

*Third day.*

AUGUST 13, 1873.

Council convened at 1 o'clock.

Blackfoot made a long speech to his people, closing up with the request that the commissioner should explain the treaty to them. He said there was nothing in the treaty of what they had said to the commissioners at Fort Laramie, and nothing of what the commissioners had said to them. He said our country is not as large as the commissioners promised it should be, and we do not understand the treaty as you read it. We do not think you will tell us a lie. None of the chiefs would accept this treaty. Show-his-face was the only one who was willing to take a copy of it. We want you to tell us what is in it. None of the Indians who were at Laramie know what is in this treaty.

The council opened with prayer by Dr. Wright.

Mr. BRUNOT. You would like to know everything that is in the treaty. I will tell you. I do not know whether what is in it is good and pleases the Crows or not, nor does it make any difference whether it pleases me now, or whether I like it or not. All I know, and all the Crows need to know, is that this is the treaty as it was signed at

Laramie. Yesterday I told you some of the things I read in it. To-day I will tell you again, because Blackfoot asks me to do so. It reads, "This is a treaty made at Fort Laramie, on the 7th of May, 1868, between the peace commission and the chiefs and head-men of the Crow Tribe of Indians." Article first says, "There shall always be peace between the Crows and the Government. If bad men, the whites or any other people, do wrong to the Crows, they must tell the agent, and the Great Father will have them punished. If bad men among the Crows kill or harm the white men or take their property, they are to bring them to the agent and have them punished."

BLACKFOOT. Who made this treaty?

Mr. BRUNOT. I will read their names: Generals Harney, Sherman, Angur, and others. This copy that Show-his face has was made by Captain Burt at Fort Smith, and it is a copy of the one the peace commission made. The one I have is just the same.

The second article says the United States agrees that this country shall be set apart for the occupation of the Crows and other friendly Indians, whom they wish to have and whom the United States consents shall occupy it. The country begins where the one hundred and seventh degree of longitude crosses the southern boundary of Montana; then up in a straight line to the Yellowstone; then following it till it crosses the southern boundary of Montana; and thence in a straight line east to the place of beginning. This country is for the Crows and the people who are sent to live with the Crows. Then it says after that time the Crows give up all right to any part of the United States except this part embraced in the reservation.

The third article says, because the Crows gave up the other country the United States agrees to build, on Otter Creek, a warehouse, a house for an agent, doctor, carpenter, miller, blacksmith, and engineer, and when the children of the Crows are sent to school, a man shall be sent to teach them; and a school-house shall be built; and when it is time to do so, the United States is to build a saw-mill, grist-mill, and shingle-mill.

Article fourth says, the Crows agree, when a house for the agent and other buildings are built, that they will make the reservation their home always, and they shall not settle anywhere else; but as long as there is peace between the Crows and the whites they may hunt buffalo where there are any and where there are not too many whites.

Article fifth says, the agent shall live among the Crows, and listen to their complaints, and do as the treaty says. If the Crows or the whites do anything wrong, the agent is to send word to the Great Father about it; and what the Great Father decides is right, that the agent shall do.

Article sixth says, if any of the Crows, or any one whom the Government and the Crows allow to live with them, wish to farm, the agent shall help them; and if any Indian selects a piece of land for a farm it shall be entered in a book, and it shall always be his, and he can get a paper from the agent to say that is his. The Great Father may, at any time, survey the land, and mark it out in patches, to show what each one owns. The United States may make laws to show what kind of title the Indian people shall have.

BLACKFOOT. It is all lies; we do not want to hear any more. Wrap it up and throw it all away. We will not have that treaty.

Mr. BRUNOT. You had better hear it all and know what you are to get. (At this point there was much excitement among the Indians, many of them declaring they would hear no more. After waiting a few minutes Mr. Brunot insisted upon silence, and said:) You asked me to read the treaty. I am going to tell you all that is in it. It goes on to say that all treaties made before this one are gone, but from the time of this treaty, the United States agree to send to the Crows the following articles: For each male Indian over fourteen years of age, a suit of good woolen clothes; for each woman over twelve years of age a flannel skirt, or goods to make it, some calico, or twelve yards of cotton domestic; and for the boys and girls younger than fourteen and twelve years, flannel and cotton goods to make each one a suit; and it says, so that the Great Father can send these things, the agent shall each year send word how many Indians there are to get them. This is to be done for thirty years. That is your annuity goods. In addition to this, the Great Father is to send money to the agent to use for the benefit of the Indians at the agency—not to give the money to them, but to spend it for their benefit and make them comfortable and happy. If the Indians do not want the clothing, they are to tell the agent what they do want; and if the Great Father thinks it is good for them he will send them what they want, instead of the clothing, but the agent must send to the Great Father word what they want, and the Great Father must give permission to do so, before any change can be made. For fear some one might not give all their goods to the Indians, some officer must come and see that they get them. The United States agree to send an agent, physician, engineer, blacksmith, carpenter, and farmer, and to pay them while they are here. It says the Crows must have food for four years.

I did not make this treaty. I see that, although the Crows may have made a mistake about the land, the treaty is good for them. The Great Father lives a long way off; he is trying to keep his part of the treaty; but I told you he could not see into

the gulches and all these places, and he cannot come from Washington with all the goods that are sent. One man cannot always tell what is being done a great way off, but he wants to do the best he can for you, and wants you to do the best you can for him. You know the goods last year and year before were better than you got before. The reason is, men are trying to get what is right for you. I want you to understand it and know that there are bad white men, just as there are bad Indians. A bad white man steals your horse; it is not the Great Father, nor is he to blame for it. If a bad Crow takes a horse I do not blame it on Blackfoot; but if a white man takes a Crow horse the agent finds it out and tries to have the man punished. Sometimes he runs away. So it is with the Indians. The chiefs do not want bad Indians to do wrong; neither does the Great Father want bad whites to do wrong to you. Now, we all understand about the treaty, and we will put it away and say nothing more about it.

After you have been thinking about it, you may decide that Judith Basin is a good place to keep always. If you do you can then come here and hunt, just as you do there now. The difference is, now you own this, and hunt and stay over there; but if you sell this, you would own over there, and could come and hunt here. I have talked a long time, but it is your fault, not mine. You asked me to tell you what was in the treaty. When I told you some of it you wanted me to stop. That is not right. If you want to know what is in a man, you want to know all about him; so it is with this paper, and when you have heard it all it is not so bad for the Crows.

BLACKFOOT. We wanted to know just what was in that treaty, and my friend has told us. I have said before that we are friends, and that we like each other; yet we have different thoughts in our hearts. The first time I went to Fort Laramie and met the peace commissioners, what each said to the other, we said "Yes, yes." The second time we went, we signed the treaty; but neither of us, my white friends nor the Indian chiefs, said "Yes, yes," to what is in that treaty. What we said to them, and what they said to us, was "Good." We said "Yes, yes," to it; but it is not in the treaty. Shane was there the first time, and what he interpreted to us are not the words that are in the treaty. The first time we went, we did not sign the treaty; we only said "Yes, yes," to each other. The Indian way of making a treaty is to light a pipe, and the Indians and their white friends smoke it. When we were in council at Laramie, we asked whether we might eat the buffalo for a long time. They said yes. That is not in the treaty. We told them we wanted a big country. They said we should have it; and that is not in the treaty. They promised us plenty of goods, and food for forty years—plenty for all the Crows to eat; but that is not in the treaty. Listen to what I say. We asked, "Shall we and our children get food for forty years?" They said "Yes;" but it is not that way in the treaty. They told us when we got a good man for agent he should stay with us; but it is not so in the treaty. We asked that the white man's road along Powder River be abandoned, and that the grass be permitted to grow in it. They said "Yes, yes;" but it is not in the treaty. The land that we used to own we do not think of taking pay for. We used to own the land in the Mud River Valley. These old Crows you see here were born there. We owned Horse Creek, the Stinking Water, and Heart's Mountains. Many of these Indians were born there. So we owned the country about Powder River and Tongue River, and many of our young men were born there. So we owned the mouth of Muscleshell, and Crazy Mountain, and Judith Basin; many of our children were born there. So we told the commissioners. They said "Yes, yes;" but there is nothing about it in the treaty. We told them there were many bad Indians, but that we would hold on to the hands of the white man, and would love each other. We told them the Piegiens, the Sioux, and other tribes have killed white men. We told them the whites were afraid of them. I asked them to look at us; that we had no arms, and they should not be afraid of the Crows. They said "Yes, yes;" but it is not so written in the treaty. The treaty, you say, has bought all our land, except on this side of the river. And what do we get for it? I am ashamed about it. We sell our land, and what do we get for it? We get a pair of stockings, and when we put them on they go to pieces. They get some old shirts, and have them washed, and give them to us; we put them on, and our elbows go right through them. They send us tin kettles; we go to get water to carry to our lodges; we dip the water up, but it all runs out again. That is what we get for our land. Why do they not send us annuity goods? We go to the buffalo country and get skins; our wives dress them, and we give them to our friends. We give more presents to our white friends than all the annuity goods we get are worth. And this is what we get for our lands. What goods are given us are no better than we give the whites, and I do not see what we are getting for our lands. We told the commission at Laramie that the Sioux were in our country on Tongue River. The Sioux and the Crows are at war; yet I went into the Sioux camp alone. They offered to give us two hundred and sixty horses and mules, all taken from white men, if we would join them; but we refused to do so. They took me by the arm, and asked me to stay with them and fight the whites; but I pulled loose from them and would not do so. I told the commission that I was asked to hold the whites with my left hand and the Sioux with my right hand; but now I gave my right hand to the

whites, and would hold on to them; they said "Yes, yes." But none of this is in the treaty. We told them we had plenty of fish and game; and when they got scarce we would tell them, and ask help from them.

They said, "Will you sell the Powder River country, Judith Basin, and Wind River country?" I told them no; but that is not in the treaty. When Major Camp came here as agent, we gave him a present of a large number of robes to send to the Great Father. We never heard that the Great Father got those robes; we would like to hear about them. The Crow tribe want Major Pease to remain with us as our agent. Some of the young men want him to take them to see the Great Father at Washington. You ask us to tell you what we want. We want Mexican blankets, elk-teeth, beads, eagle-feathers, and panther and otter skins. We like fine horses and needle-guns; these things are to us what money is to you.

Mr. BRUNOT. I told you last night I could not stay much longer. I would like to stay a month, and then I might want to stay longer. I would like to stay and talk to you, and hear you talk. Our hearts are close together. You know what I have said is true. Sometimes we know a thing is good, yet we want to keep it away from us; it troubles us. A man has a horse which he likes; somebody offers him something for it that is better; at first he does not want to part with the horse; he thinks of it, and finds he gets something better for it; then he will let it go. Just so about this land. The place on which we were born and raised we think is all the good place there is. Those that were born on Wind River thought that no other place was as good; those who were born down on the Yellowstone thought no place was as good as that. The same men have been here a while; now they think this is better. You have this reservation; you think it a good place to live on; and you go to Judith Basin to hunt. You are right; this is a good place, and you do not like to think about making a change. It belongs to you, and you can do as you please about it. If you listen and do as I want, I think it is good. If you do not think it is good, I will still say you can do as you please about it. It is like a man who does not want to let his horse go till he thinks about it; when he thinks about it and finds it is better to do so, he lets it go. The man thinks about it till he gets his mind made up. It ought to be the same way about this business. You should think about it and talk about it. Do not put it away out of your mind until you are sure you are going to do right. Do not put it off till you find the commission is gone and all our words are lost. When we come together again you can come and tell us what you think about this business. If you put it off till some other time it may be too late. The treaty says the white men, the Crows, and other Indians can go to Judith Basin. If the Crows wanted to live in Gallatin Valley they could not do it. The white men are there; so, if the white men are in Judith Basin, the Great Father cannot let the Crows live there; it will be too late after the white men are there. The whites are not there now; and before it is too late I would like the Crows to think about it and decide. But do not forget you can do just as you like best. You are men, and can make up your own minds; and what I tell you is because I am your friend, and want you to have good houses and plenty to live on. If a man was to tell me to come and get some of the Crow land for myself, I would want to strike him to the ground. I do not want anything you have, nor do I come to get things for other men. I come because the Great Spirit tells me it is right to do good to the red men. What I say is from the heart, and the time will come when you will remember my words. I will say nothing more now. I want you to come and talk about the matter, and I will take your words to the Great Father. After that I will tell you something in regard to what Blackfoot said about going to Washington. I want to tell you about that after the other things are settled.

BEAR-WOLF. What we say and agree to, we say "Yes, yes," to, on both sides. Blackfoot went to Fort Laramie. They talked with each other; they said "Yes, yes." But when he came back we did not agree to what had been done. We want to go to Washington and see the Great Father. The chiefs are here, and we want to hold on to our lands. You bring a treaty; it is full of lies. The words that have gone to the Great Father have always been lies. Indians that fight the whites, the whites always do what they want. If you take us to Washington we will shake hands with our friends. The Great Father will talk good to us. I want no bad luck on the way. The old men are here; you see them; so are the young men. It is us who own the land, and we will have our say about it. We want you to give us the means to go to Washington.

The council here adjourned.