Fort Belknap Notes.

A sweat lodge is built of thirty three sticks, with thirty three stones for heating for the lodge. The taboos of the Flat Pipe are the same as those of the Feather Pipe, but the Flat Pipe can only be smoked, and is not danced with. The story of the origin of the Flat Pipe is as follows: A long time ago there were two boys, who went far to the north and were lost. They became marooned on a small island, which was in the middle of a great lake. They nearly starved, living only on the seeds of rose bushes. When they had about given up all hope two swans swam out to the island and rescued them, taking them to the mainland on their backs. When they had reached the mainland, these swans gave the two boys the Flat Pipe, and taught them the ritual and observances of the Pipe. Then they told the two boys by what names they should thereafter call themselves, saying to them: "Your name is Starver, and your name is Broken Knife." They young men assumed these names and carried back the Pipe, with their knowledge of its ritual, to the people. The names of Starver and Broken Knife are still called out in the ritual of the Flat Pipe. The rituals of these sacred objects, the Feather and Flat Pipe, are no longer known to the people. Once the Feather Pipe was stolen by the Assiniboins, but the man who stole it claimed that the Pipe appeared to him by night and informed him that if he did not return it, he would be destroyed, and all his people with him. The next day he took back the Pipe to the Gros Ventre.

The position of the Pipe Keepers in the camp circle were as follows: They camped with their respective Clans, but their lodges were pitched a short distance toward the center of the circle, from the perimeter of the circle.

The religious ceremonies of the Gros Ventre (Atsina) were:
The Sun Dance, or Sacrifice Lodge; The Buffalo Dance (a) Old Men's; (b) Young Men's; The various Society Dances, although some of these were for amusement, and had no religious significance. Individual fasting to obtain supernatural power, or assistance from some supernatural helper. The Buffalo Dance has been described, as far as it was known to informants in 1909. The Pipe ceremonies have likewise been described. There remain only the fasting ceremony and the Sun Dance. We will begin with the latter:
The Sun Dance, or Sacrifice Lodge, as it is called by the Atsina, or White Clay People, was held by reason of a vow made by some male person in a time of need. This vow could be made in time of peril, or for the purpose of obtaining recovery from some affliction, or to fulfill a promise that if the peril or affliction were averted the lodge would be given by the person making the vow. This vow whether taken secretly or before others was a solemn obligation, and had to be accomplished. A married man could not himself build the Sacrifice Lodge, but if he made the vow he must approach some unmarried friend or relative, and persuade him to take his place as the Lodge Builder, while he who made the vow merely took part in the dance. Lodge Builder is a term of convenience here used to designate the person who vowed to build the lodge or cause the ceremony to be performed. The lodge in which the secret rites were conducted preparatory to the building of the Sacrifice Lodge, was constructed by the relatives of the Lodge Builder. According to some this lodge where the preparatory rites were performed was called the Long Suffering lodge. According to others it was merely referred to as the Lodge. Its position was some distance in the camp circle, or between the site of the Sacrifice Lodge and the inner edge of the camp circle. The ceremonies in the Long Suffering lodge lasted four days. At some time during that period a buffalo was killed. The skull of that buffalo was
Fort Belknap Notes.

Painted black and red, and was placed on the altar in the Sacrifice Lodge. The green hide of the buffalo was cut up into strips and used to bind the rafters of the Sacrifice Lodge. The tail of the buffalo was suspended from the Thunder Nest in the croch of the center pole of the lodge. The four days ceremony in the Long Suffering Lodge were occupied in painting the buffalo skull and rehearsing the songs. Other equipment for the Sacrifice Lodge ceremonies, if any, was also prepared there.

Each morning of the ceremonies the chief participant, or the man who makes the vow, or the one acting on behalf of the maker of the vow, must put on fresh paint. Each dancer, including the chief participant, or Lodge Builder must have a helper, instructor, or ceremonial grandfather, who paints him and instructs him in what to do. The fifth day is occupied in the selection, cutting down and bringing in of the center pole of the sacrifice Lodge. The center pole is put into place for elevation, and then raised with the aid of the Feather Pipes, as above described. The Sacrifice Lodge is then completed, the Long Suffering Lodge abandoned, and the Lodge Builder, participants and their helpers, with the buffalo skull and other objects, enter the Sacrifice Lodge for the public ceremonies. The Sacrifice Lodge is constructed after the Arapaho fashion. Its interior arrangement is as follows: The Thunder Nest is in the croch of the center pole, and the buffalo tail hangs from the nest. The entrance of the lodge is to the east (?), and against the center pole, facing the entrance is the buffalo skull. It is painted red and black, and then eyes and nostrils are stuffed with sage brush. The ground beneath the skull is cleared of grass, and covered with a floor of sage brush, on which rests the buffalo skull. Piled above the skull and tied to the center pole are gifts of buffalo robes and other votive offerings. In the back of the lodge and on a line with the entrance and the center pole altar, stands the chief dancer. Behind him is his bed. He stands in a stall made of branches, and open at the front. The other dancers stand ranged on either side of him in like structures. These stalls are called the dancers nests. Each dancer is painted with a solid groundwork of white. White is a hard or difficult paint. On the pit of the stomach, shoulders, elbows and upper legs of each dancer are painted large red ovals. These ovals signify buffalo wallows, and are connected to one another by lines of dots. Red lines, running zig zag are painted under each eye of the dancers. On each dancer's head is worn a wreath of sage brush, and anklets and wristlets of sage bursh are likewise worn. Each dancer has an eagle bone whistle, which he blows in time to the dance, when dancing. These fane paints are worn uniformly by all the dancers, but they are changed frequently during the dance. The throwing of the rawhide opens the dance (?), which continues four days and nights. The dancers can take neither food, drink nor sleep, which they do as a penance. They whistle for the same reason, because it is hard to do these things, but it is still harder to do them while blowing a whistle at the same time. The dancers keep their minds fixed on the purpose of their dancing, for the fulfillment of their vows. The dancers are in the dance as the result of vows. At the end of the four days dance, they are squawered up after the usual manner, dancing on the ground, and breaking loose as soon as they are able. The symbolism of the center pole and the buffalo skull is as follows: The Thunder Nest represents the spirit of Thunder that revealed this dance to men. The buffalo skull symbolizes the buffalo who taught the ceremony to the Gros Ventres after the necessity of having had the ceremony had been revealed from above. The buffalo skull
The problem of overpopulation and the consequent pressure on natural resources is a global concern. The exponential growth of human population has put an unprecedented strain on the environment, leading to depletion of resources, climate change, and biodiversity loss. Solutions to this problem require a combination of increased food production, sustainable resource management, and population control. Developing countries, in particular, are facing the challenge of providing adequate food and healthcare to their rapidly growing populations. The World Bank and other international organizations are working towards finding sustainable solutions to address the issue of overpopulation.
Fort Belknap Notes.

...likewise represented a buffalo standing and supporting the center pole of the lodge on his back, and therefore supporting the whole lodge. According to Running Fisher and John Buckman the last Gros Ventre Sun Dance was held about twenty years ago. (20 years prior to 1909). That is about 1889. The Gros Ventre take part, as dancers, in the Assiniboine Sun Dance.

Fasting: When a man wants to obtain a vision, either for himself or his family, or to avert a personal or family misfortune, he fasts by himself on the hills in some lonely spot until the desired vision comes to him. Before leaving camp to obtain the vision he bathes himself and perfumes his body. He likewise perfumes his breech cloth and buffalo robe. Then carrying a pipe he goes out to the hills and builds a rude shelter, large enough only for him to lie down in. During the day he wanders about and cries aloud, praying and always carrying the pipe. At night he sleeps in his shelter. Thus he remains until the vision comes. After four days, if the vision has not come in the meantime, he returns home, if he is able to walk. If he has not received the vision in that time, he must wait until some other time and try again. If at the expiration of four days he does not return, his relatives go out and bring him in.

Buffalo corral: As among the Sioux, and other plains tribes, the Soldier Lodge has much to say about the regulation of the hunt. In the old days, before the Gros Ventre had guns and horses, and for some time after guns and horses were obtained by them, the would take buffalo by forming a surround, or by driving them into a corral. (See Note Book III, pp. 220-221 for Running Fisher's account of the buffalo corral.)

(End of Running Fisher and 1909 Notes)

John Buckman, 1909: In 1889 the last ceremony was performed for the Feather Pipe or Thunder Pipe. A man who was blind wished to recover his sight and had the ceremony performed to fulfill a vow. He recovered his sight according to John Buckman. Buckman also says that he has witnessed a joint ceremony performed with both Feather or Thunder Pipe and Flat Pipe, known as Turtle. In July 1909, the Flat Pipe ceremony was to have been held, but had to be called off on account of the illness of Otter Rrobe, its keeper. The Indians said that Otter Robbie became ill because the Pipe punished him for keeping dogs, which is contrary to the rules governing the conduct of the keeper of the Flat Pipe. The Feather Pipe, according to Buckman, was once stolen by the Assiniboins. The man who stole the Pipe had a dream, in which Feather Pipe appeared to him and told him that if he did not return it, he and all his people would be destroyed. So he returned the Pipe to the Gros Ventre, being much afraid. The Sun Dance, proper, lasted four days. The buffalo dances had their origin in some man having a dream that he had connection with buffalo, and they taught him the ceremonies.

(End of 1909 Notes)

Notes on Death and burial. Buckman, in 1909, was asked about death, and if the Gros Ventre believed that a man survived his death, and if so, why. He was also asked about the origin of death. Buckman said that the Gros Ventre were not sure as to whether there was survival after death. But that the old man sometimes saw people who had died in their dreams, and saw them in those dreams in a village somewhere, eating and dancing and having a good time. They believed what they saw, and therefore concluded that these dead people must exist somewhere in a village, where they did the things they were seen to do in these dreams. But the Indians were not
For Belknap Notes.

Sure of all this. Back in 1809 death was not talked about very freely by these Indians. Information about death beliefs were hard to get. But they seemed uncertain about survival after death, and talked vaguely, and were reluctant to talk much about it. On the origin of death Buckman said that the Man who walked on the water when the world or earth was made in the beginning, and after it was made, threw a buffalo chip into the water, and it sank. "So it shall be with the life of man" said the Man. "He will die." Then the buffalo chip came up from the water and floated on the surface. "So it shall be with man," said the Man, "He will die, but he will come to life again." This Man may have been Nixant or Nihancan.

In 1809 the Catholic Indians were buried, in most cases, in the cemetery at the Mission, and the other Indians after the old manner. The Gros Ventres did not practice inhumation. During the small pox epidemic in the Eighties, many bodies were thrown into a big cave in the Little Rocky Mountains, but if anyone knows where that cave is they are not telling about it. They say the cave is full of bones, and in the epidemic people died so fast that they were just thrown in there without ceremony. There were no evidences of tree burial, or scaffold burial, as trees and wood were scarce in the Fort Belknap country. The dead were placed, for the most part, in large boxes in certain places on the tops of hills, or bluffs. Thus the burial place was on the sky line, where it could be seen for miles around, and this was a good insurance against grave robbery, as any one going there would be seen against the sky line. In the old days there was but slight danger of grave robbery, although enemies might violate graves of the newly dead to take a scalp, and mutilate a corpse, by way of inflicting pain and gaining revenge, and satisfying their hatred against the living. When Elk's teeth were in demand by reason of being used as an emblem by the Benevolent and Protective Order of Elks, and it was thought by whites that elk teeth, used as women's dress ornaments were to be found in Indian graves, grave robbery on Indian reservations by white men became a source of trouble. There is nothing a white man won't do for money. Or a white woman, for that matter. If they have the money, they can then indulge in the luxury of leading the good life. Otherwise not. There were a few charnel houses near St. Paul Mission, to the west of the Mission. They were small huts, holding about ten or twelve boxes containing bodies. The huts had a door, which was unlocked, and buzzed with big blue bottle flies in the summer. The door of the hut would swing and bang in the breeze. On the brow of the hill overlooking the Mission from the west there were a group of boxes containing bodies, and a pine tree that looked like a mounted horseman against the sky line stood near the boxes. Grazing horses near these boxes, or a coyote moving about would give an appearance of live and movement against the evening sky line, where no live and movement should be seen. Thus ghosts are manufactured out of dreams and errors in judgment as to movements which are seen. The odor of a dead animal, as a cow, is rather strong and pungent, and cuts the nostrils. The odor of dead people can almost be felt, like greasy dish water, and is both sweet, with an acid tinge, and very sickening. It cannot be described, and cannot be forgotten.

A peculiar thing observed in this country is that the clothing which covers the bodies holds up well under the action of the elements, while the bodies decay. Clothing and blankets outlast the bodies they enclose. Major Logan claims to have had a peculiar experience just east of the
Fort Belknap Notes.

Fort Belknap Agency, on the road from the Agency to White Bear Coulee. On the brow of the bluff above the south edge of Milk River valley was a number of boxes containing dead Assiniboines. The road went just below that bluff. One evening driving west from White Bear to the agency Logan saw a skull in the middle of the road. It had rolled down from the bluff above, and stopped rolling in the middle of the road. Logan stopped his team, had the Indian boy with him hold the reins, and climbed the bluff to the burial place, and put the skull on the ground in the burial place. The next evening he was driving the same road, and there was a skull in the middle of the road, which had rolled down from the same burial place above. Logan says it was the same skull. He restored it to its proper place, and drove on, but the skull rolling business was getting on his nerves. He drove by the same place on the third day, and there was the skull, again in the middle of the road. Logan put it back and drove on. The skull never rolled down again. As before mentioned the dead were buried in large boxes, in order to give room for personal effects. They were, when possible, dressed and prepared for burial before they died, and this gave them the opportunity to select their burial clothing, and the articles they desired buried with them, or to give away such things as they wished to give away. One ghost tipi was observed. There was a death in the big camp east of the agency in July, 1907. An Assiniboine had died. There was much wailing by the women seated before the tipi, and the body was taken out of the tipi in a large pine box and placed on a wagon. Men went down the line of wailing women, and kissed them and comforted them. The tipi was then taken down, to erect the ghost tipi, as an informant said. Two men drove off with the box in a wagon to the burial place on the hill. No others went with the body. It is said the tipi was taken to the burial place to be erected above the body. On the other hand it may have been just taken down and erected in another spot before the family moved back into a tipi in which death had taken place. In 1908 a child died in the big camp east of the agency. The child belonged to a Cree Indian family from Canada. It was July, and very hot. The family wished to bury the child near their camp in Canada, where other members of their family were buried. The day the child died they packed up and started for Canada. Major Logan gave them a supply of ice from the Agency store house to keep the body until they reached Canada. I saw them set out on their long journey. It was very hot. The little body was wrapped up and placed on the cakes of ice in the back of one of the wagons. They headed north through the heat. The Canadian line was fifty miles away, and it was fifty or sixty miles more to their home. I never heard whether they were able to make it with the body, but am sure that they kept that body until it became intolerable, perhaps they made it. By 1926 the surface burials at Fort Belknap had ceased. Most burials were by inhumation in the Mission cemetery. But a new custom came in. The people would go to the cemetery to visit their dead. They would bring food offerings to the grave, and sit by the grave, placing the food offerings upon it, and talk to the dead below, and tell them how much they were missed, and how people still talked about them, and how much they were loved. And how the food brought was their favorite food. This was discontinued later, as food became scarce, and there was not enough for the living, and certainly no surplus for the dead. There is still an old grave location on a limestone outcropping north of the Little Rockies, and east of Hays, on the road from Hays to Lodge Pole. I think old Noisy, or First Chief is buried there. The dead are in boxes. There are a few
Fort Belknap Notes.

burials of children, very recent, and these are by inhumation, with markers after the white man's custom. The box burials are in the crannies of the limestone outcropping. Some of the box lids have been knocked off either by wind or by animals. Broken children's toys, old tin cups, a broken baby carriage, and broken china are scattered about the place. There is no odor, as the dead have dried up and shrunk. It is not a particularly gruesome place, but from the broken and abandoned articles around gives the general sense of an abandoned attic. It is dreary, run down and forlorn, and the dead and their possessions give the impression of being so much abandoned junk. It does resemble a junk yard, more than anything else. No professions have arisen among these people, and in this place, to sugar coat death, as it is done with us. And apparently no sugar coating is desired. They are not as thin skinned as we are. Also they cannot afford the luxury of wax work corpses in expensive cases, and slow music. They have to take death as it is, and learn very quickly that death without expensive trimmings is not so bad as it is reputed to be. You just chuck the body out on a hill side and it goes to pieces, and that is that.

Time spent on Fort Belknap Reservation: 1906. July at the Agency. From about the first to the abandonment of camp about the seventh. Summer Matteson, photographer was there. Powder Face was chief of police. 1907. July first or second to the seventh at the Agency. Jack Farrell was there. Also Miss Dorsey, Maude Galen, my mother and Captain and Mrs. Ryan. Went then to cabin at St. Paul's Mission. Remained there for most of summer. 1909. Fort Belknap July 3 to August 14, 1933. On Fort Belknap June 33, 24 and 35th. 1932. July 8, meeting with council at Agency. 1935. June 28 to July 8. Agency and gyps. Was tribal attorney for the Gros Ventres from 1933 to 1939, and in constant communication with them during that time. Also met all Fort Belknap Delegations in Washington, D.C., including one in Washington in 1931. Agents have known there: Logan, Shotwell, Elliott and Boyd. Among the Gros Ventres have known most of present and past Councils since 1907. Among the Assiniboine, ditto. Indians there have known all about me since 1906, and knew my father before me, my uncles, and in general most of my people since 1880. Met first Indians from Fort Belknap in 1905. Was on private car of Thomas F. Ryan with my father. Car was on siding at Harlem, while my father and Thomas F. Ryan had gone on to Reservation with W.R. Logan to do some hunting. Three Indians from reservation came aboard the car on invitation of Ryan's secretary, and we had some talk with them. They were very shy. The secretary was questioning them about Indian maidens, and what would they do for a dollar? The Indians grinned and said nothing. In 1904 I was on the Blackfoot Reservation for the first time. It may have been 1905. Stopped with Mack Wall, called Iron Eyes, the trader, and then with Helen Clark, a Blackfoot woman, up at Midvale, which is now Glacier Park Station. Crossed the Two Medicine canyon by ford, before the wagon bridge was put in. Adair was then Blackfoot agent. White Calf, Little Dog, Black Bear were chief men of the Piegan. Was at Family Mission also in 1906, and on Blackfoot. Again on Blackfoot in 1914, for a week and met Oscar Boy and Dick Sanderville for the first time. Was again on Blackfoot in 1926 from June 26 to July 5th. In 1932 was on Blackfoot from July 4 to July 18, except for trip July 7 and 8 to Fort Belknap by way of Rocky Boy's. In 1936 on Blackfoot July 6 to July 13. Have been on Flathead Reservation in 1934; Nez Perce Reservation in 1936; Standing Rock 1933; Wind River 1936, Rocky Boy's in 1932. Rocky Boy's camp at Helena in 1905.
The gesture-language of the Blood Indians is the same as that belonging to the Piegan and Blackfoot Indians, the whole comprising the confederacy. My first observations among the tribes of the Canadian North-West induced me to conclude that the gesture-language was similar amongst all the tribes, but later studies among the Cree, Stonies and Sioux have compelled me to change my opinion. I found during visits made to the camps of these people that I could talk with them about time-measurements, and was able to count by signs, but I was unable to converse with them of matters relating to daily life. Distinct from the gesture-language proper, there exist several methods of communication, as by the arrangement of fires on the prairies in times of war or when travelling, the various modes of the curling smoke being used to convey different messages, and piles of stones on the prairie marking distances or indicating some notable event. The Indians' system of telegraphy includes different modes of riding on horseback, motions of blankets, and the use of looking glasses.

The gesture-language is spoken in general by means of the hands. The gestures representing the various tribes are as follows:

**Blood Indians** - The forefinger and second finger of the right hand are brought together and held open, while the hand is closed. These are pushed forward under the lower lip, horizontally across the chin.

**Piegan Indians** - The right hand closed, and placed against the right cheek at the top of the cheek bone, with closed thumb touching the cheek. The fist is made to rotate rapidly and outward upon the cheek.

**Blackfoot Indians** - The two forefingers of the right hand erect and apart in the shape of a V and the rest of the hand closed. Holding the body erect, the fingers are pushed downward and outward over the right foot, as if in the act of scooping mud off the foot.

**White Men** - The forefinger of the right hand drawn horizontally across the forehead, in the centre of the brow.

**Sioux Indians** - The forefinger of the right hand drawn across the throat, as if in the act of cutting the throat.

**Sarcee Indians** - The forefinger and thumb brought together at the tips, then raised to the right hand corner of the mouth, and made to operate as a person would do in taking a pinch of some fine powder and then rubbing between the fingers.

**Crow Indians** - Both hands raised by the sides palms downward, and raised up and down several times to represent the flapping of a bird's wings.

**Gros ventres** - **Fall or Willow Indians**, known amongst the Blackfeet as the Atesnas:

The tips of the fingers brought together below the chest, palms of the hands open and before the body, then pushed outward and downward to represent corpulence. These gestures do not always correspond with the name of the tribe, but in general describe some characteristic of the people.

In the modes of reckoning time, the measurements are made by the right hand. The forefinger of the right hand is bent, and held toward the sun, to mark where it stood at the time indicated. Thus the hand with the finger bent begins at sunrise and goes round marking each distinct position, and the hour of the day is measured in this manner. These Indians, like many other tribes, use the term "nights" where the white people use "days".
In counting, both hands are used. The forefinger of the right hand is brought into contact with each finger of the left hand separately in counting units.

Tens are counted by holding up the hands and opening and closing them as often as tens are in the number. Another method is to run the forefinger of the right hand horizontally across the fingers of the left hand. Thus to reckon fifty, both hands may be opened and closed five times, or the right forefinger drawn across the thumb and fingers of the left hand in the manner indicated.

In describing a hunt one set of gestures is used, applicable especially to this kind of life.

Buffalo are represented by lifting the hands to the side of the head and raising the forefingers of each hand to indicate horns.

Shooting is indicated by bringing the palms of the hand together, the right hand being uppermost, and quickly striking the center of the palms, at the same time making a noise with the mouth as if a number of rifles were being fired in succession.

(46) Looking through a telescope is expressed by holding the hands to the eye, finger and thumb of each hand brought together at the tips, forming a circle, the right hand being nearest the eye, and then looking through them.

An animal being shot and falling to the ground is shown by holding the palms of both hands toward the ground, and throwing them down a few inches.

Scalping. - The left hand holding an imaginary scalp-lock, and the right hand performing the act.

War-cry. - The right hand held over the mouth, striking it quickly in succession, at the same time uttering a most unearthly cry, which is never forgotten by those who have ever heard it.

Surprise. - The palm of the right hand held over the mouth, while the eyes express astonishment. Sham fights are engaged in during the Sun-Dance, in which many of these gestures are used. There are a large number of miscellaneous gestures, some of which can be explained in words, but others cannot be accurately described except by actual representation with the hands.

Mistoa means I. - Is represented by placing the forefinger of the right hand upon the nose, having the hand closed and turned toward the face.

Mojie means a lodge. - The hands held upward as if in the attitude of prayer, palms toward each other, and tips of fingers touching one another.

Aikoo means it is finished. - The end of any work or contract, or the dissolution of a bargain, as much as to say, "there's an end of it." The hands are closed, and held in front of the body, then brought together until the thumbs touch each other, afterward separating them quickly, resembling the motion of a shoemaker in sewing.

Mis-amoj means a long time ago. - The left arm is held out from the body, and the forefinger of the right hand pointing toward the left arm, drawn up the left hand toward the shoulder.

Maiapetsio means he is speaking falsely. - The right hand held toward the face with palm inward and open, the fingers pointing upward, and then a quick motion from left to right as if trying to cut off the nose. Another form of this expression is to bring the two forefingers of the left hand to the mouth, separated in the shape of a V, and pointing outward to represent a forked or double tongued person. A deceitful person is represented by the right hand being held in front of the body palm open and downward, and the hand tipped first to one side and then to the
(47) other, as if the heart were swaying and was undecided, and therefore not to be depended upon.

Aipoyeo means He is speaking. - The right hand palm upward brought toward the mouth with the fingers pointed outward, until the edge of the hand touches the lower lip, then carried forward from the mouth in a trembling manner, as if carrying the words separately and throwing them out after each other.

Pitcoeksena means A snake. - The forefingers of the right hand held horizontally and pushed outward with a zig-zag motion made resembling the motion of a snake in crawling.

Jwaseneo means He is weeping. - The forefingers of both hands held toward the eyes and drawn downward several times, representing tears coursing down the cheeks.

Friendship is expressed by joining the hands together and shaking them, as a person does in shaking hands with another person. This appears to have been learned from the white people.

Kitukomimiu means I love you. - First the sign for Nistoa (I) is used, then both hands are pressed against the left side in token of endearment, and finally the forefinger of the right hand is pointed toward the person loved.

Kika means Wait. -- Desiring a person riding on the prairie to wait, the Indian holds his right hand open above his head, and then with the fingers pointing upward, the hand is shaken backward and forward while the arm is held firmly in position.

Nitupumma means I am trading. - The left arm bent, hands shut and bent toward the body, the forefingers of both hands extended, the forefinger of the right hand placed on top of the left forefinger in the form of a cross.

Nomuqpupe means My blood-relation. - The points of the fingers of the right hand brought together, the tips touching the breast, and then drawn out, representing the act of nursing.

Nitaikimatapsi means I am poor. - The left hand closed, forefinger extended and held toward the body, the right hand closed with forefinger extended and placed upon the left finger, and finally a quick motion repeated by the right forefinger upon the left forefinger toward the finger as one does in sharpening a pencil.

Noqkokit means Give it to me. - The right hand open, palm toward the body and a motion made as if drawing goods toward the person.

Aungseneo means He is eating. - Both hands held half open toward the body, and a quick motion made representing the act of throwing articles into the mouth.

Nimatalqcqiq means I do not hear it, I do not understand it. - The forefinger of either hand bent, and held toward the ear on the same side as the hand, and then the finger jerked toward the centre of the ear. Another mode of expressing the same idea is to hold the palm of the hand toward the ear with the fingers half bent, and then to throw outward the whole hand.

Being born, or the time of our birth is represented by the left hand being held palm downward, thumb toward the body, below the chest and close to the person, the right hand palm downward, fingers pointing outward from the body, and the whole right hand pushed under the left hand and outward from the person.

Anom means Here, this place. - The end of the closed fist of the right hand placed on the end of the closed fist of the left hand.

Riding horseback is indicated by the first and second finger of the right hand being separated and placed over the forefinger of the left
hand in a straddled fashion, the palm of the left hand being toward the person. A friend of mine distant from me a mile I was anxious to converse with, but he was beyond the sound of my voice and was rapidly walking away from me. An Indian was coming toward him on foot, and seeing my opportunity I called to one of my Indian friends near me and told him to inform the Indian in the distance by means of the gesture-language that I wished to talk with the white man. Immediately he used the sign for kika meaning wait, pointed toward the white man, brought his right hand down and toward his person in a swaying motion, then closed the same hand, raised it and brought it toward the ground in a perpendicular manner. The Indian in the distance walked up to the white man, and delivered the message, who turned and came to the place where I awaited him.

The gesture-language is full of expressive signs, a few of which I have given, but a small volume could be written on this interesting subject.
Guatemala Indians have such a perfect sign language that it is possible for two of them to carry on a conversation a quarter of a mile apart without either opening his mouth. Even white Guatemaltecos can rarely express certain ideas without using the corresponding Indian sign for them. To give a few useful examples: 1. Hand waved away from one's self: Come here. 2 and 3. Hand waved towards one's self, held either up or down: Go away; goodbye. (In come here, hand held palm outward, fingers and thumb touching and extended, and waved away from the body. Go away: Hand held palm toward the body, fingers touching, and hand held somewhat loosely, hand either with fingers pointed upward or down toward the ground. Hand waved in that position toward the body. Gesture is with the right hand.) 4. Eat. (Right hand, palm toward face, fingers and thumb almost touching, and moved several times toward the mouth.) 5. Drink. (Right hand, thumb pointed toward mouth, little finger extended, other fingers closed. Hand moved back and forth so that thumb approaches mouth several times.) 6. "Yo no soy tu gueguecho," I am not your goiter; You can't stuff that down my throat. (Right hand, fingers and thumb slightly separated and pointed toward throat, the hand moved several times back and forth, toward the throat.) 7. Yo o Ojol: I, or Take care! (Right hand, index finger and thumb extended and other fingers clenched. Hand held at right side of face so that index finger touches with its tip outer corner of right eye and thumb touches the tip of the nose.) 8. "Echar una cana al aire," To throw a white hair to the wind: To commit an indiscretion. (Take a pinch of hair from your forelock between the thumb tip and the tip of the forefinger of the right hand, the other fingers of that hand remaining clenched.) 9. "Alfilar sus tijeras," To sharpen your scissors: Gossip. (Right hand, palm to left and thumb, index and middle finger extended. Bring index and middle finger together and then apart several times, as if they were the blades of a pair of scissors cutting something.) 10. "Funyos muy largos," Large claws: Grasping; thieving. A similar sign means "tocando el piano," Playing the piano: Light fingered. (Right hand, palm downward, fingers and thumb slightly separated from each other and curved inward like claws.) 11. A chicken is so high. (Right hand, fingers and thumb slightly separated and pointed down to the ground. Hold to height from ground to indicate height of chicken.) 12. A pig is so high. (Right hand, fingers extended and joined, palm horizontal to ground, and hold hand at height from ground to indicate height of the pig.) 13. A horse is so high. (Right hand, thumb and fingers extended and touching, palm to the left, and hold to the height indicating the height of the horse.) 14. A person is so high. (Right hand, fingers and thumb extended and touching, and palm outward to person addressed. Indicate with it the height of the person described by the distance the hand is held from the ground.) To indicate a person's height by sign No. 13 is very insulting, as it compares that person to a pig. 15. "Juntos": Together. (Right and left hands, index fingers extended, other fingers clenched. Place index fingers together parallel and touching, hands in front of body.) 16. Knocking elbow while keeping fist closed: Stingy. Knocking without opening. 17. Corner of coat or table cloth formed like mule's ear: Change subject, someone is eavesdropping.
EXTERMINATION OF THE BUFFALO. GOVERNMENT POLICY.


MR. FORT introduced a bill (H.R. No. 921) to prevent the useless slaughter of buffalo within the Territories of the United States; which was read a first and second time, referred to the Committee on the Territories, and ordered to be printed.


(2105) MR. FORT, from the Committee on the Territories, reported back, with a recommendation that the same do pass, the bill (H.R. No. 921) to prevent the useless slaughter of buffaloes within the Territories of the United States.

The question was upon ordering the bill to be engrossed and read a third time.

The bill was read.

The first section provides that it shall hereafter be unlawful for any person who is not an Indian to kill, wound, or in any manner destroy any female buffalo, of any age, found at large within the boundaries of any of the Territories of the United States.

The second section provides that it shall be, in like manner, unlawful for any such person to kill, wound, or destroy in said Territories any greater number of male buffaloes than needed for food by such person, or than can be sued, cured or preserved for the food of other persons, or for the market. It shall be in like manner unlawful for any such person or persons to assist or be in any manner engaged or concerned in or about such unlawful killing, wounding, or destroying of any such buffaloes; that any person who shall violate the provisions of the act shall, on conviction, forfeit and pay to the United States the sum of $100 for each offense, (and each buffalo so unlawfully killed, wounded, or destroyed, shall be and constitute a separate offense,) and on a conviction for a second offense may be committed to prison for a period not exceeding thirty days; and that all United States judges, justices, courts, and legal tribunals in said Territories shall have jurisdiction in cases of the violation of the law.

(2106) MR. COX. I do not know whether that bill has been sufficiently matured by the committee.

MR. FORT. I shall be glad to hear from the gentleman.

MR. COX. I have been told by buffalo hunters that it is utterly impossible while on the run, to tell the sex of the buffalo until it is run down and killed. This bill fixes a penalty for something that cannot possibly be a crime. It also gives to the Indian a preference in the business of killing buffaloes.

MR. CLEMENTS. The penalty is only for killing. You can tell the sex after the buffalo is killed. (laughter.)

MR. FORT. The object of this bill is to prevent the early extermination of these noble herds from the plains. It is estimated that thousands of these harmless animals are annually slaughtered for their skins alone, that thousands more are slaughtered for their tongues alone, and that many thousands, perhaps hundreds of thousands, are killed every year in utter wantonness without any object whatever except to destroy them, this bill has been carefully considered by the committee, and, so far as I am advised, there is no opposition to it from any quarter. Very many persons who are in the habit of hunting these animals have given me their opinion
that there is no difficulty whatever in reference to the subject mentioned by the gentleman from New York, (MR. COX.) This bill does not contemplate the prohibition of any person joining in a reasonable chase and hunt of the buffalo. It provides that it shall be unlawful for any person at any time to kill a female buffalo, and that it shall be unlawful for any person except an Indian at any time to slaughter more of the male buffalo than is necessary for the market or for their own use. So far as I am advised, gentlemen upon this floor representing all the Territories are favorable to the passage of this bill. I now yield to the gentleman from Arizona. (MR. MC CORMICK.)

MR. COX. Would it be in order to move to strike out the clause excepting the Indians from the operation of this bill? The Secretary of the Interior has already said to this House that the civilization of the Indian is impossible while the buffalo remains upon the plains.

MR. FORT. Who has the floor, Mr. Speaker?

The SPEAKER. The gentleman from Illinois (MR. FORT) has the floor, and he yields to the gentleman from Arizona, (MR. MC CORMICK.)

MR. MC CORMICK. As preliminary to what I have to say, I ask the Clerk to read an extract from the New Mexican, a paper published in Santa Fe.

The Clerk reads as follows:

The buffalo slaughter, which has been going on the past few years on the plains, and which increases every year, is wantonly wicked and should be stopped by the most stringent enactments and most vigilant enforcement of the law. Killing these noble animals for their hides simply, or to gratify the pleasure of some Russian duke or English lord, is a species of vandalism which cannot too quickly be checked. United States surveying parties report that there are two thousand hunters on the plains killing these animals for their hides. One party of sixteen hunters report having killed twenty-eight thousand buffaloes during the past summer. It seems to us there is quite as much reason why the Government should protect the buffaloes as the Indians.

MR. MC CORMICK. Several years ago I introduced a bill to restrict the killing of the buffalo, and made a speech upon the subject. I have some hesitation in speaking upon the bill now before the House, as I am not familiar with it; indeed, I do not know by whom it was introduced. But I have no hesitation in calling the attention of the House to the importance of the subject. There is no doubt that thousands and tens of thousands, perhaps hundreds of thousands, of buffalo are slaughtered annually on the western plains in mere wanton sport. (*March 10, 1874)

I have here a letter from General Hazen, from which I will read a single extract. He says:

I know a man who killed with his own hand ninety-nine buffaloes in one day, without taking a pound of the meat. The buffalo for food has an intrinsic value, about equal to an average Texas beef, or say twenty dollars. There are probably not less than a million of these animals on the western plains. If the Government owned a herd of a million oxen they would at least take steps to prevent this wanton slaughter. The railroads have made the buffalo so accessible as to present a case not dissimilar.

I agree with the gentleman from New York (MR. COX) that there are some features of this bill that will probably prove impracticable. But let us amend it, and make it practicable so far as possible. Indeed, I do not believe that any bill will entirely accomplish the purpose for which this bill is presented; but I think we ought to make an enactment that will at least have the tendency in that direction.
EXTERMINATION OF THE BUFFALO. GOVERNMENT POLICY.

The buffalo is not only valuable for food for the Indians, but is of great value for food for the white man. I was stimulated in part to present the bill I introduced some time ago from the fact that I had been snow-bound, with a hundred other passengers, on the Kansas Pacific Railroad, and for some days we subsisted entirely upon the meat of the buffalo, having fortunately found at a picket station the carcasses of some five animals lately killed by soldiers. And I may say that the meat of the buffalo is regularly served at most of the stations upon that road in Kansas and Colorado. The meat of these animals is valuable, therefore, not only to the Indians, but to the settler and traveler; and their wanton destruction ought, if possible, to be stopped. It would have been well, both for the Indians and the white men, if an enactment of this kind had been placed on our statute-books years ago.

It will not do to say that the extermination of the buffalo will end our troubles with the Indians upon the plains. Those troubles will continue to a greater or less extent as long as there is an Indian, and I know of no one act that will gratify the red man more than to protect from reckless slaughter at the hands of so-called sportsmen, the noble game upon which he has so long subsisted, and the true value of which he well appreciates.

MR. HOLMAN. I am surprised that my friend from New York, (MR. COX,) upon so humane and meritorious a measure as this, should raise any captious objection because we cannot well make its provisions more definite. I regard the bill as an effort in a most commendable direction. Indeed, it is most remarkable that to this hour the inhuman slaughter upon the plains of herds of cattle which are alike beneficial to the Indians and the whole country should not have been forbidden by positive law. I trust that this bill will pass; that, even if it be found insufficient to accomplish the object, we shall at least inaugurate legislation on this subject. For one I thank the gentleman from Arizona for having brought forward the measure, and I trust the House will promptly pass it.

MR. MC CORMICK. I ask the Clerk to read a letter from Colonel Brackett, of the Second Cavalry.

The Clerk read as follows:

OMAHA BARRACKS, NEBRASKA,
January 30, 1872.

SIR: I have read with a great deal of interest the letter of General Hazen to you respecting the needless killing of buffaloes. What he says is strictly true; and there is as much honor and danger in killing a Texas steer as there is in killing a buffalo. All the reports about fine sport and good shooting are mere gammon. It would be equally as good sport, and equally as dangerous, to ride into a herd of tame cattle and commence shooting indiscriminately. The wholesale butchery of buffaloes upon the plains is as needless as it is cruel. Hundreds and hundreds of them have been killed in the most wanton manner, or for their tongues alone. It is time that something should be done for their protection, and I trust you will make an effort to have Congress interfere in their behalf. It is an abuse of language to call the killing of harmless and defenseless buffaloes sport.

I am, sir, very respectfully, your obedient servant,

A. G. BRACKETT,
Lieutenant-Colonel Second United States Cavalry.

MR. COX. Mr. Speaker, I would not have objected to this bill but from the fact that it is partial in its provisions. Three years ago I introduced a bill on this subject, modeled after that of the gentleman from Arizona,
EXTERMINATION OF THE BUFFALO. GOVERNMENT POLICY.

which I ask the Clerk to read. My bill does not undertake to make impracticable provisions as to whether buffaloes shall be killed by Indians or white men, or as to the kind of buffaloes to be killed, whether male or female, or of what age. I do not think the killing of buffaloes amounts to game. I would just as soon shoot my mother's cow in the barn-yard as kill buffaloes for sport. There is no sport in such occupation. The point is this: we ought to save this portion of our public meat for some good purpose. The Secretary of the Interior has told us that the Indian never can be civilized until the buffaloes are extinguished. What does he mean by that? I ask members of the Administration party what he means by that. Nobody answers; nobody can answer. (Laughter.) The buffaloes are to be extinguished exactly as the Indians are ultimately to be extinguished. Now, what I want is a bill that will impose a penalty on every man, red, white, or black, who may wantonly kill these buffaloes. I ask the Clerk to read the bill I introduced three years ago.

The Clerk read as follows:

Be it enacted, &c., That excepting for the purpose of using the meat for food, or preserving the skin, it shall be unlawful for any person to kill the bison, or buffalo, found anywhere upon the public lands of the United States; and for the violation of this law the offender shall, upon conviction, before any court of competent jurisdiction, be liable to a fine of $100 for each animal killed, one-half of which sum shall, upon its collection, be paid to the informer.

MR. COX. I hope that bill may be adopted as a substitute for the one now presented.

The SPEAKER. Does the gentleman from Illinois, (MR. FORT) yield to allow the gentleman from New York (MR. COX) to offer a substitute?

MR. FORT. No, sir.

MR. POTTER. I would like to know whether the greatest destruction of buffaloes within the last few years has been by the Indians or the white people?

MR. COBB, of Kansas. Will the gentleman from Illinois (MR. FORT) permit me to answer that question?

MR. FORT. From all the information coming to me I believe that the wanton killing of buffaloes is always done by white men; that the Indian never goes into a herd of buffalo and shoot them down out of mere wanton wickedness. That is always done by white men; and it is the cause, as I am advised, of much collision between the white men and the red men, the red men objecting to having the buffalo killed in that manner.

MR. POTTER. I understand that the killing of buffaloes for the sake of their skins has been carried on very largely during the last few years. I ask by whom that has been done?

MR. FORT. I understand it is done by professional hunters.

MR. POTTER. White or red?

MR. FORT. White.

MR. ELDREDGE. Last fall, when traveling in the West, I met several parties who, I was informed, were on their way to the buffalo region to kill buffaloes in mere sport. They were men from abroad, foreigners, who had come to this country to have the honor of saying that they had killed a buffalo. I was told that they went to the plains and shot down these animals, not even desiring to take their tongues or their pelts, and left them to rot upon the plains. If a measure can (310?) be devised which shall prevent such wanton cruelty and wickedness,

(86) What above all scandalized Charlot and utterly disgusted him with the white man's civilization was the Garfield Treaty bearing the date of August 27, 1873.* (*See the Report of the Commissioner of Indian Affairs for the year 1873 - Papers Accompanying the Report - pr. 109-to 117.)

Hon. James A. Garfield was appointed by the Secretary of the Interior a Special Commissioner for the removal of the Flat Head Indians from the Bitter Root Valley. In this official capacity and accompanied by other functionaries, he went to the (87) Indians, and after conferring with the chiefs and other leading men of the tribe drew up an agreement which provided for their removal to the Jocko reservation.

The parties to the agreement were specified as follows: Articles of agreement, etc., between James A. Garfield, special Commissioner, etc., of the first part, and Charlot, first chief, Arlee, second chief, and Adolf, third chief of the Flat Heads, of the second part, witnesseth: Whereas, etc., the chiefs or parties of the second part, were instructed to express their acceptance or non-acceptance of the proposed stipulations, by signing or declining to sign them.

While both Arlee and Adolf accepted and put their signatures to the agreement, Charlot refused to do so. Everyone in the assembly was an eyewitness of his refusal; his signature is not on the original on file in the department of the Interior; neither did it appear on the duplicate left with the Indians. We have, besides, General Garfield's own explicit attestation in his official report: "Arlee and Adolf, the second and third chiefs, signed the contract, but Charlot refused to sign," they are his words; we simply italicize them.

Such being the fact, would it not seem that Charlot, in all fairness and justice, should have been dropped and his name expunged from the contract? Yet, the instrument as published, as sent up to the Senate for approval, may as given by General Garfield himself in his report to the Commissioner of Indian Affairs, makes Charlot a party to the agreement, and shows, moreover, his supposed signature attached to it! Were it not there in black and white, we could never believe it. Was it a case of forgery? Who will say that it was not?

In extenuation it has been advanced that the treaty had for its object the real good of the Indians, and could not have been carried through otherwise, as the Senate would never have ratified it without the signature of Charlot, the head chief of the tribe. Furthermore, it was General Garfield's belief that Charlot would come round, change his mind and accept the treaty, as it had been accepted by Arlee and Adolf. That he so believed is manifest from a letter to A.J. Viall, Superintendent of Indian Affairs for Montana, bearing the same date as the treaty, and making part of his official report, in which he says:

(88) In carrying out the terms of the contract made with the chiefs of the Flat Heads for removing that tribe to the Reservation (Jocko), I have concluded, after full consultation with you, to proceed with the work as though Charlot had signed the contract. I do this in the belief that when he sees the work actually going forward he will conclude to come here with the other chiefs and keep the tribe unbroken.

But even so, did the supposed good of the Indians and the assumption of General Garfield that Charlot would change his mind, warrant the affixing of the latter's name to the contract against his will? Believers in the modern, but iniquitous theories of accomplished facts and the doctrine of expediency might admit it. But was the action fair, honorable, honest from the viewpoint of moral rectitude? Surely not, so long as the end does

(Continued: facing page 333.)
EXTERMINATION OF THE BUFFALO. GOVERNMENT POLICY.

it seems to me no man ought to object. I prefer the bill, as I understand it, to the substitute offered by the gentleman from New York (MR. COX,) for the reason that the latter has in it pay to the informer, and I am not in favor of this moiety business, this informer business, this employment of spies. Nor, indeed, did I suppose that the gentleman from New York was in favor of having these creatures kept in our legislation any longer; I want them all struck out. I am surprised that the gentleman from New York should come in here with any such provision. I am not talking against the gentleman from New York at all, but against his bill.

MR. GARFIELD rose.

MR. ELDREDGE. One word further. These same travelers, these foreigners, who go out to kill the buffalo in wanton sport, are also protected by our military force. We not only allow them to come here and kill the buffalo wantonly and wickedly, but at the same time we afford them protection by our arms.

MR. BARRY. Not only that; but they are furnished horses by the Army to go out to kill the buffalo, as well as protection by escort of soldiers.

MR. GARFIELD. Mr. Speaker, this bill, as I have glanced at it on the Clerk's desk, is every way right. If there is a single point suggested by any gentleman, it has been satisfactorily answered. But I have understood, and indeed I have heard it said, and said before the Committee on Appropriations, by a gentleman who is high in authority in the Government, the best thing which could happen for the betterment of our Indian question—the very best thing which could occur for the solution of the difficulties of that question—would be that the last remaining buffalo should perish, and as he gave his reason for that statement: that so long as the Indian can hope to subsist by hunting buffalo, so long will he resist all efforts to put him forward in the work of civilization; that he would never cultivate the soil, never become a pastoral owner or controller of flocks, never take a step toward civilization, until his savage means of support were cut off; and that his great support, the quarry, if I may use the word, out of which he secures the very meat he feeds on, is the herds of buffalo which roam over the plains of the West. The Secretary of the Interior said the he would rejoice, so far as the Indian question was concerned, when the last buffalo was gone.

Now, if the barbarism of killing buffalo for mere wanton sport has any compensation in it, perhaps it may be this is a compensation worthy of our consideration. I should like to know from gentlemen, especially those in charge of Indians affairs, whether they believe this theory is a sound one, and whether the very processes of civilization are not in their own course sweeping away the ground upon which Indian barbarism plants itself? It may be possible in our mercy to the buffalo we may be cruel to the Indian. It is the only possible objection which can be urged to this bill; and without at all indorsing the theory, I only offer it for the consideration of the House.

MR. FORT. I cannot understand why the Secretary of the Interior should have used this language to the gentleman or to his committee, but certainly as an individual I am not in favor of civilizing the Indian by starving him to death, by destroying the means which God has given him for his support.

MR. ELDREDGE. There is just as much propriety in depopulating our rivers, in destroying the fish in our rivers, as in destroying the buffalo in order to induce the Indian to become civilized. We may as well not only destroy the buffalo, but the fish in the rivers, the birds in the air; we
Palladino, Indian and White in the Northwest, Garfield and Flatheads, (68) not justify the means, and so long as man's will, even an Indian's, cannot be mortgaged.

This proceeding was naturally viewed by Charlot and his people as a deliberate attempt to rob them of their homes by falsehood and fraud. The impression became conviction when the Indian Department, instead of tearing up and casting to the winds the fraudulent document, sought to enforce it, and this broke up the tribe, ignoring the rights of Charlot, as head and hereditary chief of the nation, and put him aside for Arlee.

The Indian Department at Washington seemed to be under the delusion that this arbitrary policy would finally induce Charlot and his people to move to the Jocko, leaving their present location where, hemmed in on all sides by the whites, they were miserably poor and starving. But on a mind of Charlot's temper it had the very contrary effect; it only added to his exasperation and bitterness which, in turn, made him the more obstinate, and the more suspicious of the Government and all its agents.

Congress sought at last to remedy the wrong that had been done, and with this object in view in 1863, Senator G.G. Vest and the Hon. Martin Maginnis, Montana's delegate, as a Senate Subcommittee, were sent to look into the grievances of those brave but unfortunate Indians.*

(*see the Report of the Subcommittee of the Special Committee of the United States Senate, Appointed to Visit the Indian Tribes in Northwestern Montana.)

(69) As appears from their report, Charlot showed himself so distrustful of those gentlemen as to tell them bluntly to their faces that "he had no confidence in their promises," and that "he would never go to the Jocko alive."

"We entered upon an interview," states the report, "which at times was very dramatic and even stormy." "Your Great Father Garfield," said Charlot, "put my name to a paper which I never signed. How can I believe you or any white man after the way I have been treated?" And here the members of the Subcommittee declare: "We are compelled to admit that there was much truth and justice in his statement. That his name was falsely published to the Garfield treaty is unfortunately true as shown by the original." They further express themselves as follows: "Looking at all the circumstances, the removal of part of his tribe without his consent, ignoring his rights as head chief, and setting him aside for Arlee, and the publication of his name to an agreement which he refused to sign, we cannot blame him for distrust and resentment."

On the strength of the recommendations made to the Secretary of the Interior by the Subcommittee, Charlot was called to Washington, it being hoped that personal intercourse would lead to more satisfactory results. Generous offers were now made to him and his adherents, if they would only consent to move over to the Jocko. But nothing could shake Charlot's determination. To all the inducements set before him, his only answer was "that he had come to Washington to get the permission of the Great Father to allow him to remain unmolested in the Bitter Root Valley, the home of his father and the land of his ancestors. He asked no assistance from the Government; all he wanted was the poor privilege of remaining in the valley where he was born, and where the dust of his tribe who lived before him lay mingling with the earth. If any of his people desired to accept the bounty of the Government and move into the Jocko, they were at liberty to do so, and he would offer no objection. But it was his own individual, personal wish to live and die in the Bitter Root Valley."

So he spoke, as we learn from Major P. Ronan, the U.S. Indian Agent, who conducted Charlot and his companions to (90) Washington, and was present at the conference with the Secretary of the Interior, Hon. H.M. Teller.* (*See Historical Sketch of the Flathead Indian Nation, by P. Ronan: Journal Publishing Co., Helena, Montana.)

(Concluded: facing page 334.)
may as well destroy the squirrels, lizards, prairie-dogs, and everything else upon which the Indian feeds. The argument, Mr. Speaker, is a disgrace to anybody who makes it.

MR. CONGER. I cannot conceive the propriety of establishing game laws in the United States for the simple use of the Indians. A great part of our expenditures of money, from year to year, is to feed the Indians, to get them on reservations where they may become civilized by cultivating the soil. Now, we have followed that policy for several years, in endeavoring to get every class of Indians in the United States upon reservations, in order to civilize them in that way; to get them upon reservations, so they shall not be able to go forth to hunt anything whatever.

As a matter of fact, every man knows the range of the buffalo has grown more and more confined year after year; that they have been driven westward before advancing civilization.

In my boyhood the buffalo ranged this side of the Mississippi. They have been driven before the advance of civilization and settlement, until now they range from Mexico to the British possessions around the Saskatchewan, merely passing through our territory up and down once, twice, or three or four times a year, having no abiding place in our territory. There is no place in the United States territories where the buffalo are anything else but migratory herds. Why should we protect them for the Indians? Why should we deprive the settler of the right to kill the buffalo wherever he may be killed? Why should we deprive the hunter, as these animals of passage pass up and down through our land, of the privilege of capturing them for their hides as robes for the American people—a necessary use to us in the northern climates of the United States.

The game laws were established in England after the Norman conquest. They were enforced rigidly by the Normans. But there was no law which gave the native inhabitants of the soil, the Britons or Saxons, the right to kill an animal there. The game laws were established for the benefit of the conqueror alone. We, on the other hand, propose to pass a universal game law in the United States for the benefit of the Indian and the Indian alone, shutting off the settlers, the pioneers, those who, perhaps, may be starving there; making it a penal offense for the poor settlers to kill a buffalo cow for food under the penalty of $100. I am not one of those who would extend that cold, merciless treatment to the settlers who go upon our frontier and settle the territories of the United States.

Mr. Speaker, I look upon this law as utterly useless. There is no law that Congress can pass that will prevent the buffalo disappearing before the march of civilization. They never approach settlements. Along the lines of our railroads, where settlements and villages are planted, they dart through between these in the night in their migrations north and south. Now, Mr. Speaker, my objection to this bill is this: that there is a privilege given to the wild, savage Indian that is not given to the poor civilized settler. My next objection is that the bill is utterly worthless in point of fact. There is no law which human hands can write, there is no law which a Congress of men can enact, that will stay the disappearance of these wild animals before civilization. They eat the grass. They trample upon the plains upon which our settlers desire to herd their cattle and their sheep. There is no mistake about that. They range over the very pastures where the settlers keep their herds of cattle and their sheep to-day. They destroy that pasture. They are as uncivilized as the Indian.
Evidently Charlot's earnest pleading was not without effect, as the authorities now told him that he could have his wish. No better course could have been adopted by the administration, the concession being attended by the happiest results. It at once softened the bitter resentment that had been rankling in Charlot's heart, since his name had been fraudulently appended to the Garfield treaty. It revived his and his people's confidence in the sincerity and good will of the Government; and confidence once restored, it would not be long before he and his followers would consent to remove to the Jocko valley, as the better alternative before them in the altered condition of things. So it came to pass; which goes to show that a timely yielding has persuasive charms and winning ways of its own, never to be found in high-handed, arbitrary measures.

Documents in the above case are to be found, p. 365, et seq.
EXTERMINATION OF THE BUFFALO, GOVERNMENT POLICY.

Efforts have been made for a hundred years to domesticate the buffalo and to make hybrids between the buffalo and our cattle. All such efforts have utterly failed. There is no domestic buffalo in the land to-day, after a hundred years of careful effort in that direction, except the poor, puny specimens you see in the museums, starved and drooping, as in the Lincoln Park in Chicago. And who that looks at these poor, miserable specimens of civilized buffalo will desire to see them domesticated, if that were possible, in our land?

MR. FORT. I yield three minutes to the gentleman from Connecticut, (MR. HAWLEY.)

MR. HAWLEY, of Connecticut. I am very glad, Mr. Speaker, to see this bill. I think any man who has any of the spirit of a sportsman in him must be glad to see it. I mean the real sportsmen, not the men who gallop on horseback after the buffalo to shoot them down with as much sense, as the gentleman from New York (MR. COX) well expressed it, as a man would shoot down his mother's cow in the barn-yard. But the real sportsmen will be glad to have the game law which we have in the older states also in the Western States, not to prohibit the shooting of any class of game, but to protect them during certain periods of the year.

These men who call themselves sportsmen, but who have not the spirit of real sportsmen, go out in breeding time and kill the animals without reference to their condition, and in a short time would destroy them from off the face of the earth. Such men are not fit to have guns in their hands. The real old hunter of the West is not a man of that sort. Very few men go out to settle in the West who depend on their guns for their subsistence. Yet it is very convenient for settlers and also for parties of soldiers or emigrants to be able to come across a buffalo. I say, then, let us preserve them from wanton destruction.

MR. NESMITH. How does the real sportsman kill the buffalo?

MR. HAWLEY, of Connecticut. The real sportman kills the buffalo when he needs it, for food and for its hide. I do not object to the way in which you shoot them at all.

Another gentleman here says that he is in favor of wiping out the buffalo, because that is the only way in which you can get the Indians upon their reservation. I think the gentleman from Wisconsin (MR. ELDRIDGE) answered that theory. As well might you burn all the grass in the Indian country and around it, kill every bird, dig up every root, destroy every animal whatever, and take away from the Indian the means of living, and in that way you will, perhaps, be able to get them under your control, and be able to board them at the Fifth Avenue Hotel and civilize them to your satisfaction.

I am in favor of this law, and hope it will pass. The Indian does not wantonly destroy the buffalo. He kills them for their meat and for their hides, but he does not slaughter them indiscriminately, because he knows that on the buffalo he depends for his support. Sir, I object to the inhumanity of gentlemen who wish to wipe out the buffalo in order to get the Indians upon reservations.

MR. FORT. I yield now for three minutes to the gentleman from Kansas, (MR. LOWE.)

MR. LOWE. I think there is a policy on this subject which should be adopted, if possible, and enforced by national legislation. It is not a question simply of sentiment in behalf of hunters, nor is it simply a matter of sentiment in behalf of the Indian. As is well known to everybody whose attention has been directed to this subject, there are still vast herds of buffaloes ranging along the western plains from the British
EXTERMINATION OF THE BUFFALO. GOVERNMENT POLICY.

possessions to the northern boundary of Texas. These animals are valuable for many purposes, and their utility should be made available to the people of the country.

As I understand the object of this bill it is to prevent the wanton destruction and useless extermination of the race of buffaloes. The mere hunting and killing of them for amusement ought to be prevented, and for the reason that these herds are useful for food, and their hides are useful for commerce and the arts of life. Let us, therefore, if this bill proposes a remedy in that direction, preserve them for the use not only of the Indians but of our own citizens on the frontier. In the Territories and border States there are thousands and thousands of our own citizens who hunt these animals at the proper season of the year, not simply for the purpose of amusement or destruction, but for the purpose of subsistence. I do not wish to see this cut off from them, nor do I wish to see the Indians deprived of their means of subsistence. It will not do in this age of civilization and Christianity to attempt to exterminate the Indians by starving them to death; but we wish to preserve these animals not only for the use of the Indians but for the use of our own citizens for food and subsistence, and to preserve their hides as articles of commerce, luxury and comfort.

MR. FORT. I now yield three minutes to the gentleman from Kansas, (MR. COBB.)

MR. COBB, of Kansas. I merely desire to say a word or two. The gentleman from Michigan is entirely mistaken in his effort to be champion of the frontier settlers on the buffalo question. So far as he is concerned it seems to be only a measure to prevent elegant gentlemen, like the gentleman from Michigan, coming out there in the sporting season and killing the buffaloes that not only feed the Indians, but the settlers also, and their wives and children. In their behalf and as their representative, I decidedly object to the gentleman from Michigan pretending to represent the settlers in this respect. Many gentlemen come here from Europe who desire to visit the plains and hunt the buffalo and bring back some token to show that they have shot buffaloes; but the fact is that the value of these animals, roaming the plains, is not to the Indian, but to the settler who is compelled to subsist on the meat of the buffalo, and who desires this law passed to protect his herds, just as you would desire a law passed to protect the herds of the East if they were assailed by vandals from Europe or from some other section of the country.

MR. FORT. I now yield three minutes to the gentleman from Kansas, (MR. PHILLIPS.)

MR. PHILLIPS. This bill, if gentlemen will observe, applies only to the Territories, and seems to be desired by gentlemen representing the Territories. The argument made here that it would interfere with herds of cattle and sheep has no point. Wherever settlers invade the Territories the buffalo leaves the country. The Indians only kill buffalo in the unoccupied or uninhabited Territories. The fact is that ranchmen kill the buffalo by hundreds and by thousands, and skin them, and leave their carcasses on the plains to rot. This bill seeks to prevent that, and I think it is so far a just one. Those are the only points involved in this question.

MR. FORT. I now yield three minutes to the gentleman from Missouri, (MR. PARKER.)

MR. PARKER, of Missouri. I have no desire to say anything on this bill. But there seems to be some misconception in the minds of some of my
EXTERMINATION OF THE BUFFALO. GOVERNMENT POLICY.

friends here as to the position of the Secretary of the Interior on the Indian question. This bill for preventing the useless killing of buffalo seems to have led to a discussion of the Indian question somewhat. The position of the Secretary of the Interior is this: it is one forced upon him by the demands of the settlers in the Western States and Territories. His position is simply that if you would prevent collision between the whites and the Indians in that country, and civilize the Indians, you must confine them to their reservations. He has been forced by experience to this position from the fact that all the depredations committed by these Indians upon the settlers in the West have been committed by bands of hunting parties who have come down from the reservations to hunt the buffalo. Only last summer, in the State of Nebraska, eighty-odd peaceful Pawnee Indians were killed by Sioux hunting parties.

You may take it as an established fact that whenever depredations are committed upon white settlers in that country, it has been by parties of young Indians who were off on a hunt. And so long as these Indians are permitted to leave their reservations upon the pretext that they are hunting game for their support, so long, in the opinion of the Secretary, and in my opinion also, will you have depredations upon the western settlers.

My friend from Kansas (MR. LOWE) says you never can civilize the Indians by starving them. Sir, look at you mammoth Indian appropriation bills and you will find that you are appropriating just as much, ay, even more, for these hunting or roaming Indians as you are for those who are becoming civilized and confining themselves to their reservations.

Another word upon this point. In my judgment, the great key to the solution of this Indian problem is to confine these Indians upon as small a tract of land as possible, and if possible to make it a necessity for them to learn to labor and to get a sustenance from the soil as the white man does, and not depend upon the rivers and the plains to furnish them their fish and their game. That is the reason why the Secretary of the Interior entertains this opinion. It is not out of any desire to starve the Indians into civilization, because the fact is that these very Indians who go off upon the hunt are the class who are fed most largely out of the bounty of the Government. They are necessarily fed, because they will not work so long as they can hunt, and they must be sustained.

The civilized Indians - the Choctaw, the Cherokee, the Creek, the Seminole, and many other tribes I might mention - have long since abandoned the hunt, and as a consequence of such abandonment they are becoming civilized and Christianized and preparing themselves to assume a position similar to that held and enjoyed by any citizen of this country. I think the position of the Secretary of the Interior from that standpoint is a sound one. This bill may be a good bill, one necessary to preserve the animals from wanton destruction. But I do not believe it is necessary to preserve them in order to support and maintain and civilize the Indians. I believe that so long as these buffaloes exist it will have just the opposite effect, so long as you pursue the present Indian policy.

MR. FORT. I will yield two minutes to the gentleman from Michigan, (MR. CONGER,) to answer some remarks made by the gentleman from Kansas, (MR. COBB.)

MR. CONGER. I was not aware, until the gentleman from Kansas (MR. COBB) reproved me for speaking on this subject, but that it was competent for any gentleman on this floor to express his sentiments. And I was also not aware that the gentleman represented a Territory when he assumed that this was his particular prerogative. This bill refers only to Territories.
EXTERMINATION OF THE BUFFALO. GOVERNMENT POLICY.

I thought the gentleman came here under the broad seal of a State. Therefore, in regard to his remarks, I do not acknowledge the corn on that cob. (Laughter.)

I have this to say to the House, and no one will deny it, that the buffalo within the United States are as migratory as the wild goose or the wild duck that flies back and forth between the North and the South. They do not live within our borders. They are driven from there as their home, and their summer residence, and partly their winter residence, is far up on the Saskatchewan, in the British possessions. They pass down over our plains into Texas, and even into Mexico. They are mere animals of passage. There has never been a game law of any kind in the United States, or in any State, that prevented the citizens of a State from capturing, while on their passage, for food or game, any migratory bird or animal. My objection, then, to this bill is, that it will prevent the killing of the buffalo at those seasons only when they are passing from place to place, and the killing of them by the settlers, whether in Territories or States. I do not think the measure will tend at all to protect the buffalo.

MR. MC CORMICK. This bill will not prevent the killing of buffaloes for any useful purpose, but only their wanton destruction.

MR. FORT. I yield to the gentleman from New York, (MR. HOSKINS.)

MR. HOSKINS. Mr. Speaker, I do not wish to prolong the discussion upon this bill; for it seems to me it has been already talked all to pieces. I simply desire to say that the principle sought to be incorporated in this bill is no new principle. In almost every State, I believe, especially in the old States - I know it is so in the State which I represent in part - there are laws upon the statute-books to protect at certain seasons of the year the fish in our lakes and rivers. We also have game laws, which prohibit the wanton killing of fowls or birds at certain seasons. This bill only applies the same principle to the wanton destruction of buffaloes at particular seasons. It does not prevent the killing of buffaloes for food or for their skins; but it does prevent men going into the Territories and shooting down the buffalo, simply taking their skins or horns for trophies and allowing their bodies to rot upon the plains. The bill is designed to prevent the wanton and uncalled-for destruction of these animals at certain seasons of the year; and by this means the meat of these animals will be preserved for those who may legitimately hunt buffaloes for that object. I repeat that the bill does not propose to apply any principle which is not already recognized in many States of the Union.

MR. FORT. I yield three minutes to the gentleman from Iowa, (MR. KASSON.)

MR. KASSON. I wish to say one word in support of this bill, because I have had some experience as to the manner in which these buffaloes are treated by hunters. It is one of the saddest recollections of my hunting experience that I have witnessed, and in the beginning took part in, the wanton slaughter of these roamers of the plains. The buffalo is a creature of vast utility as food to the frontier settler and to the emigrant; and, strange to say, in some regions of the country I have been dependent upon these animals for fuel with which to cook my food. This animal ought to be protected; and one reason in favor of such protection is the very reason that has been urged against such a measure. The buffalo being a migratory animal, passing from State to State, there is no State that can regulate the subject; and, more than that, the evil this bill is designed to reach arises from migratory bands of men passing from region to region, and slaughtering the animals for the mere amusement that may