do	Eyes in the Water.
8	Shank do ke cha hek da koka	do	Snapping Wolf.
9	I a wah ki yu	do	Thunder Speaks.
10	Ta tanka wa pa ha	do	Bulls Cap.
11	Ta teh hun ka	do	Wind Chief.
12	Ta mahk pia wa kan ye	do	Thunder Cloud.
13	Chun wi ba bdi cha	do	Hump on the Breast.
14	Tha pa na	do	The Four.
15	Shunk kne kne kha	do	Spotted Horse.
16	Wa ki ang cha nu pa	do	Thunder Pipe.
17	Ota cha pa pi	do	Many Stabbers.
18	Iwank kda ki	do	Glass.
19	Mahk pi ya man toh	do	Cloud Bear.
20	Wa kan she na	do	Medicine Robe.
21	I ye in chi ya	do	Attacks.
22	Shunka she dja	do	Bad Dog.
23		do	Abe Shirt.
24	Horn pa	do	Moccasin.
25	Ia me ya kuna	do	Returning Hunter.
26	Che ta tanka hok shi	do	Big Hawk Boy.
27	Shi yoh hush teh	do	Lame Prairie Chicken.
28	Ka nah shi na	do	The Shawl.
29	Ah khe wun ka	do	Frost.
30	Ta shonka sha	do	Red Dog.
31	Cha nuba na zhe	do	Standing Pipe.
32	Wa me di he toma	do	Has the Eagle.
33	Chin dja hin kpara	do	Dropped the Child.
34	Is to we ga ha	do	Broken Arm.
35	Cha tkah	do	Left Hand.
36	In te to ki yu	do	Tattooed Face.
37	Che tah loh tah	do	Gray Hawk.
38	Shunka wa mdi kte	do	Dog Kills the Eagle.
39	Shunga o na	do	Wounded Dog.
40	Shunk un ve	do	Dogs Rump.
41	In to be ya	do	Facing.
42	Huhn hahn sapa	do	Black Owl.
43	Shunk ohn jin cha	do	Bobtailed Horse.
44	Ah wank kkok mani	do	Watches Walking.
45	Wa su	do	Hailstone.
46	Na pesh pahn	do	Burnt Hand.
47	I yahn i yo tanka	do	Sitting Rock.
48	Shunk ink kje ka	do	Pony.
49	Mantoh sin kde keta	do	Rattlesnake Bear.
50	Che ta wa chihn he	do	Hawk Feather.
51	Mahk pi a o tohnwe	do	Open Eyes in Cloud.
52	Ta zhi na	do	Yellow calf.
53	Su su win chahk cha	do	Old Balls.
54	He kha ka sha	do	Red Elk.
55	Si ha opi	do	Wounded Foot.
56	Pa tanka	do	Big Head.
57	I e shihn	do	Dumb.
58	Wan gan hi ya ye	do	Gone High.
59		do	Henry Jackson.
60		do	Sam King.
61	Ta he na pin cha shke	do	Tied Horn on his Waist.
62	O in a	do	John Beads.
63	Su tah	do	Edward Strong.
64	Ta tanka	do	William Bull.
65	Ki yahn in cha ka	do	Grows Flying.
66	In to shi wa kahn	do	False Prophet.
67	Mahk pi a shi na	do	Cloud Robe.
68	Hok shi na hon ga	do	Boy Chief.
69	Hok shi na wit kot ko	do	Fool Boy.

ASSINIBOINE—Continued.

No.	Indian name.	Signed by—	English name.
70	Huhn ska hah.....	His x mark.....	Leggings Dog.
71	Shunk mo tahn.....	do.....	Growling Dog.
72	To kana hahs ka.....	do.....	Long Fox.
73	Pa ha sha she.....	do.....	Red Hair.
74	Ku teh.....	do.....	Shooter.
75	Cha numba to hnah.....	do.....	Has the Pipe.
76	O ni hahn.....	do.....	Glutton.
77	Ni yah to ya na.....	do.....	George Blue Breath.
78	Mi nah.....	do.....	Knife.
79	Ma to hahska.....	do.....	Long Bear.
80	Ka wink chi.....	do.....	Walks Slow.
81	.....	do.....	Peter Wing.
82	.....	do.....	Wm. Ball.
83	Shunga tsapa.....	His x mark.....	Black Dog.
84	I ah to kan.....	do.....	Talks Different.
85	Wa kah hok shi.....	do.....	Sacred Boy.
86	Wahn tanka.....	do.....	Big Snake.
87	Cho tanka.....	do.....	Gun.
88	Nunk kteh.....	do.....	Kills Twice.
89	Ti man is a.....	do.....	Camp Walker.
90	I yewk cha.....	do.....	Thomas Thinker.
91	Hok chu pi.....	do.....	Fish Guts.
92	Ka neh kha.....	do.....	In the Bowels.
93	To mah ta tanka.....	do.....	Four Bulls.
94	Ahk kde shka na.....	do.....	Lizard.
95	Tsihn te hkda ta chan ku.....	do.....	Rattlesnake Trail.
96	Sba ko wi.....	do.....	Seven.
97	Uhn swo kdi.....	do.....	Awkward Man.
98	Hok to hokshi.....	do.....	Gray Boy.
99	Wa shi dju hok shina.....	do.....	White Boy.
100	Shungo tanka hok shina.....	do.....	Horse Boy.
101	To yo ka ken za un ki.....	do.....	Noisy Bed.
102	Che ta nu we.....	do.....	Swimming Hawk.
103	Mi shap.....	do.....	Flint Stone.
104	Pa ha zi zi.....	do.....	Yellow Lead.
105	I ya o ki ena.....	do.....	Hires the Rock.
106	Tiu dja shke ata.....	do.....	Many Coups.
107	Hok shina chat ka.....	do.....	Left Hand Boy.
108	Wuhn zo zhu ha.....	do.....	Trousers.
109	I yah khe.....	do.....	Mountain.
110	A nah wahn ke.....	do.....	Galloper.
111	Wahn di hunka.....	do.....	Eagle Chief.
112	Ah kna ke ya ye.....	do.....	Follower.
113	Hunga nazhi.....	do.....	Standing Chief.
114	He man ga.....	do.....	Iron Horn.
115	Ta tanka mon i.....	do.....	Walking Bull.
116	.....	do.....	Frank Buck.
117	Tsi nte kda.....	do.....	Rattlesnake.
118	I nshna uns a.....	do.....	Lone Man.
119	Tar tunka pa.....	do.....	Bulls Head.
120	.....	do.....	Robert Lemon.
121	In tu ga sahn he ki tuhn.....	do.....	Horned Weasel.
122	To ga in cha hka.....	do.....	First Raised.
123	Hok shine wa kahn.....	do.....	Medicine Boy.
124	Mahn to na zhi.....	do.....	Standing Bear.
125	Ta tanka sin teh.....	do.....	Buffalo Tail.
126	Wi zi zi yeh.....	do.....	Yellow Lodge.
127	Hunga moni.....	do.....	Walking Chief.
128	Ta shina tanka hokshi.....	do.....	Big Blanket Boy
129	To ga ho tohn.....	do.....	First Sound.
130	Tohk bok shine.....	do.....	Enemy Boy.
131	To ga hunga.....	do.....	First Chief.
132	Wa ke ya wehn cha cha.....	do.....	Old Thunder
133	Ko gi pa bi.....	do.....	Afraid.
134	Washasht.....	do.....	Bear Claws.
135	Shunk hibnt.....	do.....	Blue Horse.
136	Wa ha chung a e ag.....	do.....	Took the Shield.
137	Gan upi.....	do.....	Fanning.
138	Ni a mun kabt.....	do.....	Frank Wheeler.
139	Ni a tob.....	His x mark.....	Blue Breath.
140	Hunga in chah gha.....	do.....	Growing to be a Chief.
141	.....	do.....	Arthur Chester.
142	.....	do.....	Charles Perry.
143	.....	do.....	John Sanborn.
144	.....	do.....	Charles Wetan.
145	.....	His x mark.....	William H. Berry.
146	Mahn kah shin ai ye.....	do.....	Dirt Robe.
147	Mohk pa bi.....	do.....	Shoots Down.
148	A pa bina.....	do.....	Strikes.
149	Wa hah chung tob.....	do.....	Blue Shield.
150	Sin teh bihn maza.....	do.....	Iron Tail.
151	Tho gak tesa.....	do.....	Enemy Killer.
152	Ha ga.....	do.....	Pointing Iron.

GROS VENTRE OF THE PRAIRIE.

No.	Indians name.	Signed by--	English name.
1	I tan cha wu ha wua.....	His x mark.....	Running Fisher.
2	Na jun hi tuwit.....	do.....	Otter Robe.
3	Chi bt uts.....	do.....	Man Sits High.
4	Ni ni kut es.....	do.....	Bushy Head.
5	Tse ni wus un.....	do.....	No Bear.
6	Nas nah tsw ye.....	do.....	Three White Cows.
7	Wass bye tsaut.....	do.....	Bear Shirt.
8	Pa ba a.....	do.....	Curly Head.
9	A an u.....	do.....	Dried Meat.
10	Kya u.....	do.....	Ragged Robe.
11	A tis a nin.....	do.....	Little Man.
12	Te ni tissa.....	do.....	Returned to War.
13	Che at si.....	do.....	Head Dress.
14	Kuh tsun a.....	do.....	Cuts the Rope.
15	Ta tsiks.....	do.....	Turned Toes.
16	Match kunin nink.....	do.....	Goes to War.
17	Ni i hi erwit.....	do.....	High Bird.
18	Ist tslin a sa.....	do.....	Bull Easily Killed.
19	Ka ha dye.....	do.....	Lizard.
20	Wah se un.....	do.....	Grass Chief.
21	.....	.....	James Matt.
22	A tsis nin.....	His x mark.....	Narrow Man.
23	Kos kul ye.....	do.....	Stabber.
24	Be hiz than.....	do.....	Eagle Child.
25	Wau kuh.....	do.....	Bracelet.
26	Ko kar.....	do.....	Shi Frog.
27	Naht katzi.....	do.....	White Plume.
28	Chi i.....	do.....	Dwarf.
29	Thu u.....	do.....	Skunk.
30	Match a wis.....	do.....	Bull Elk.
31	An as run.....	do.....	Enemy.
32	Na kus.....	do.....	Gray Bear.
33	A dju i.....	do.....	Long Horse.
34	Belknap.....	do.....	Fox.
35	.....	.....	Charlie Buckman.
36	.....	.....	Daniel S. Bear.
37	E na tchi ub.....	His x mark.....	Bulls Robe.

FORT BELKNAP AGENCY, MONT.,
October 9, 1895.

We, James Matt, Charles Buckman, Chas. Perry, and James Perry, do certify that the annexed and foregoing agreement by and between the United States and Indians residing upon and attached to the Fort Belknap Indian Reservation, in Montana, was fully interpreted to said Indians and they made to understand the same; that after said interpretation the said Indians, whose names appear subscribed to said agreement, signed the same in our presence.

We further certify that said Indians are members of said tribes and reside upon said reservation, set apart for said Indians in Montana, and that said subscribers are male adults over the age of 21 years.

Given under our hand, at the Fort Belknap Agency, this 9th day of October, 1895.

CHARLES PERRY.
CHARLIE BUCKMAN.
JAMES MATT.
JAMES PERRY.

FORT BELKNAP AGENCY, MONT.,
October 9, 1895.

I hereby certify that there are 181 male adult Assiniboine and 153 male adult Gros Ventre Indians, making a total of 334 male adult Indians residing on this reservation and drawing rations and annuities at this agency, as shown by the records of the agency office.

LUKE C. HAYS,
United States Indian Agent.

REPORT.

The Fort Belknap Indian Reservation extends south from the Milk River to the watershed of the Little Rocky Mountains, separating the waters of the Milk from those of the Missouri River. The only available timber on the reservation is found in this mountainous part of the reservation, and the only waters available for irrigation have their source in these mountains.

The mountainous area may be roughly classified into two portions—the limestone area, on which all the useful timber is found, and the central region of porphyry, which is covered by scrubby pines and brush, none of which is useful for timber. This porphyry area is the mineral-bearing part of the mountains.

The area which it is desired shall be cut off from the reservation is this central, porphyry region. It includes the higher peaks and head-water gulches of the streams. The miners, as represented by their delegates, do not desire to include any timber land or acquire water rights, but simply to have the mineral zone separated from the reservation.

A careful examination of this area shows that the larger part of the mineral-bearing country lies within the boundaries of the reservation. A large number of prospects have been found north of the watershed (boundary line), from which I have collected specimens of ore showing free gold and that show very promising ledges of ore. One prospect has been worked at times, although within the reservation. A shaft 65 feet deep has been sunk and a tunnel run in to meet it. The ore from this shaft was shipped and yielded \$32,000 to the owners. A number of claims located upon the divide show lodes running across the ridges, the greater part of the lead being on the reservation. Examples of this occur south of Mission Butte, at the west end, and on the divide near Shellrock Mountain to the east.

The placer deposits occurring within the limits of the reserve are not of any great extent or value. In no case have any of the placers yielded more than very small returns, the miners barely making wages, if that much.

After careful examination of the ground, going over the country to note mineral character, timber, and water, I am convinced that the mineral deposits are of sufficient extent and importance to warrant the cutting off of a portion of the mountain part of the reservation. The following limits would reserve to the Indians all the available timber and at the same time free the mineral-bearing area:

Starting from the summit of Mission Butte, at the 54-mile monument of the reservation boundary, due north to the south bank of the Northern Fork of People's Creek; thence up the south bank of the stream to the divide between this creek and Lodge Pole Creek; thence from this divide N. E. 55° (mag.) to the intersection of a line drawn N. E. 20° from the summit of Granite Butte (61-mile monument?). This area would include about 35 square miles, as near as can be estimated with the data at hand, all of which is mineral-bearing or likely to prove so. This area includes but a few acres of timber, being mainly covered by young pines of 2 feet to 5 feet in height. It includes no land capable of cultivation.

The limits desired by the prospectors generally are defined by the limestone reef that encircles the porphyry. While forming a natural boundary, this is one difficult of precise definition, and is, moreover, open to objection, as there are two small isolated patches of limestone within the porphyry area and one butte of porphyry within the main limestone area.

* BOUNDARIES OF PROPOSED AREA TO BE CUT OFF.

The limits as defined in the last paragraph, while satisfactory to those desiring the cutting off of the reservation, are open to a critical objection, inasmuch as they do not include the "contact" zone between the limestone and the porphyry. Therefore, a better boundary, so far as the future is concerned, would be obtained by drawing a line from the summit of Mission Butte (54-mile boundary monument) due north to the intersection of the limestone "rim" or "reef" lying north of the north branch of Peoples Creek (the stream joining the main creek a half mile above St. Paul's mission). Thence follow the limestone reef to a point N. 15° E. magnetic from the summit of the peak known as Granite Butte (the peak south of the 61½-mile boundary monument). This will include all the mineral-bearing porphyry area and the contact zone, and will exclude all timber lands.

Respectfully submitted.

WALTER H. WEED,
Geologist, United States Geological Survey.

DEPARTMENT OF THE INTERIOR,
GENERAL LAND OFFICE,
Washington, January 20, 1896.

SIR: I have the honor to acknowledge the receipt of your letter of January 13, 1896, directing this office to report, in duplicate, as to the manner in which the ceded lands of the Blackfeet and the Fort Belknap Indians should be disposed of, and also to submit drafts of items or sections to be added to the bills submitted to you by the honorable Commissioner of Indian Affairs.

With his report (in triplicate) of January 11, 1896, relative to the negotiations with the Blackfeet Indians the Commissioner of Indian Affairs includes duplicate copies of the report of the commissioners appointed to treat with these Indians, dated December 14, 1895, duplicate copies of the proceedings of councils, duplicate copies of an agreement entered into, and duplicate copies of a bill incorporating this agreement, ratifying the same, and providing for the survey of the lands agreed upon to be ceded to the United States.

With his report of the same date relative to the negotiations with the Fort Belknap Indians the Commissioner of Indian Affairs includes similar papers, together with a report by Walter H. Weed, geologist, United States Geological Survey.

I have carefully examined the various documents, and have reached the conclusion that the lands covered by each bill are valueless for other than mining purposes and that they should be made subject to disposal under the mineral-land laws only.

Inasmuch as the commission estimates the area of the lands to be surrendered by the Blackfeet Indians as 800,000 acres and fixes \$1,500,000 as the sum to be paid therefor, the prices per acre established by sections 2325, 2333, and 2337, United States Revised Statutes, for the sale of mineral lands, will be amply sufficient when these lands are sold to reimburse the Government for the gross sum paid the Indians.

The area of the lands to be ceded by the Belknap Indians is estimated at 40,000 acres, and the amount to be paid therefor is fixed at \$360,000. Accordingly the price per acre at which these lands should be sold to miners should be placed at \$10 per acre.

I have the honor to submit the following sections as additional to the proposed bills:

BLACKFEET INDIAN RESERVATION.

A BILL to ratify an agreement, etc.

SEC. 3. That upon the filing in the United States local land office for the district in which the lands surrendered by article one of the foregoing agreement are situated of the approved plat of survey authorized by section two of this act the lands so surrendered shall be open to occupation, location, and purchase under the provisions of the mineral-land laws only, subject to the several articles of the foregoing agreement: *Provided*, That the terms of this section shall not be construed to authorize occupancy of said lands for mining purposes prior to the date of filing said approved plat of survey.

BELKNAP INDIAN RESERVATION.

A BILL to ratify an agreement, etc.

SEC. 3. That upon the filing in the United States local land office for the district in which the lands surrendered by article one of the foregoing agreement are situated of the approved plat of survey authorized by section two of this act the lands so surrendered shall be open to occupation, location, and purchase under the provisions of the mineral-land laws only, subject to the several articles of the foregoing agreement: *Provided*, That said lands shall be sold at ten dollars per acre: *And provided*

further, That the terms of this section shall not be construed to authorize the occupancy of said lands for mining purposes prior to the date of filing said approved plat of survey.

The papers transmitted with your letter are herewith returned.

Very respectfully,

S. W. LAMOREUX, *Commissioner.*

The SECRETARY OF THE INTERIOR.

A BILL to ratify an agreement with the Indians of the Fort Belknap Reservation, Montana, and making appropriations to carry the same into effect.

Whereas William C. Pollock, George Bird Grinnell, and Walter M. Clements, commissioners on the part of the United States, did on the ninth day of October, A. D. eighteen hundred and ninety-five, conclude an agreement with the Indians of the Fort Belknap Reservation in the State of Montana, which said agreement is in words and figures as follows, to wit:

Agreement concluded October ninth, 1895, with the Indians of the Fort Belknap Reservation in Montana, by William C. Pollock, George Bird Grinnell, and Walter M. Clements, commissioners.

This agreement, made and entered into this ninth day of October, A. D. 1895, by and between William C. Pollock, George Bird Grinnell, and Walter M. Clements, commissioners on the part of the United States, and the undersigned Indians, residing upon and attached to the Fort Belknap Indian Reservation in the State of Montana, the same constituting a majority of the male adult Indians belonging upon said reservation, witnesseth that,

ARTICLE I.

For and in consideration of the sum to be paid and the obligations assumed on the part of the United States, as hereinafter set forth, said Indians of the Fort Belknap Reservation hereby convey, relinquish, and release to the United States all their right, title, and interest in and to that portion of their present reservation, in the State of Montana, lying and being within the following-described lines, to wit: Beginning at the 54-mile boundary monument, at a point about the middle of the crest of Mission Butte, and following a straight line, bearing (magnetic) north 17 degrees 30 minutes west, to the highest point on a limestone ridge on the south side of the north fork of People's Creek, and running at right angles to the course of said creek at this point; thence in a straight line, bearing (magnetic) north 2 degrees 45 minutes west, to a rounded, timbered knob on the crest of the limestone reef on the north side of the north fork of People's Creek, and parallel with its general course; thence easterly, following the crest of the last-mentioned limestone reef north of the north fork of People's Creek, to a low rounded hill on said limestone reef, where it dips down to the valley of Lodge Pole, or Red Mountain Creek; thence in a straight line, north 74 degrees east (magnetic), to the wooded limestone ridge known as Travois Butte, where a line drawn from the summit of Granite Butte (the peak south of the 61½-mile boundary monument) north 15 degrees east (magnetic) would intersect it; thence along said straight line to the southern boundary line of the present reservation; thence along said southern boundary line of the present reservation to the point of beginning.

ARTICLE II.

For and in consideration of the conveyance, cession, and relinquishment hereinbefore made, the United States hereby covenants and agrees to advance and expend during the period of four years, beginning from and after the expiration of the payments provided for in the agreement made between the parties hereto on the eleventh day of February, A. D. eighteen hundred and eighty-seven, and ratified by Congress on the first day of May, A. D. eighteen hundred and eighty-eight, under the direction of the Secretary of the Interior for the Indians, the sum of three hundred and sixty thousand dollars. It is agreed that the said money shall be deposited in the Treasury of the United States immediately upon the expiration of the payments under the said agreement of 1887, to bear interest at the rate of four per centum per annum, and there shall be expended the sum of ninety thousand dollars yearly, or so much thereof as may be necessary, as hereinafter provided. It is provided that any surplus accumulated under and remaining at the expiration of payments under the agreement of 1887 shall also bear interest at the rate of four per centum per annum.

Such sums, or so much thereof as may be necessary in any one year, shall be expended in the purchase of cows, bulls, and other live stock, goods, clothing, subsistence, agricultural 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; in the erection and keeping in repair of such new agency and school buildings, mills, blacksmith, carpenter and wagon shops, as may be necessary; in assisting the Indians to build and keep in repair their houses, enclose and irrigate their farms, and in such other ways as may best promote their civilization and improvement.

ARTICLE III.

It is agreed that in the employment of all agency and school employes preference in all cases be given to Indians residing on the reservation, who are well qualified for such positions, and 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 the consent of the agent in charge, until such time as this restriction shall be removed by the Commissioner of Indian Affairs.

ARTICLE IV.

In order to encourage habits of industry and to 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 in Article II, 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 and engage in pastoral pursuits as a means of obtaining a livelihood, and the distribution of these benefits shall be made from time to time in such manner as shall best promote the objects specified.

ARTICLE V.

As the scarcity of water on this reservation renders the pursuit of agriculture difficult and uncertain, and since the reservation is well adapted to stock raising, and it seems probable that the main reliance of these Indians for self-support is to be found in cattle raising, it is agreed that during the existence of this agreement no allotments of land in severalty shall be made to them, but that this whole reservation shall continue to be held by these Indians as a communal grazing tract, upon which their herds may feed undisturbed; and that after the expiration of this agreement the land shall continue to be so held until such time as a majority of the adult males of the tribes shall request in writing that allotment in severalty shall be made of their lands: Provided, that any member of the tribes may, with the approval of the agent in charge, fence in such area of land as he and the members of his family would be entitled to under the allotment act, and may file with the agent a description of such land and of the improvements that he has made on the same, and the filing of such description shall give the said member of the tribes the right to take such land when allotments of the lands in severalty shall be made.

ARTICLE VI.

So soon as this agreement shall have received the approval of Congress, the boundary lines described in Article I shall be surveyed, designated, and marked by monuments not more than one-half mile apart. The expense of such survey shall be borne by the United States, but the unskilled laborers employed in the work shall be hired from among the Indians residing on this reservation.

Such survey and the markings of the above-described boundary lines shall be done immediately—not later than ninety days after the approval of this agreement by Congress—and completed as speedily as possible, and the ceded portion of the reservation shall not be thrown open to occupancy by the whites until after the new boundaries of the reservation shall have been established and marked.

ARTICLE VII.

It is further agreed and provided that none of the money realized from the sale of this land shall be applied to the payment of any judgment which has been or may hereafter be rendered upon any claim for damages because of depredations committed by said Indians prior to the date of this agreement.

ARTICLE VIII.

All of the provisions of the agreement between the parties hereto, made February 11th, 1887, not in conflict with the provisions of this agreement, are hereby continued in full force and effect.

ARTICLE IX.

It is understood and declared that wherever the word Indian is used in this agreement it includes mixed bloods as well as full bloods.

ARTICLE X.

This agreement shall not be binding upon either party until ratified by Congress. Dated and signed at the Fort Belknep Agency, Montana, on the ninth day of October, 1895.

[SEAL.]
[SEAL.]

WILLIAM C. POLLOCK.
GEO. BIRD GRINNELL.

ASSINNIBOINE.

No.	Indian name.	Signed by—	English name.
1	Honga Dju shi na.....	His x mark.....	Little Chief.
2	Mnoga.....	do.....	The Male.
3	Mon to wakan dapi.....	do.....	Medicine Bear.
4	Wi tana.....	do.....	Island.
5	Mina hahnka.....	do.....	Long Knife.
6	Ta tonka sapa.....	do.....	Black Bull.
7	Mini o toh wahn.....	do.....	Eyes in the Water.
8	Shank do ke cha hek da koka.....	do.....	Snapping Wolf.
9	I a wah ki yu.....	do.....	Thunder Speaks.
10	Ta tanka wa pa ha.....	do.....	Bills Cap.
11	Ta teh hun ka.....	do.....	Wind Chief.
12	Ta mahk pia wa kan ye.....	do.....	Thunder Cloud.
13	Chiu wi ba bdi cha.....	do.....	Hump on the Breast.
14	Tah pa na.....	do.....	The Four.
15	Shunk kne kne kha.....	do.....	Spotted Horse.
16	Wa ki ang cha nu pa.....	do.....	Thunder Pipe.
17	Ota cha pa pi.....	do.....	Many Stabbers.
18	Iwank kda ki.....	do.....	Glass.
19	Mahk pi ya man toh.....	do.....	Cloud Bear.
20	Wa kan she na.....	do.....	Medicine Robe.
21	I ye in chi ya.....	do.....	Attacks.
22	Shunka she dja.....	do.....	Bad Dog.
23	.....	do.....	Abe Shirt.
24	Horn pu.....	do.....	Moccasin.
25	Ia me ya kuna.....	do.....	Returning Hunter.
26	Che ta tanka hok shi.....	do.....	Big Hawk Boy.
27	Shi yoh hush teh.....	do.....	Lame Prairie Chicken.
28	Ka nah shi na.....	do.....	The Shawie.
29	Ah khe wun ka.....	do.....	Frost.
30	Ta shonka sha.....	do.....	Red Dog.
31	Cha nuba na zhe.....	do.....	Standing Pipe.
32	Wa me di he toma.....	do.....	Has the Eagle.
33	Chin dja hin kpara.....	do.....	Dropped the Child.
34	Is to we ga ha.....	do.....	Broken Arm.
35	Cha tkah.....	do.....	Left Hand.
36	In te to ki yu.....	do.....	Tattooed Face.
37	Che tah hoh tah.....	do.....	Gray Hawk.
38	Shunka wa mdi kte.....	do.....	Dog Kill the Eagle.
39	Shunga o na.....	do.....	Wounded Dog.
40	Shunk un ve.....	do.....	Dogs Rump.
41	In to he ya.....	do.....	Facing.
42	Huhu hahn sapa.....	do.....	Black Owl.
43	Shunk ohn jin cha.....	do.....	Bobtailed Horse.
44	Ah wank kdok mani.....	do.....	Watches Walking.
45	Wa su.....	do.....	Hailstone.
46	Na pesh palin.....	do.....	Burnt Hand.
47	I yahn i yo tanka.....	do.....	Sitting Rock.
48	Shunk ink kje ka.....	do.....	Pony.
49	Mantoh sin kde keta.....	do.....	Rattlesnake Bear.
50	Che ta wa chihn he.....	do.....	Hawk Feather.
51	Mahk pi a o tohnwe.....	do.....	Open Eyes in Cloud.
52	Ta zhi na.....	do.....	Yellow Calf.
53	Su su win chaahk cha.....	do.....	Old Balls.
54	He kha ka sha.....	do.....	Red Elk.
55	Si ha opi.....	do.....	Wounded Foot.
56	Pa tanka.....	do.....	Big Head.
57	I e shihn.....	do.....	Dumb.
58	Wan gan hi ya ye.....	do.....	Gone High.
59	.....	do.....	Henry Jackson.
60	.....	do.....	Sam King.
61	Ta he na pin cha shke.....	do.....	Tied Horn on his Waist.
62	O in a.....	do.....	John Beads.
63	Su tah.....	do.....	Edward Strong.
64	Ta tanka.....	do.....	William Bull.
65	Ki yahn in cha ka.....	do.....	Grows Flying.
66	In to shi wa kahn.....	do.....	False Prophet.
67	Mahk pi a shi na.....	do.....	Cloud Robe.
68	Hok shi na hon ga.....	do.....	Boy Chief.

ASSINNIBOLINE—Continued.

No.	Indian name.	Signed by—	English name.
69	Hok shi na wit kot ko	His x mark	Fool Boy.
70	Huhn ska hah	do	Leggings.
71	Shunk mo tahn	do	Prowling Dog.
72	To kana hahs ka	do	Long Fox.
73	Pa ha sha she	do	Red Hair.
74	Ku teh	do	Shooter.
75	Cha numba to hnah	do	Has the Pipe.
76	O ni hahn	do	Glutton.
77	Ni yah to ya na	do	George Blue Breath.
78	Mi nah	do	Knife.
79	Ma to hahska	do	Long Bear.
80	Ka wink chi	do	Walks Slow.
81		do	Peter Wing.
82		do	Wm. Ball.
83	Shunga tsapa	His x mark	Black Dog.
84	I ah to kan	do	Talks Different.
85	Wa kah hok shi	do	Sacred Boy.
86	Wahn tanka	do	Big Snake.
87	Cho tanka	do	Gun.
88	Nunk kteh	do	Kills Twice.
89	Ti man is a	do	Camp Walker.
90	I yewk cha	do	Thomas Thinker.
91	Hok chu pa	do	Fish Guts.
92	Ka neh ta tanka	do	In the Bowels.
93	To mah ta tanka	do	Fear Bulls.
94	Ahk kdc shka na	do	Lizard.
95	Tsihn te hkda ta chan ku	do	Rattlesnake Trail.
96	Sha ko wi	do	Seven.
97	Uhn swo kdi	do	Awkard Man.
98	Hok to hokshi	do	Gray Boy.
99	Wa shi dju hok shina	do	White Boy.
100	Shungo tanka hok shina	do	Horse Boy.
101	To yo ka ken za un ki	do	Noisy Bod.
102	Che ta nu we	do	Swimming Hawk.
103	Mi shap	do	Flint Stone.
104	Pa ha zi zi	do	Yellow Lead.
105	I ya o ki ena	do	Hires the Rock.
106	Tin dja shke ata	do	Many Coups.
107	Hok shina chat ka	do	Left Hand Boy.
108	Wahn zo zhu ha	do	Trousers.
109	I yah khe	do	Mountain.
110	A nah wahn ke	do	Galloper.
111	Wahn di hunka	do	Eagle Chief.
112	Ah kna ke ya ye	do	Follower.
113	Hunga nazhi	do	Standing Chief.
114	He man ga	do	Iron Horn.
115	Ta tankamon l	do	Walking Bull.
116		do	Frank Buck.
117	Tei nte kda	do	Rattlesnake.
118	I nehna uns a	do	Lone Man.
119	Tar tunka pa	do	Bulls Head.
120		do	Robert Lemon.
121	In tu ga sahn he ki tuhn	do	Horned Weasel.
122	To ga in cha hka	do	First Raised.
123	Hok shine wa kah	do	Medicine Boy.
124	Mahn to na zhi	do	Standing Bear.
125	Ta tanka sin teh	do	Buffalo Tail.
126	Wi zi zi yeh	do	Yellow Lodge.
127	Hunga monl	do	Walking Chief.
128	Ta shina tanka hokshi	do	Big Blanket Boy.
129	To ga ho tohn	do	First Sold.
130	Tohk hok shine	do	Enemy Sou.
131	To ga hunga	do	First Chief.
132	Wa ke ya wehn cha cha	do	Old Thunder.
133	Ko gi pa bi	do	Afraid.
134	Wasbasht	do	Bear Claws.
135	Shunk hihnt	do	Blue Horse.
136	Wa ha chung a ag	do	Took the Shield.
137	Gan api	do	Fanning.
138	Ni a mun kaht	do	Frank Wheeler.
139	Ni a toh	do	Blue Breath.
140	Hunga in chah gha	His x mark	Growing to be a Chief.
141		do	Arthur Chester.
142		do	Charles Perry.
143		do	John Sanborn.
144		do	Charles Wetan.
145		do	William H. Berry.
146	Mahn kah shin ai ye	His x mark	Dirt Robe.
147	Mohk pa bi	do	Shoots Down.
148	A pa bina	do	Strikes.
149	Wa hah chung toh	do	Blue Shield.
150	Sin teh hihn maza	do	Iron Tail.
151	Tho gak tess	do	Enemy Killer.
152	Ha ga	do	Pointing Iron.

GROS VENTRE OF THE PRAIRIE.

No.	Indian name.	Signed by—	English name.
1	I tan cha wu ha wua.....	His x mark.....	Running Fisher.
2	Na jun hi tuw li.....	do.....	Otter Robe.
3	Chi bt uts.....	do.....	Man Sits High.
4	Ni ni kut es.....	do.....	Bushy Head.
5	Tse ni wus un.....	do.....	No Bear.
6	Nas nah taw ye.....	do.....	Three White Cows.
7	Wass bye tsut.....	do.....	Bear Shirt.
8	Pa ba a.....	do.....	Curly Head.
9	A an u.....	do.....	Dried Meat.
10	Kya u.....	do.....	Ragged Robe.
11	A tis a nin.....	do.....	Little Man.
12	Te ni tissa.....	do.....	Returned to War.
13	Che at si.....	do.....	Head Dress.
14	Kuh tsun a.....	do.....	Cuts the Rope.
15	Ta tsiks.....	do.....	Turned Toes.
16	Match kunin nink.....	do.....	Goes to War.
17	Ni hi erwit.....	do.....	High Bird.
18	Ist tsin a sa.....	do.....	Bull Easily Killed.
19	Ka ba dye.....	do.....	Lizard.
20	Wah se un.....	do.....	Grass Chief.
21	.....	.....	James Matt.
22	A tsis nin.....	His x mark.....	Narrow Man.
23	Kos kai ye.....	do.....	Stabber.
24	Be hiz than.....	do.....	Eagle Child.
25	Wau kuh.....	do.....	Bracelet.
26	Ko kar.....	do.....	Shi Frog.
27	Naht ka tzi.....	do.....	White Plume.
28	Chi i.....	do.....	Dwarf.
29	Thu u.....	do.....	Skunk.
30	Match a wis.....	do.....	Bull Elk.
31	An as run.....	do.....	Enemy.
32	Na kus.....	do.....	Gray Bear.
33	A dju i.....	do.....	Long Horse.
34	Belknap.....	do.....	Fox.
35	.....	.....	Charlie Buckman.
36	.....	.....	Daniel S. Bear.
37	E na tehi ub.....	His x mark.....	Bulls Robe.

FORT BELKNAP AGENCY, MONT., October 9, 1895.

We, James Matt, Charles Buckman, Chas. Perry, and James Perry, do certify that the annexed and foregoing agreement by and between the United States and Indians residing upon and attached to the Fort Belknap Indian Reservation in Montana was fully interpreted to said Indians and they made to understand the same; that after said interpretation the said Indians, whose names appear subscribed to said agreement, signed the same in our presence.

We further certify that said Indians are members of said tribes and reside upon said reservation, set apart for said Indians in Montana, and that said subscribers are male adults over the age of 21 years.

Given under our hand at the Fort Belknap Agency this 9th day of October, 1895.

CHARLES PERRY.
CHARLIE BUCKMAN.
JAMES MATT.
JAMES PERRY.

FORT BELKNAP AGENCY, MONT., October 9, 1895.

I hereby certify that there are 181 male adult Assiniboine and 153 male adult Gros Ventre Indians, making a total of 334 male adult Indians residing on this reservation and drawing rations and annuities at this agency, as shown by the records of the agency office.

LUKE C. HAYS,
United States Indian Agent.

Therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That said agreement be, and the same is hereby, accepted, ratified, and confirmed.

SEC. 2. That for the purpose of making the survey of the boundary lines described in article one as provided for by article six of said agreement, there be, and hereby is appropriated out of any moneys in the Treasury not otherwise appropriated the sum of one thousand five hundred dollars, or so much thereof as may be necessary, the same to be immediately available.

SEC. 3. That upon the filing in the United States local land office for the district in which the lands surrendered by article one of the foregoing agreement are situated, of the approved plat of survey authorized by section two of this act, the lands so surrendered shall be open to occupation, location, and purchase, under the provisions of the mineral-land laws only, subject to the several articles of the foregoing agreement: *Provided*, That said lands shall be sold at ten dollars per acre: *And provided further*, That the terms of this section shall not be construed to authorize the occupancy of said lands for mining purposes prior the date of filing said approved plat of survey.

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