

## MISSISSIPPI.

The civilized (self-supporting) Indians of Mississippi, counted in the general census, number 2,036 (1,044 males and 992 females), and are distributed as follows:

Attala county, 24; Greene county, 37; Hancock county, 39; Hinds county, 14; Jasper county, 179; Kemper county, 34; Lauderdale county, 14; Leake county, 435; Neshoba county, 623; Newton county, 349; Perry county, 38; Scott county, 123; Sharkey county 12; Winston county, 41; other counties (9 or less in each), 74.

To the east of the state capital in Mississippi in the uplands are a number of counties not traversed by any railroad, and therefore locally known as cow counties from their dependence for communication on roads and trails suggestive of cow paths. The greater part of the Indians of the state are out in contiguous cow counties. They are remnants of The Five Civilized Tribes, mainly Choctaws, descendants in part of those who originally were found in this region and did not go west of the Mississippi river, and partly representing those who from time to time have returned from the west.

These people generally own little patches of a few acres, which they cultivate and add to their means of living by working for others, hunting, and some simple handicraft. In the spring they go into the larger towns to dispose of such pelts as they may have collected and sell baskets made in considerable numbers from the cane. White boys in the towns at the season are generally supplied with blowguns, made by these Indians from the hollow cane stems, and furnished with darts fitted with feathers or cotton down. Wild blackberries for a few weeks are important to them for food and for a little addition to their money by sales. With a few horses, cows, goats, and domestic fowls these people manage to maintain a simple living, paying little attention to church or school and speaking English to but a limited extent.

## MISSOURI.

### INDIAN POPULATION AS OF JUNE 1, 1890.

Total.....	128
Indian in prison, not otherwise enumerated .....	1
Indians, self-supporting and taxed (counted in the general census).....	127

The civilized (self-supporting) Indians of Missouri, counted in the general census, number 127 (69 males and 58 females), and are distributed as follows:

Jasper county, 13; McDonald county, 10; Newton county, 10; St. Louis city, 31; other counties (8 or less in each,) 63.

A few Indians are living like whites in the counties adjacent to Indian territory, and a few are in miscellaneous occupations in the city of St. Louis.

# MONTANA.

## TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total .....	11, 206
Reservation Indians, not taxed (not counted in the general census) .....	10, 336
Indians in prisons, not otherwise enumerated .....	10
Indians of reservations, self-supporting and taxed (counted in the general census) .....	860

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total .....	10, 765
Reservation Indians, not taxed .....	10, 336
Indians in prison, not otherwise enumerated .....	10
Other persons with Indians, not otherwise enumerated .....	419

## INDIAN POPULATION OF RESERVATIONS.

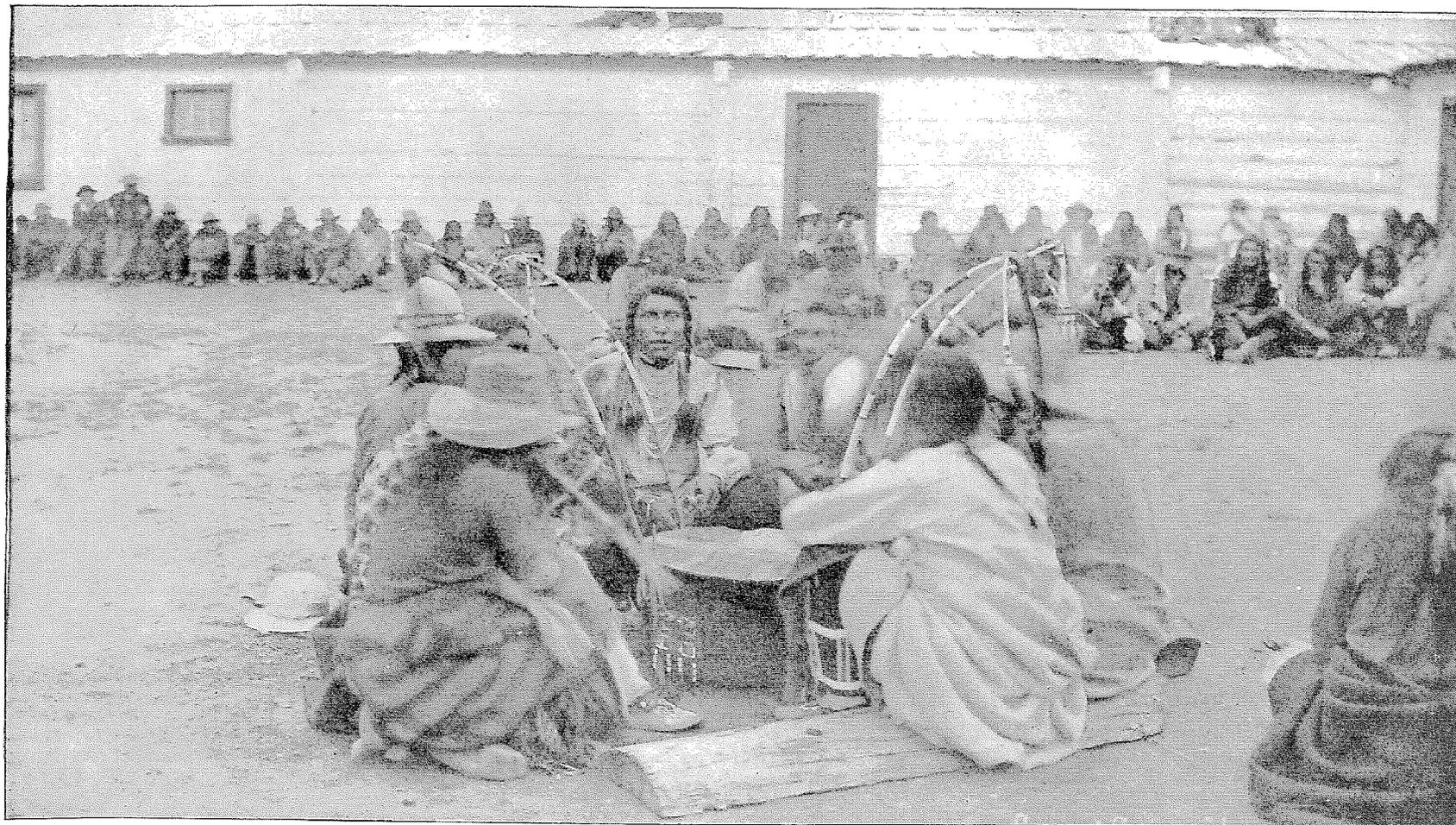
AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total .....		10, 336	4, 978	5, 358	6, 763
Blackfeet agency .....		1, 811	868	943	1, 811
Crow agency .....		2, 287	1, 082	1, 205	1, 490
Flathead agency .....		1, 811	897	914	128
Fort Belknap agency .....		1, 722	840	882	861
Fort Peck agency .....		1, 840	887	953	1, 056
Tongue River agency .....		865	404	461	817
Blackfeet agency: Blackfeet reservation .....	Piegan .....	1, 811	868	943	1, 811
Crow agency: Crow reservation .....	Crow .....	2, 287	1, 082	1, 205	1, 490
Flathead agency .....		1, 811	897	914	128
Jocko reservation .....	Pend d'Oreille, Kootenai, and Flathead.	1, 608	800	808	128
	Carlos band and Bitter Root Flathead.	146	70	76	
	Lower Kalispel .....	57	27	30	
Fort Belknap agency .....		1, 722	840	882	861
Fort Belknap reservation .....	Assinaboine .....	952	459	493	476
	Gros Ventre .....	770	381	389	385
Fort Peck agency .....		1, 840	887	953	1, 056
Fort Peck reservation .....	Yankton Sioux .....	1, 121	565	556	1, 008
	Assinaboine .....	719	322	397	648
Tongue River agency: (a) Northern Cheyenne reservation .....	Northern Cheyenne .....	865	404	461	817

a The Northern Cheyennes at Pine Ridge agency, South Dakota 517 in number, were removed to Tongue River agency in 1891.

The civilized (self-supporting) Indians of Montana, counted in the general census, number 860 (456 males and 404 females), and are distributed as follows:

Cascade county, 20; Choteau county, 190; Custer county, 159; Dawson county, 56; Deerlodge county, 21; Fergus county, 88; Lewis and Clarke county, 121; Meagher county, 14; Missoula county, 165; other counties (11 or less in each), 26.

The citizen Indians of Montana have no special history that is not included in the statement that they have left tribal relations and adopted the life of the whites.



(Coe, photographer.)

BLACKFEET AGENCY, MONTANA.  
GRAND COUNCIL OF BLACKFEET SIOUX AT AGENCY (GREAT DRUM IN THE CENTER).

## TRIBE, STOCK, AND LOCATION OF THE INDIANS IN MONTANA.

TRIBES	Stock.	Reservation.	Agency.
Assinaboin .....	Siouan .....	Fort Peck .....	Fort Peck.
Blackfeet .....	Algonkian .....	Blackfeet .....	Blackfeet.
Blood .....	Algonkian .....	Blackfeet .....	Blackfeet.
Brule .....	Siouan .....	Fort Peck .....	Fort Peck.
Cheyenne (Northern) .....	Algonkian .....	Northern Cheyenne .....	Tongue River.
Crow (Mountain) .....	Siouan .....	Crow .....	Crow.
Crow (River) .....	Siouan .....	Crow .....	Crow.
Flathead .....	Salishan .....	Jocko .....	Flathead.
Gros Ventre of the Plains .....	Algonkian .....	Fort Belknap .....	Fort Belknap.
Kalispelm .....	Salishan .....	Jocko .....	Flathead.
Kutenay .....	Kitunahan .....	Jocko .....	Flathead.
Pend d'Oreille .....	Salishan .....	Jocko .....	Flathead.
Piegans .....	Algonkian .....	Blackfeet .....	Blackfeet.
Santee Sioux .....	Siouan .....	Fort Peck .....	Fort Peck.
Toton .....	Siouan .....	Fort Peck .....	Fort Peck.
Unkpapa .....	Siouan .....	Fort Peck .....	Fort Peck.
Yanktonnai .....	Siouan .....	Fort Peck .....	Fort Peck.

**BLACKFEET AGENCY.**—There are but 3 or 4 Blackfeet or Bloods at the Blackfeet reservation. The main body of them is now located in northwest Canada upon reservations and under Canadian agents. The Piegans, with the exception noted, are the only Indians upon this reservation. There are some half-breeds here. From the day of the first knowledge of these people they have roamed from the Missouri river to the Saskatchewan of the north, and from the western line of North Dakota to the Rocky mountains. The Piegans are the American portion of the Blackfeet Nation. This is the only agency these Indians have had. It was established in 1855, and the United States Indian agent assumed charge of them then. They are all ration Indians.—GEORGE STEEL, United States Indian agent.

**CROW AGENCY.**—The Crow Indians were composed of 2 bands, the Mountain and the River Crows, so called from their locations. The latter occupied the country along the Missouri river or British line; the former were located about 250 miles south of that point in the mountains. The Crow Indians signed their first treaty in 1826. They were then probably south of the Kansas and Nebraska line, although there is now no positive evidence thereon. The next heard of this tribe of Indians was in 1868, when they made a treaty at Fort Laramie; since then they have been in possession of a section of country between the Yellowstone river and the Montana and Wyoming line, extending east of the midchannel of the Yellowstone river where it crossed the south boundary of Montana for about 250 miles. There have been two treaties of segregation, one in 1880 and one in 1890, whereby the Crow reservation has been reduced about one-half. There are no data obtainable regarding the location of these Indians prior to a hundred years ago, but many of their traditions and their stories mention animals found only in southern climes, and it is fancied that at one time the Crows resided as far south as the central portion of Texas or Louisiana. Many efforts have been made to locate this tribe during the last century, but so far every attempt has been unsuccessful. There are many members of this tribe who were captured in war from the Sioux, Piegans, Crees, Gros Ventres, Shoshones, Arapahos, and Cheyennes, but they are considered by the bands as full-blood Crows, and have every right of an original Crow Indian. It is estimated that there are over 400 members of this tribe who are born members of other tribes. There have been no white men admitted into this tribe, although quite a number reside among the Crows, married to Crow or other Indian women.—M. P. WYMAN, United States Indian agent.

The River Crows were for a long time divided, a portion of them being at or near Fort Belknap agency and many roamed. They are now, however, all on the Crow reservation.

In June, 1885, the Crows at Crow agency, Montana, numbered 3,226.

The Crows were removed from the western portion of their reservation in 1883 to the valleys of the Big Horn and Little Big Horn rivers. Many hold their lands in severalty.

Money has been expended for an irrigating ditch or canal, but the Crows, although owners of large numbers of horses, have made but little progress in farming. They have always been loyal to the United States.

**FLATHEAD AGENCY.**—The Pend d'Oreille, proper name Kalispel, have always occupied the lands of this agency and all the country around Pend d'Oreille lake, and to where its waters empty into the Columbia river.

The Kootenai, a detached band from the British tribe of that name, have lived on the lands of this agency beyond the recollection of any living Indian.

The Flatheads, proper name Salish, have always occupied the Bitter Root valley. By the Stevens treaty of 1855 this tribe ceded to the whites the greater portion of Montana.

Charlot's band of Bitter Root Flatheads came from Bitter Root valley, where they have always lived. The remainder of the tribe, who refused to remove to this agency under the Garfield agreement of 1872, still hold their lands in Bitter Root valley, Montana, under United States patent.

The Lower Kalispels have always lived about Lake Pend d'Oreille. They removed to this agency from Pend d'Oreille Lake country, Idaho, in 1887, under terms and conditions offered to them by the United States northwest Indian commission. The conditions under which they came have not yet been ratified by Congress.

The Flatheads removed under the Garfield agreement, and the Pend d'Oreille and Kootenai tribes are merged into what is now known as the "confederated tribes". The Lower Kalispels, who removed from Idaho to this agency, remain a separate band.

Charlot's band of Bitter Root Flatheads are both those who removed since the Garfield agreement expired and those who still remain in the Bitter Root valley with Chief Charlot.—PETER RONAN, United States Indian agent.

FORT BELKNAP AGENCY.—The Assinaboines, who came from northwestern Dakota in 1867, always lived in the country now known as Dakota. They are in 4 bands: the "Paddling their canoes in a band (fleet) on this side", "Wood Mountain", "Dwellers of the Rocks", and "Yellow Snow". The Assinaboines, of Siouan stock, were formerly of North Dakota; they drifted west to this agency, and then to the great Blackfeet reservation in 1867. They were never located on a reservation until the recent treaty, but were allowed to hunt and live on the reservation, and were fed by the government at the Fort Belknap agency. They are closely allied and intermarried with the Gros Ventres.

The Gros Ventres, who came from British America in 1843, are in 4 bands: the "Sitting Woman", "White Eagle", "Bear Cubs", and "Under Bulls". They are of Algonkian stock, originally from the south, and are an offshoot of the Arapaho tribe now living in Indian territory. They emigrated north into the British territory 90 years ago, and lived with the Blackfeet Nation until 1843; they then again emigrated south to this part of Montana, which was afterward set apart as their reservation.—ARCHER O. SIMONS, United States Indian agent.

#### ASSINABOINES.

The Assinaboines, or Stone Indians (the Dakotas proper), were called by the Algonkians Nudowesioux. They made treaties with the United States after 1855 and up to July, 1880. They were forced to quit roaming and to locate on the reservations in northern Montana after 1875 by reason of the building of railroads, disappearance of game, and the incoming of settlers. This tribe roamed along with the Blackfeet and Piegiens to the north of the Yellowstone, and affiliated with the Crees from British America. The boundary line between the United States and the Dominion of Canada was not clearly defined until after 1874, and up to within a year or two past there has been a free zone below that line. The surrender of Sitting Bull's Sioux, the destruction of a portion of the Piegiens by Colonel E. M. Baker in 1870, and the evident intention of the government to use force to compel them to stop roaming had the desired effect. They were gathered up and placed on the reservations of the Fort Belknap and Fort Peck agencies, where they now are. The Assinaboines are virtually ration Indians. They are herders and roamers by nature.

#### GROS VENTRES (GROW VONS).

The tribe of Gros Ventres called the Gros Ventres of the Prairies came from British Columbia in 1843 to the country where the reservation now is. They are Algonkians, and must not be confused with the tribe of Gros Ventres at Fort Berthold agency, North Dakota, who were met by Lewis and Clarke, and called by them Minatarees, or "People of the Willows", and who have always lived in their present country either with the Crows or near the Mandans. This band, partially self-sustaining, engages in hunting, trapping, and fishing.

FORT PECK AGENCY.—The Yankton Sioux have been here since about 1862, the Assinaboines since about 1850. These Indians are all Sioux. They should be classed about as follows: Brule, Cuthead Sioux, Santee, Uncapapa, and Yanktonais, living at Poplar creek, and Assinaboine Sioux at Wolf point.

The Santee Sioux came from Minnesota, where they had always lived, the other branches, except the Assinaboine Sioux, from the country now Nebraska and South Dakota. The Assinaboines are from the country now North Dakota and from the British Possessions, largely from the latter place. None of the tribes or bands are extinct, but all are to a great extent intermarried.—C. R. A. SCOBEX, United States Indian agent.

TONGUE RIVER AGENCY.—The Northern Cheyennes have been here about 10 years; they came originally from Wyoming. They have roamed and have been located at many different points in the west, from Fort Reno, in the Indian territory south, to the Yellowstone river north. This is, comparatively speaking, a new agency. There are 3 bands: the Rosebud Cheyennes, Tongue River Cheyennes (in 1890), and the Pine Ridge Cheyennes.—JOHN TULLY, United States Indian agent.

CHEYENNES (ALGONKIAN).—These Indians received a variety of names from travelers and the neighboring tribes, as Shyennes, Shiennes, Cheyennes, Chayennes, Sharas, Shawhays, Sharshas, and by the different bands of Dakotas, Shai-en-a or Shai-é-la. With the Blackfeet they are the most western branch of the great Algonkian family. When first known they were living on the Cheyenne or Cayenne river, a branch of the Red River of the North, but were driven west of the Mississippi by the Sioux, and about the close of the last century still farther west across the Missouri, where they were found by Lewis and Clarke in 1803. On the map attached to their report they locate them near the eastern face of the Black Hills, in the valley of the great Cheyenne river, and give their number at 1,500 souls. Their first treaty with the United States was made in 1825, at the mouth of



BLACKFEET AGENCY, MONTANA.  
UNITED STATES INDIAN POLICEMAN, BLACKFEET SIOUX.  
EAGLE PLUME AND PRETTY SNAKE, BLACKFEET SIOUX.



(C. M. Bell, photographer, Washington, D. C.)

December 29, 1891.

PIEGAN CHIEFS AND HEADMEN, BLACKFEET AGENCY, MONTANA.

WHITE CALF, GEORGE STEEL, U. S. INDIAN AGENT. TAIL FEATHER COMING OVER THE HILL. WHITE GRASS. JOSEPH KIPP, MANDAN TRADER.  
FOUR HORNS. LITTLE BEAR. RUNNING CRANE. LITTLE DOG. LITTLE PLUME.

the Teton river. They were then at peace with the Dakotas, but warring against the Pawnees and others, and were estimated by Drake at 3,250.

During the time of Long's expedition to the Rocky mountains, in 1819-1820, a small portion of the Cheyennes seem to have separated from the rest of their nation on the Missouri and to have associated themselves with the Arapahos, who wandered about the tributaries of the Platte and Arkansas, while those who remained affiliated with the Ogalallas.

They were generally friendly to the white settlers up to 1862, when outbreaks occurred, and then for 3 or 4 years a costly and bloody war was carried on against them, a notable feature of which was the Sand creek or fight known as the Chivington massacre, November 29, 1864. In 1867 General Hancock burned the village of the Dog Soldiers, on Pawnee fork, and another war began, in which General Custer defeated them at Washita, killing Black Kettle and 37 others. The northern bands have been generally at peace with the whites, resisting many overtures to join their southern brethren. The Rosebud Cheyennes were placed on a reservation at Tongue River agency, Montana, in 1884-1885.

The Southern Cheyennes and the Arapahos, along with other Indians in the military division of the Missouri, during 1868 were in open warfare against the whites. They were captured and taken to Camp Supply, Indian territory, in the month of February, 1869. A portion of them held out. Finally, in March, 1875, the remainder of the Southern Cheyennes surrendered, under Chief Stone Calf, at Fort Sill, and went on their present reservation now in Oklahoma territory.

The Northern Cheyennes, a fierce and warlike band, were constantly on raids against the white people up to 1876. In 1876 they joined Sitting Bull and the Sioux, and aided in the massacre of Custer and his men on the Rosebud in July. In 1877 they surrendered to the United States, and were first sent to Fort Robinson, Nebraska, and finally to Indian territory, and placed on a reservation with the Southern Arapahos at Fort Reno, August 8, 1877. They numbered about 1,000 when they surrendered. Dissatisfied with the location, the government in 1881-1883 removed them north to the Pine Ridge agency, Dakota, and in 1891 to Tongue River agency, Montana.

September 9, 1878, about a third of the Northern Cheyennes escaped from Fort Reno, and under the leadership of Dull Knife, Wild Hog, Little Wolf, and other chiefs started north to rejoin their friends in the country where they formerly resided. The army pursued them, and a running fight ensued, resulting in the killing of many soldiers and the massacre by the Indians of settlers, men and women. They were captured in Nebraska in October, 1878, and ordered to be returned to Indian territory. In January, 1879, being then at Fort Robinson, Nebraska, they arose in revolt, and many of them were killed. The remainder were returned to Indian territory and are now in Oklahoma. They lost in these raids, between 1878 and 1881, more than 500 of their tribe.

**THE OUTBREAK OF 1885.**—During the summer of 1885 the Cheyennes and Arapahos became restless and rebellious. Stone Calf, Flying Hawk, Little Robe, and Spotted Horse, chiefs, led the "dog soldiers", a band of young Indians, a semimilitary organization, bloodthirsty and constantly in crime; squaw men (white men married to squaws and living with the Indians) also aided. Troops were hurried to Fort Reno, near the Cheyenne and Arapaho agency, then in Indian territory, and by a strong show of force a serious outbreak was prevented. The principal reason for the attempted revolt and raid was that the agent and government desired the Indians to work, either as farmers or herders.

#### INDIANS IN MONTANA, 1890.

The various Sioux tribes within the limits of the state of Montana, along with the Blackfeet and Crees from Canada, roamed over the region. It was partially a place of refuge for many Sioux from the Indian wars in Minnesota in 1862-1866, and the later Sioux wars up to 1885. The great expanse of plains and many streams made it a famous hunting ground for buffalo, deer, and elk, and it was visited by roaming bands of Indians from the east, south, and west. Montana prior to the arrival of white people was an Indian battle ground. In the northwest section of the state beyond the point where the waters of Montana flow to the Pacific coast small tribes were found allied to tribes on the head waters of the Columbia, which are now at the Flathead agency.

#### BLACKFEET AGENCY.

Report of Special Agent HORATIO L. SEWARD on the Indians of the Blackfeet reservation, Blackfeet agency, Montana, January, 1891. Names of Indian tribes or parts of tribes occupying said reservation. (a) Blackfeet, Blood, and Piegan.

The unallotted area of this reservation is 1,760,000 acres, or 2,750 square miles. The reservation has not been surveyed or subdivided. It was established, altered, or changed by treaty of October 17, 1855 (11 U. S. Stats., p. 657); unratified treaties of July 18, 1866, and of July 13 and 15 and September 1, 1868; executive orders, July 5, 1873, and August 19, 1874; act of Congress approved April 15, 1874 (18 U. S. Stats., p. 28); executive orders, April 13, 1875, and July 13, 1880, and agreement made February 11, 1887, approved by Congress May 1, 1888 (25 U. S. Stats., p. 113).

Indian population 1890: 1,811. (b)

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

<sup>b</sup> Agent Steele reports in 1892 that there is not 1 Blackfeet on the reservation and not to exceed 6 Bloods; they are Piegans who speak the Blackfeet language.

## BLACKFEET RESERVATION.

The agency, situated on Badger creek, is in a valley of the same name about 105 miles west from Great Falls on the Missouri. The reservation is about 52 miles square, with some farming lands in the western portion, but the land around the agency buildings is fit only for grazing purposes.

The Piegans are very fine looking Indians, and the police and judges are very intelligent and active in their duties.

The Mission schoolhouse, situated in Two Medicines creek about 5 miles from the agency, was built for the jesuits by Miss Drexel, of Philadelphia, Pennsylvania. It is a substantial frame building, capable of accommodating 100 scholars. Perhaps 5 per cent of these Indians are Roman Catholics and the others are sun worshippers.

The rations issued to them consist of beef and flour, and in special cases coffee, sugar, tea, beans, bacon, and salt are provided. The government also allows the Indians yearly supplies as follows: bacon, 25,000 pounds; beans, 15,000 pounds; coffee, 12,000 pounds; sugar, 25,000 pounds; tea, 495 pounds; salt, 1,000 pounds; and, when issued, 10 to 100 rations of bacon, 3 to 100 rations of beans, 4 to 100 rations of coffee, 2 to 100 rations of salt, and 7 to 100 rations of sugar.

Everything is clean and neat about the supply house, and there are no complaints from the Indians as to their rations being insufficient. The beef is issued to them from the block. The cattle are killed and dressed as neatly as in any first-class butcher shop.

In burial of the dead, if buried at all, there is not to exceed 6 inches of earth thrown over the body. In nearly all cases, however, they are deposited in boxes on top of the ground, and 10 or 12 bodies piled up on top of each other. In one case a body was found on the top of a fence, perhaps 6 feet above the ground. The cover of the coffin was blown off, and by removing some rocks and a small piece of cotton flannel it was found to contain the body of a child, which looked like an Egyptian mummy.

They have at this agency, inside the stockade, a very flourishing school. Some of the Indians are well advanced in reading, writing, spelling, arithmetic, geography, and drawing.

This band belongs decidedly to the plains Indians. They are well supplied with horses, and the government furnished them last year 1,000 head of cows and 25 bulls, which will give them a good start in raising their own cattle.

The reservation includes many small valleys with grass in abundance, where the Indians can cut hay. The mountain streams abound in trout, and nearer the mountains to the west of the agency are deep lakes well supplied with fish. The mountains abound in game.

Near where the mission now stands, on Two Medicines creek, there is a big pile of rocks over which they used to drive the buffaloes to kill them, an Indian disguised as a buffalo acting as a decoy.

The rising generation give promise of becoming good citizens. The children are kept in school either here or at the Sisters' school on Two Medicines creek, and are unusually bright. They dress like white children, play with them, and are becoming accustomed to their ways.

These Indians have not the high cheek bones which are so marked among the Cheyennes and Arapahos, but they nearly all, especially the older ones, wear the Indian blanket. The new agent is very strict with them, especially as to their use of whisky; and he understands them, having traded among them for the past 33 years.

The agent is having a hard time with the whisky men and the half-breeds (who are go-betweens with these whisky men) in his efforts to break up the liquor traffic. With the assistance of the United States deputy marshals and deputy sheriffs he has succeeded in having a large number of the whisky sellers indicted and lodged in jail at Fort Benton, while others have left the country for fear of arrest. A whisky dealer from Birch creek, who had been arrested for selling whisky to the Indians and taken to Fort Benton, succeeded in getting bail, and the day after his arrival home he came to the agency. The agent at once sent his Indian police to bring him to his office. He then notified him to get off the reservation, and under no circumstances to come on it again without a permit.

Allotment of lands to the Piegans will be useless without the reservation of grazing lands in addition. Cattle raising can best sustain these Indians in the future.

## CROW AGENCY.

Report of Special Agent WALTER SHIRLAW on the Indians of the Crow reservation, Crow agency, Custer county, Montana, July and August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Mountain and River Crow.

The unallotted area of the Crow reservation is 4,712,960 acres, or 7,364 square miles, and was established, altered, or changed by treaty of May 7, 1868 (15 U. S. Stats., p. 649); agreement made June 12, 1880, and approved by Congress April 11, 1882 (22 U. S. Stats., p. 42), and agreement made August 22, 1881, approved by Congress July 10, 1882 (22 U. S. Stats., p. 157); executive order December 7, 1886.

The reservation has been partially surveyed.

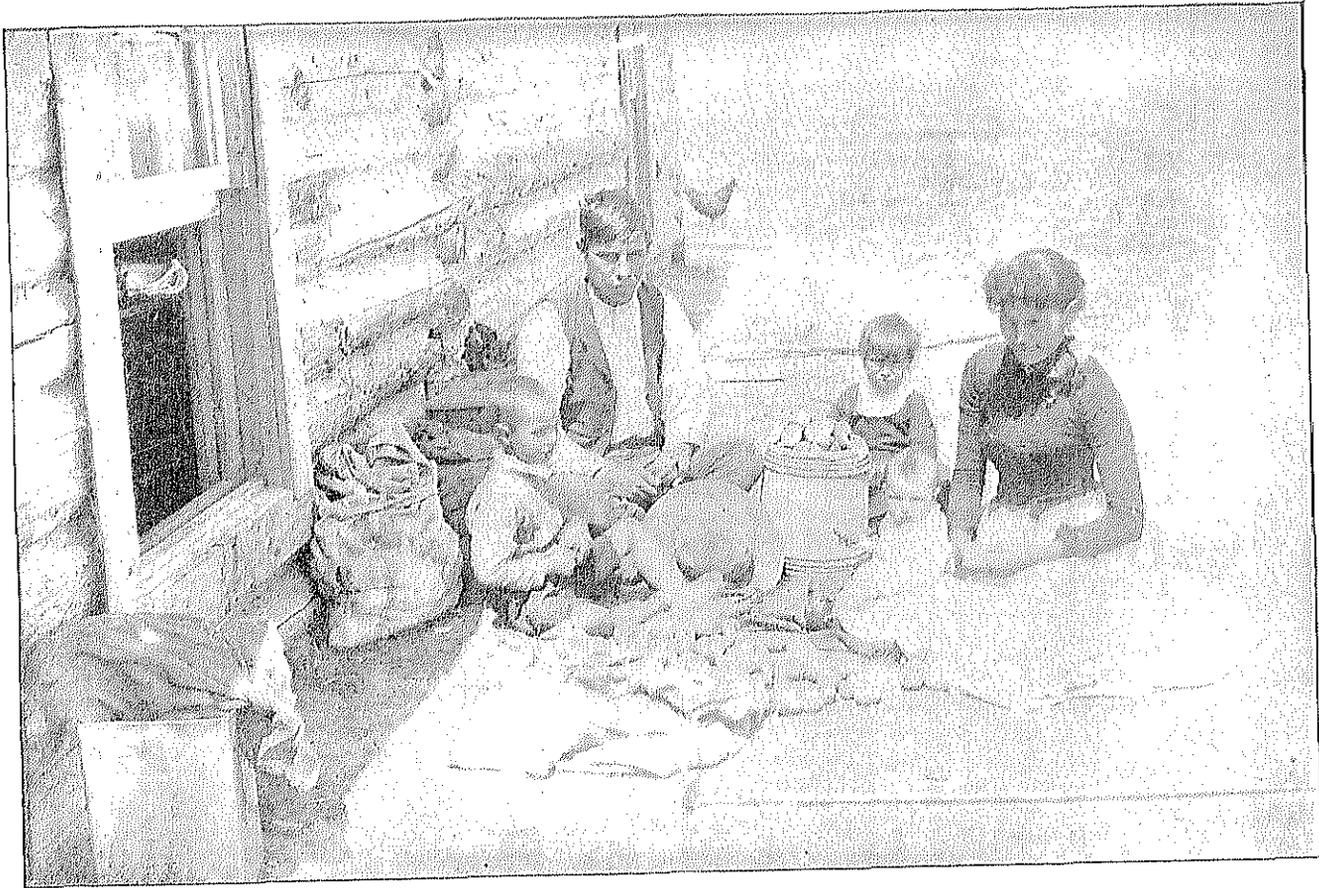
Indian population 1890: Crows, 2,287.

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.



(C. M. Bell, photographer, Washington, D. C.)

CROW AGENCY, MONTANA.  
WHITE BIRD, CROW INDIAN.



(Coe, photographer.)

BLACKFEET AGENCY, MONTANA.

BLACKFEET INDIAN FAMILY (CIVILIZED), CUTTING POTATOES FOR SEED,  
BLACKFEET HALF-BREEDS, WITH WIVES AND CHILDREN.



(C. M. Bell, photographer, Washington, D. C.)

PLENTY COUPS (SCALPS), CROW INDIAN.



CROW AGENCY, MONTANA.

TWO BELLY, CROW INDIAN.

## CROW RESERVATION.

Crow agency is pleasantly located on the Little Horn river, 50 miles south of Custer station, on the Northern Pacific railroad, in Custer county, Montana. The appearance of the soil on the Crow reservation is not promising at present, owing partly to the long drought. Irrigation is the great demand for the development of at least its 2 large valleys and their bottom lands, namely, the Big Horn and Little Horn. If the demands of the agency for the ditching of arable lands are complied with the cost will be not far from \$200,000, but the increased value of lands thus reclaimed would warrant the outlay.

Continued drought has this year even exceeded that of the past 2 years, and as long dry spells are characteristic of this climate irrigation becomes a necessity in farming. The soil is deep and productive to a high degree. For grazing the native grass is excellent, and when sun cured holds its nutrition much better than the cultivated grasses, but large herds constantly feed upon it. Where the grass in former years stood from 2 to 3 feet high it is now a few inches, and the blades are fewer and far apart.

The reservation has sufficient irrigable land to supply each individual with his allotment. Timber exists in sufficient quantity to meet all requirements for building. Coal of excellent quality abounds. A mine located 25 miles from the agency has been surface worked for home consumption.

Efforts in the way of farming have been without results this season, except along one ditch in the Little Horn valley. Few of the Indians will harvest crops equal in quantity to the seed planted. Several families located along the Little Horn ditch have raised small crops. Probably 30 bushels of wheat, 400 of oats, 40 of corn, 500 of potatoes, and 50 bushels of other vegetables will comprise the product. This ditch is a short one, only about 8 miles in extent, constructed in 1885 at a cost of \$7,400. Surveys have been authorized for another ditch 20 miles long.

Rich deposits of copper have been found in the western portion of the reservation; gold and silver also are found.

The Crow Indian labors under serious disadvantages with the old, discarded farming implements of the poorest quality with which he is provided, when in order to work advantageously he should have the very best. Furnished with water and good farming implements, this reservation can be made as productive as any valley in Montana; but without such only repeated failure can be anticipated, and naturally the Indian becomes discouraged and disgusted, and unless some change for the better is made soon, any agent will have an unpleasant task in inducing the Indians to continue their very imperfect labors in the direction of self-support.

The Indian is a natural herder; he desires to own his cattle, for the support of which the bench land affords excellent grazing, lying as it does adjacent to the farming or bottom land. The Crows have an additional issue of stock cattle this year.

It is the aim of the agent to employ the Indians on every possible occasion. They earn several thousand dollars yearly from the government by freighting, which, added to their earnings from hay, tends to make a fair total divided among the few who are the workers.

Rations are issued monthly and semimonthly. Those receiving monthly rations live at a considerable distance from the agency. The Indian looks upon ration day as an outing, and many families consume the whole of their rations during their journey back to camp. All the labor attending the receiving of rations is performed by the squaws.

The agency is well supplied with all necessary offices and buildings for storing goods and supplies; blacksmith and carpenter shops are roomy and well furnished with tools, and the stable and barns are ample; but the school building is too small. One is met here by the perplexing problem of providing work for Indian students returning from Carlisle and other distant schools. A few may be employed about the agency, but most of them wander aimlessly about without means of support. Industrial education without an opportunity of applying its principles becomes a doubtful blessing to the Indian.

The agency police force, composed of a captain, 1 lieutenant, and 14 privates, is an excellent body of men (Indians), efficient and faithful.

The physique of the Crow Indian is remarkably fine, the men averaging 6 feet in height, with strong features, perceptive powers predominating. As a rule, the Crow dresses in half Indian costume, and has adopted no civilized way of living, preferring his tepee to the hut provided for him by the government.

Courtship and marriage are matters of inclination and barter. A stipulated number of ponies are exchanged with the father for the possession of the daughter. Marriage ties are not binding, the husband being allowed to return his squaw when weary of her. She may marry again. Plurality of wives is allowed. The Indians are extremely indulgent to their children, and quarreling among them is unknown. Syphilis prevails to an alarming extent, the result of contact with the whites, and abortion is common.

The religion of the Crows is founded on innumerable legends, both material and sentimental. They believe in the coming of a messiah who will fill the prairie anew with the buffalo and recreate the world for the benefit of the Indian.

The greatest obstacle in the way of civilizing these Indians is the "medicine man", who works upon their superstition. They have a contempt for the agency physician and his medicine generally, with the exception of salves, which they use somewhat; but it is a difficult matter to prescribe for them, as no attention is paid to the doctor's directions.

Indian bands or subportions of the tribe are managed and controlled by chiefs, who, like barons of certain districts, have retainers and control them and their votes.

The Crows wrap their dead in blankets and deposit them in cliffs, on trees, or on high platforms, surrounded by their personal effects, and leave them thus exposed to dry and become absorbed by the elements.

As a class these Indians are peaceful in disposition and inclined to a pastoral life; at the same time they are stealthy and sly. The men often wrap themselves in a sheet or blanket, leaving but one eye exposed, and baffle any inquiry as to their identity or purpose. In all money transactions they are very shrewd, and are called good traders and "superb horse thieves". They are very rich in horses. Imitation of form is characteristic of the Crows, but the faculty at present is apparently limited to representing familiar forms in crude outline or silhouette. They live on dried meats, berries, and water, do not care for flour, and frequently consume some one article of their entire rations at a single meal. They prefer living in tipis, each family having one, but there is no privacy. They are very social, friends coming in frequently and staying until everything is eaten. They give freely, demand alike in return, and never refuse anything that is offered them. Cleanliness is not one of their virtues.

The total number of Crow Indians is as follows:

Crows, including 80 half-bloods.....	2,287
Males.....	1,082
Females.....	1,205
Males over 18 years of age.....	632
Females over 14 years of age.....	897
Children between 3 and 16 years of age.....	581

The births and deaths among the Crows about balance each other.

Most of the Crow Indians are engaged in agricultural pursuits. They have 350 wagons, 600 sets of harness, 50 mowing machines and horseshoes, 7 reapers, 300 harrows, and hundreds of small implements. They complain that the government does not make the full issue of beef to them.

There are 3 good working schools on the Crow reservation: the Catholic, with 150 pupils; the Unitarian, with 50; and the Montana industrial (boys 34, girls 29), 63; a total of 293 pupils. This number is out of a school population of 584. About 30 young Indians from this reservation are at Carlisle, and this year 10 pupils returned from that school, 6 boys and 4 girls, proficient in the industries of dressmaking and harness and wagon making. The agent desires the fostering of these industries on the reservation and expects help from these pupils. The usual number of children to the family is from 2 to 3. The classification of family relations is difficult, owing to the interchange and exchange of their squaws and papooses.

There are 33 public buildings at the Crow agency, Montana, all reported as in good repair, consisting of agent's house, office, schoolhouse, dormitory, warehouse, carpenter shop, blacksmith shop, stables, slaughter house, laundry and bake room, dispensary, police and interpreter's quarters, and various structures for other purposes. The cost of construction of these buildings was \$43,311, and the present estimated value is \$26,611.

#### TONGUE RIVER AGENCY.

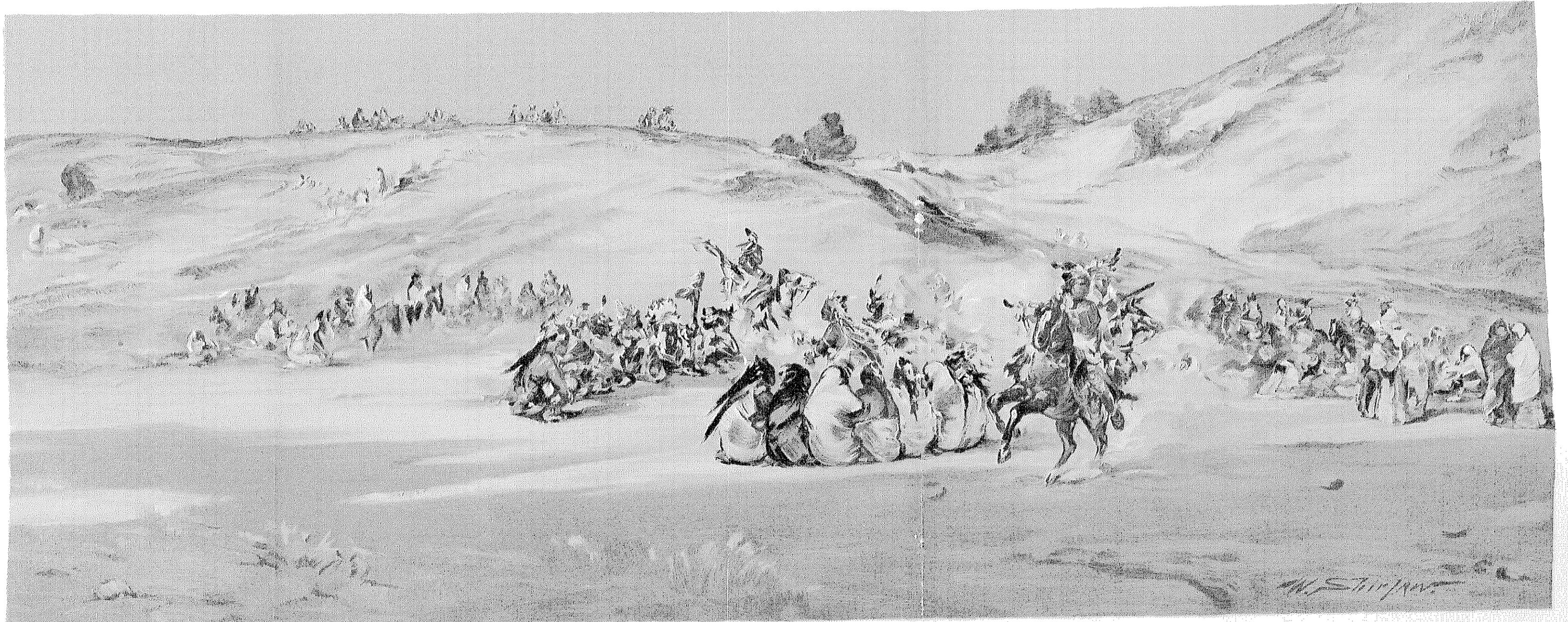
Report of Special Agent WALTER SHIRLAW on the Indians of the Northern Cheyenne reservation, Tongue River agency, Montana. Name of Indian tribe occupying said reservation: (a) Northern Cheyenne. The unallotted area is 371,200 acres, or 580 square miles. It was established, altered, or changed by executive order November 23, 1884. Indian population, 1860: 865.

#### NORTHERN CHEYENNE RESERVATION.

I visited Tongue River agency in August, 1890, and found James A. Cooper, special United States Indian agent, in charge, and was informed that an accurate enumeration of the 865 Indians on the reserve had been made and the acknowledgment of the same, as rendered to the Census Office, duly received. Since then 39 Pine Ridge Indians have been added to the issue roll by consent of the Commissioner of Indian Affairs.

The Indians are located on the Northern Cheyenne reservation, situated south of the Yellowstone river, on two of its tributaries, Tongue river and Rosebud creek. Their settlements commence about 80 miles south of the mouth of the former and 65 miles south of the mouth of the latter, extending up these streams a distance of 20 miles. Lane Deer and Muddy creeks, tributaries of the Rosebud, have Indian settlements on them extending some 5 miles up each stream. The valleys of these streams are very small when compared to those forming the arable land of the Crow reservation.

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 431-446. The population is the result of the census.



W. Shirlaw

WALTER SHIRLAW, N. A.

OMAHA DANCE.

NORTHERN CHEYENNES.—TONGUE RIVER AGENCY, MONTANA, AUGUST, 1890.

This has been an excessively dry season, in consequence of which no crops of any description will be raised by the Indians and little or nothing by the white settlers on these streams, except where irrigated, and this has been done only to a limited extent. The hay crop is only a success to the few having land under irrigation.

These Indians have been located on this so-called reservation about 6 years. The uncertainty of their position and claims as regarding the settlers has seriously retarded their progress.

The Cheyennes rank high morally and physically. Their perceptive faculties are largely developed beyond those of the white man, but their reasoning powers are far below. A promise once made, they demand its fulfillment. Industry and application are unknown to them.

The grazing lands are good. The Cheyennes are poor, improvident, and warlike, displaying great courage.

The Cheyennes have 2 schools, a contract and an agency day school. The contract school, under the auspices of the Catholic Indian missions, is located on Tongue river, 20 miles from the agency. It is known as the St. Labre, and has buildings ample for the accommodation of its 60 pupils. The teachers are making strong efforts to bring the attendance of pupils up to the required number, which is no easy task.

The agency day school was opened September 1. Every effort will be made by the agent to fill this school to its fullest capacity, which is limited.

The language of the Cheyennes differs but little from that of the Crows, but is much more musically spoken. Their method of courtship and marriage is a matter of barter, and a plurality of wives is allowed. The Cheyenne is remarkably pure in morals, abortion is unknown, and motherhood is respected.

The Cheyenne is rich in superstitions. Faith in the supernatural powers of the medicine man holds with him. The children now being trained in the agency show a strong devotion to Christian forms, but understand no creed.

The sun dance and some other festivities have been prohibited. The dances still permitted form side amusements to pony racing, which is much indulged in by the young men.

The Cheyennes are healthy. There are fewer deaths than births. The women are chaste, and from their open air exercise, free manner of dressing, all garments depending from the shoulders, are free from diseases peculiar to civilization. Industrial habits are not encouraged. They really have nothing to do, but appear willing and anxious to do something. Drunkenness is unknown. Among themselves they are peaceful, but are hostile to outsiders, and have a special contempt for the Crow, calling him coward and horse thief.

The buildings of the agency are the agent's house, with a separate building as agency office; the schoolhouse (log), 40 by 20 feet, with accommodations for 50 pupils (there are 204 persons of school age); store buildings, a blacksmith and carpenter shop combined, and wagon shed and stabling, also 3 buildings for employes. All of these last named are, like the schoolhouse, built of logs, and \$10,000 would fully cover the value of agency buildings, including the residence of the agent.

The police force consists of 6 trusty Indians, with White Hawk as captain. The "good" Indians are employed in government freighting for the agency; they also helped in erecting the agency buildings and 20 log huts for themselves. The rations issued are necessarily considerable on account of the many seasons of drought.

#### FLATHEAD AGENCY.

Report of Special Agent HORATIO L. SEWARD on the Indians of the Joeko reservation, Flathead agency, Montana, December, 1890, and January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Bitter Root, Carlos band, Flathead, Kutenay, Lower Kalispel, and Pend d'Oreille.

The unallotted area of this reservation is 1,433,600 acres, or 2,240 square miles. The reservation has been partly surveyed. It was established, altered, or changed by treaty of July 16, 1855 (12 U. S. Stats., p. 975).

Indian population 1890: Pend d'Oreilles, Kutenays, and Flatheads, 1,608; Carlos band and Bitter Root Flatheads, 146; Lower Kalispels, 57; total, 1,811.

#### JOCKO RESERVATION.

The agency is situated in the southwestern portion of the Joeko valley, which is 10 to 12 miles long and 5 to 6 miles wide. The mountains on either side are heavily timbered with white pine, very large and straight.

The Indians are nearly all Roman Catholics. There is a neat little church at the agency, which is well attended.

Nearly all of these Indians are self-supporting, with good farms well fenced and substantial pine houses. Some, however, live in tepees, especially in summer. Louison, a Flathead or Salish Indian, lives on the agency's reservation, has a big herd of cattle and horses, and is worth \$15,000 or \$20,000.

Eight per cent only of the Indians of the confederated tribes of the Flatheads, Pend d'Oreilles, and Kutenays are to a more or less extent dependent upon the government for maintenance. Assistance is also rendered to deserving Indians, especially in the matter of implements, clothing, and tools. The provisions and blankets are

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

mostly issued to the old and decrepit, who are unable to do any hard or active work. Provisions, such as bacon, flour, sugar, and coffee, are in some cases issued to able-bodied Indians who are just preparing for a start in farming, and until such time as they have harvested their first crop and become to some extent self-supporting.

The Kalispels, who removed from Idaho 2 or 3 years ago, are to a large extent dependent upon the government for assistance. They have planted crops every year, but have been unfortunate, the crops having been destroyed each year by crickets. The fields of their neighbors in the same locality were likewise destroyed. A few of them this season put in two crops, so that should the crickets destroy the first they will still have the other to fall back on. In general, the crops of the reservation have been excellent, those of wheat and oats being very abundant.

The Kalispels are located near the reservation boundary and are still in tribal relations. An extra farmer has been allowed. The whisky which the Indians procure causes them to commit crime, sometimes murder.

The death rate among these Indians has been very heavy of late. Some of them wear parts of citizens' clothes and many of them speak English.

This agency is in a most satisfactory condition, clean, well kept, and with buildings sufficient for all purposes. The Indians seem contented, and look like a superior people. They want to work.

The young men appear to be hard to handle, especially about Christmas and New Year's day, but there would be no trouble with them were it not for the bad white men and half-breeds who furnish them with whisky.

#### REPORT OF SPECIAL AGENT H. B. CARRINGTON ON THE FLATHEAD INDIANS.

The Flathead Indians have been friends of the whites since the expedition of Lewis and Clarke in 1805. The Bitter Root valley, more properly called the St. Marys valley, from the river of that name, was their ancestral home, and the present hereditary chief, Carlos, son of the eminent chief, Victor, still resides within 3 miles of the town of Stevensville, Missoula county, Montana, waiting for the government to carry into effect the agreement signed by him and all his people 1 year ago. During the last week of the Fifty-first Congress the appropriation which President Harrison recommended in a special message in February, 1890, for immediate action was made to go into effect after July 1, 1891. The effect of this agreement will be the removal of Chief Carlos and the families still residing in St. Marys valley to the Jocko reservation, 27 miles from Missoula, on the line of the Northern Pacific railroad, where the larger part of the tribe located in 1872.

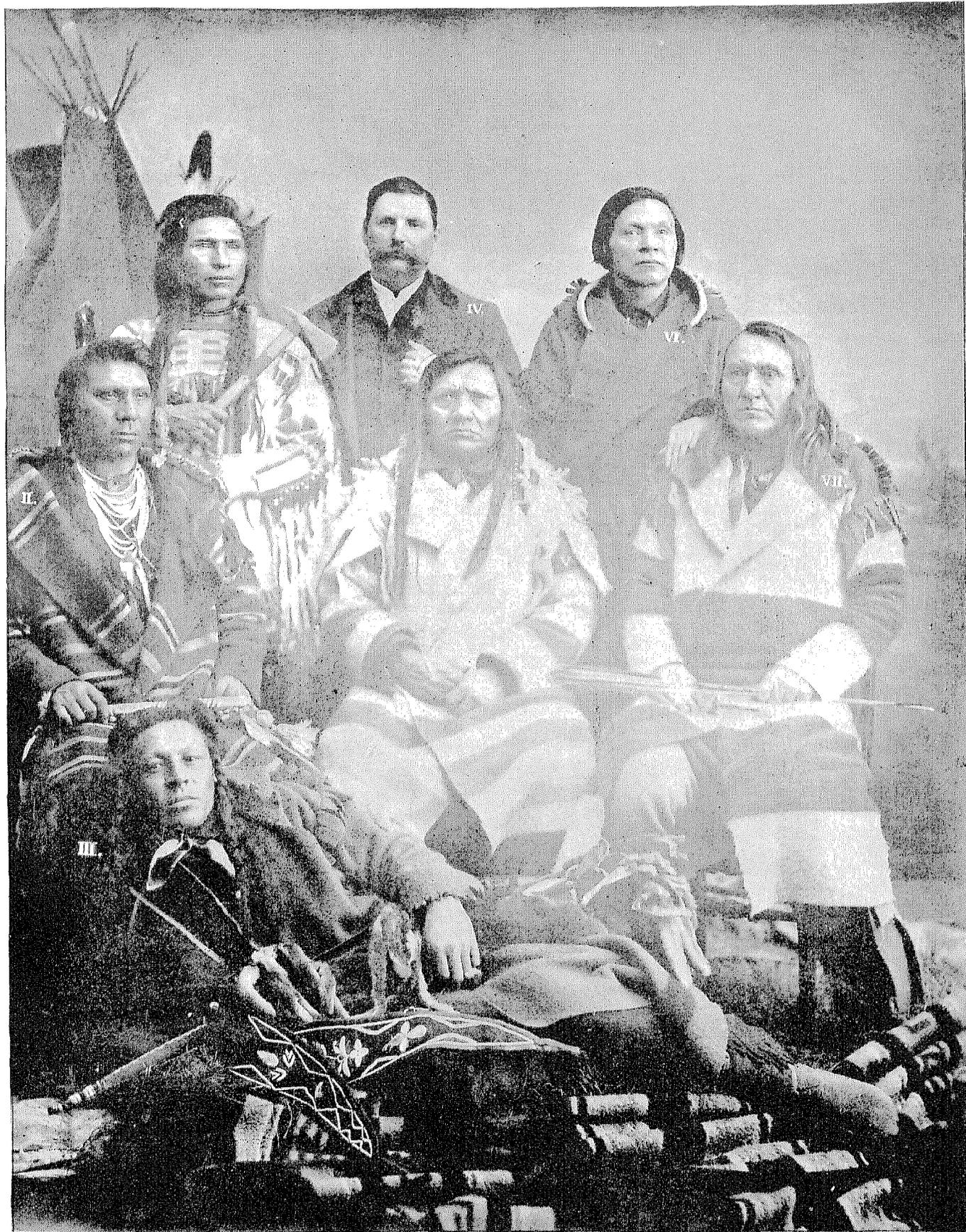
The early and persistent friendship of this tribe with the whites resulted in a constant and devastating war with the then prosperous Blackfeet, who visited upon the Flatheads their hatred for their friends, the whites. For the purpose of securing more prompt supplies without difficult journeys to remote trading posts Chief Victor early invited settlement upon his lands. More than 50 years ago Father De Smet, an enterprising and noble Christian missionary, secured the confidence of this people and founded the Saint Marys mission. Father Ravelli succeeded him, and the venerable Father D'Astè, now at the head of the prosperous Saint Ignatius mission on the Jocko or Flathead reservation proper, succeeded him. The success of the religious teachings of these earnest Christian pioneers was illustrated Christmas eve, 1890, when fully 700 gathered from all directions and many miles distant to take part in a communion service.

In 1872 Congress initiated a movement to induce the Indians to take lands in severalty and abandon their tribal relations, or, if they preferred, to accept other lands as a reservation, then and since known as the Jocko or Flathead reservation of Montana. Lands were selected upon the water courses, the best in the valley; but neither Carlos nor his immediate friends would accept the patents which were issued nor leave the lands so assigned. The vicinity of old Fort Bent, rich in land and immense forests of pine, soon quickened into settlement, and the various tracts were rented by whites or surrounded and penned in by active settlement. The Indians became more and more crowded, while the whites could neither "homestead" nor "pre-empt" the land adjoining their new homes. The single town of Stevensville, now having 5 churches and an admirable school, controlled but 66 acres, while 80 40-acre tracts patented to Indians surrounded the short business street and its compact settlement.

On the 2d of March, 1889, an act of Congress proposed a fresh negotiation with the Carlos band, with a view to their acceptance of the local warrants or their assent to the sale of the lands thus allotted for their benefit and their own removal to the reservation already occupied by a majority of their people. A settlement was effected. The lands thus surveyed and mapped, with valuation of all improvements, whether made by the Indians or their white tenants, were appraised at more than \$97,000. The sales to be made under the act of Congress are not to be at a less figure than the appraisal. Every family, or in case of minors, guardians, executed the papers, so that the United States can give a clear title and be just equally to settlers and the Indians. Fifty-four families executed the agreement, and its execution will leave the entire valley in possession of the whites.

During the negotiations Chief Carlos forcibly emphasized the just claims of his people from time immemorial, and especially his own action during the Nez Perce war. It is admitted by the whites that with a band of less than 100 of his men he saved the white families of the valley from extermination before Howard and Gibbon could concentrate a sufficient force to meet Joseph and Lookingglass in the field.

**THE JOCKO RESERVATION.**—The reservation, shared by the Flatheads and two kindred tribes, embraces about one-half of Flathead lake within its boundaries. Senate Document No. 70 explains the irrigation begun and the



JOCKO RESERVATION, FLATHEAD AGENCY, MONTANA.

1889.

1. John Hill (Te-elsh'-st).
2. Antoine (Kal-psua-shi').
3. Tom Adams (Tshá-mu-xan).
4. Peter Ronan, United States Indian agent.

5. Charlot Victor (S'läm'-ge-xö), hereditary Flathead chief.
6. Michel (Tshün-kü-sit'), interpreter.
7. Louis Vandenburg (Kut'-söni-xö).

Eleventh Census of the United States.  
Robert P. Porter, Superintendent.

Indians.



(Photographed by Gen. H. B. Carrington, special agent.)

FLATHEAD AGENCY, MONTANA.

CHARLOT'S BAND ON THE MARCH, RESTING AT STEVENSVILLE, OCTOBER 15, 1891.

extent of its development still needed. The funds will be ample to give full effect to the declared purpose of Carlos and his people to do good farming in their new home.

**THE JOCKO HOME.**—The buildings, mostly built by the Indians themselves, are boarded, shingled, generally curtained, with well-fenced inclosures, and show an intelligent purpose to follow the modes of civilized life. The grain and hay ricks are well stacked, bound, and secured, fully as well as with farmers elsewhere. There are some small and miserable cabins, but the tone of improvement and progress is unmistakably apparent. A sawmill, gristmill, and shingle machine at the agency is liberally patronized, and they buy its use by the toll of logs and grain. They neither beg the aid of these agencies nor hesitate to pay for them. The irrigating ditch is 6 miles long, with 6 flumes, and was built by them by the job at a price per yard, and systematic, self-sustaining industry is well developed.

The year 1889 succeeded a winter with little snow. The streams of St. Marys valley and even of the Jocko and Mission valleys were so poorly supplied at the usual spring melting that the stock and crops alike suffered, and yet there were good cattle and fair crops.

**EDUCATION.**—St. Ignatius school, with nearly 200 pupils, its workshops and other accessories, affords a common school education. In penmanship, drawing, and music the proficiency was marked. In decorum, neatness, and application there was little to criticise. The games of the playground were heartily enjoyed without wrangling, and the responses to bell calls from early morning until night were prompt, with very rare exceptions.

**MORALS.**—The bane of this and of all reservations so easily accessible is that contact with whites which introduces whisky. The comment of one Indian who had just come from Missoula, where licensed gambling and drinking saloons run continuously day and night, Sundays included, tells the truth: "You punish us for doing what the white men do and do nothing with him." Other than this, the Indian left to himself compares favorably with any race in respect to chastity. At present there are few Flatheads who are wholly Indian. More than three-fourths of the pupils at St. Ignatius show white characteristics. The maturing beard marks its origin, and the changes have been for many years in progress; but among themselves the Indians are not a licentious people.

#### FORT BELKNAP AGENCY.

Report of Special Agent JERE E. STEVENS on the Indians of Fort Belknap reservation, Fort Belknap agency, Montana, December, 1890. Names of Indian tribes or parts of tribes occupying said reservation: (a) Assinaboine and Gros Ventre.

The unallotted area of this reservation is 537,600 acres, or 840 square miles. This reservation has not been surveyed. It was established, altered, or changed by treaty of October 17, 1855 (11 U. S. Stats., p. 637); unratified treaties of July 18, 1866, and of July 13 and 15 and September 1, 1868; executive orders, July 5, 1873, and August 19, 1874; act of Congress approved April 15, 1874 (18 U. S. Stats., p. 28); executive orders, April 13, 1875, and July 13, 1880, and agreement made January 21, 1887, approved by Congress May 1, 1888 (25 U. S. Stats., p. 113).

Indian population 1890: Assinaboines, 952; Gros Ventres, 770; total, 1,722.

#### FORT BELKNAP RESERVATION.

The agency of this reservation is located on the south bank of the Milk river, 4 miles south of Harlem, a station on the line of the Great Northern railway and the nearest post office. The agency has been located here about a year, having been removed from the old site when the reservation was reduced in size.

The Assinaboines live principally along the Milk river, which forms the northern boundary of the reservation, while the greater number of the Gros Ventres live in and near the mountains which form the southern boundary of the reservation, there being a distance of about 30 miles between the two settlements. These two bands are very different in their nature and disposition, have not intermarried to any great extent, and seem to have little interest in common. The Assinaboines are like their brethren of the Sioux tribes on the south, and in years gone by have caused more or less trouble to the white people. The Gros Ventres since their occupancy of the northern country have always been the friends of the white man, and the Indians themselves take special pride in stating that their band has never injured a white man.

They were driven to this country years ago by the Arapahoes, to which tribe they claim to have belonged at one time, being unwilling to join in their ceaseless warfare and pillaging expeditions. They can be classed as peaceably disposed.

The agency buildings are all new and commodious, having cost about \$65,000. They consist of dwellings for agent and employes, offices, medical dispensary, carpenter shop, blacksmith shop, meat house or market, 1 large warehouse, besides a barn and outbuildings. In addition to these is a commodious and well-arranged slaughter house, where beeves are killed, dressed, and prepared for issue to the Indians. The custom of having the Indians witness the killing is no longer allowed, and, like the Indians at other reservations, they deem it a great hardship to be deprived of the privilege of carrying away the "fifth" quarter, or entrails.

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

But few of these Indians can be said to have any occupation, as there is no longer game in sufficient quantity to afford profitable hunting, and, owing to repeated dry seasons and crop failure, but few of them attempt farming. Some are beginning to take an interest in herding and have a few cattle, while others work at odd jobs. There is but little work for them more than the freighting necessary for the agency and the mission schools located on the south side of the reservation near the Little Rocky mountains.

About one-fourth of these Indians are "blanket" Indians, although nearly all carry about their persons, especially during the cold season, a blanket in addition to the garb of civilization. The women are particularly averse to wearing anything upon the head, always depending upon the blanket to protect them from cold about the head and shoulders. In this their blankets serve a double purpose, as they always carry their children upon the back; in fact, almost anything they have to carry is either suspended from a strap that crosses the forehead or shoulders or is held fast to the shoulders by means of the blanket which they firmly clasp in front. One seldom finds an Indian, especially among the Sioux tribes, who does not prefer the blanket which is particularly gay in color and figure, even though it be of inferior quality. This affords an excellent opportunity for traders to swindle them. Shirt, coat, vest, and trousers are all the garments of civilization that most Indians will wear. Nearly all of them still wear their hair long and prefer a red handkerchief over the head rather than the warmest cap. For foot wear they all use moccasins. The shoes that are issued to them they do not like, and will often cut the tops off to make moccasin soles, while the bottoms, or sole leather, they do not use at all, claiming that they can not walk with a stiff-soled shoe. They still retain their admiration of trinkets and beadwork, and nearly all have about them something of this kind. Many also wear feathers in their hair, some with the tail of a fox, rabbit, skunk, or other animal fastened to their long, braided locks. The only reason they do not wear so many of these savage decorations now as they once did is because they are more difficult to get.

These Indians do not paint themselves as much as formerly, owing to the determination of the agent to stop the custom by refusing to notice them if they appear before him with painted faces. They still follow the custom while in camp.

There are but very few of these 1,722 Indians who use a word of English, all replying to interrogatories with the same characteristic grunt. Some of them, especially the half-breeds and younger Indians, who work around the agency, could speak enough English for ordinary intercourse if so inclined. The system of carrying on a conversation by means of an interpreter with those who can speak English should not be countenanced by the agents.

The only day school on this reservation is a small one at the agency, which is attended by but few of the Indian children, the scholars being principally the children of the white people who are connected with the agency.

The mission school at this agency is situated at the mountains, about 35 miles south of the agency buildings.

There are 2 new buildings one-half mile from the agency which are intended for school purposes. The buildings, constructed of brick made on the reservation, at a cost of \$20,000, will properly accommodate about 150 pupils. One great drawback to this agency is the poor water supply, the only good water that can be obtained being from a spring several miles distant.

The dwellings of these Indians are uncomfortable, unhealthy, poorly ventilated, and filthy log huts, generally about 12 by 14 feet in size, with dirt roofs and no floors. These are the winter habitations. In summer many live in the canvas-covered tepee, which is more comfortable and healthy than the ordinary Indian house.

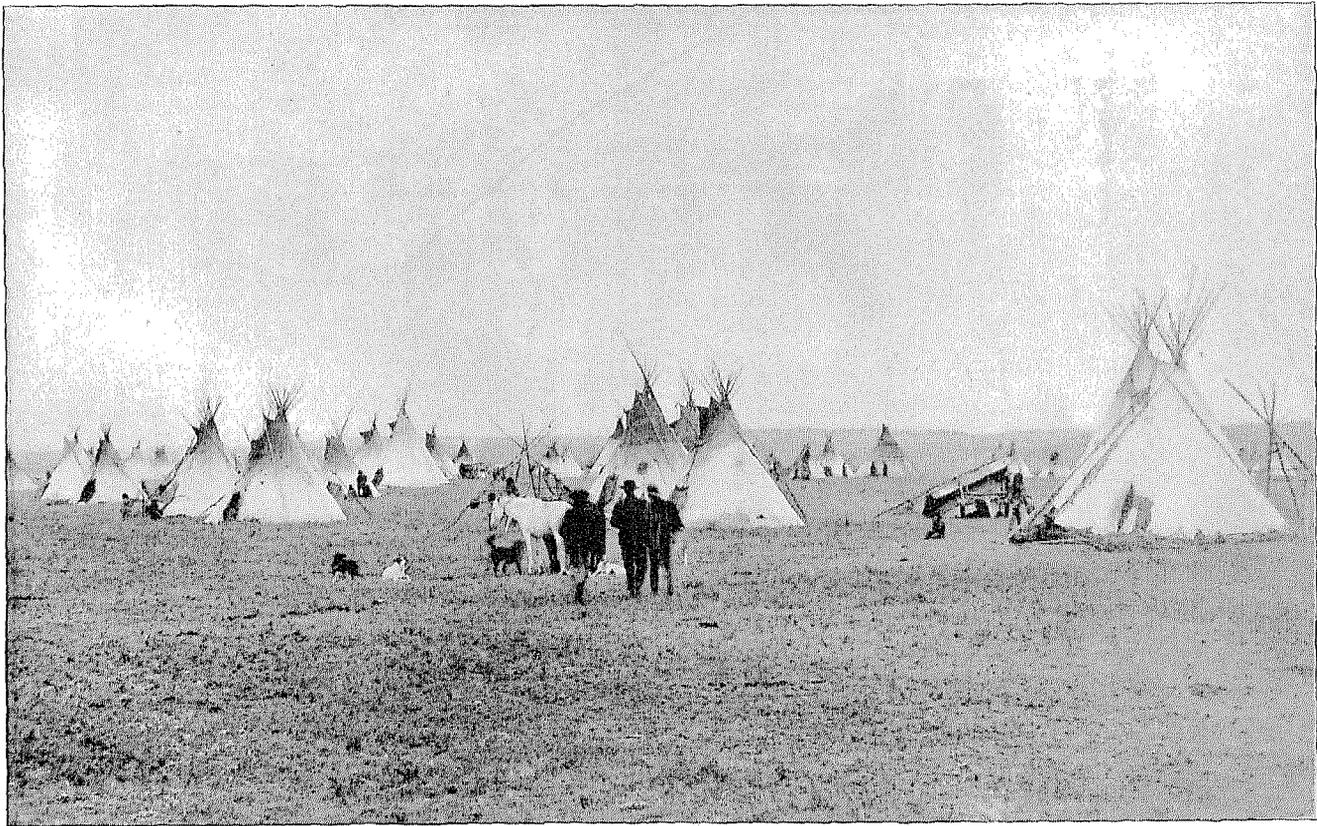
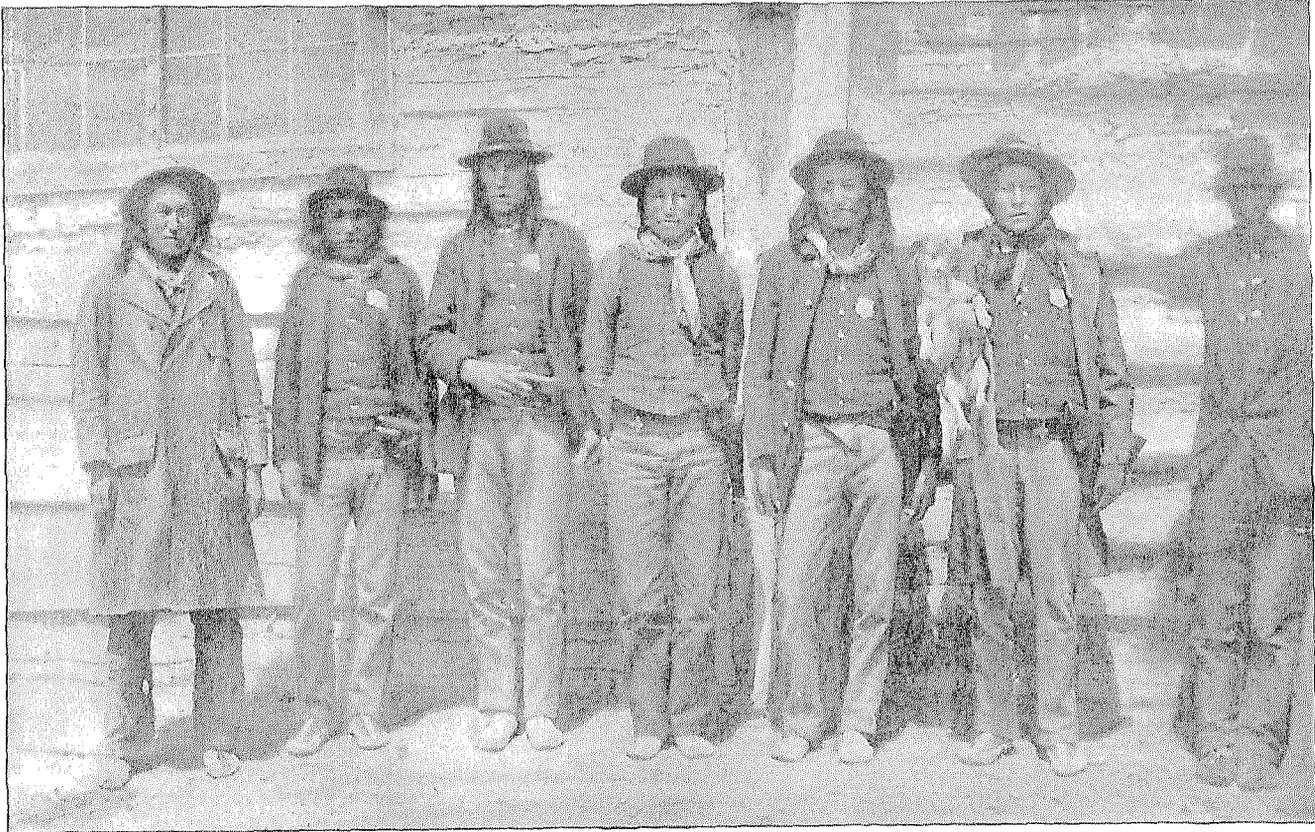
These Indians subsist almost wholly on the rations issued by the government, although some of them earn a little money occasionally by work or the sale of buffalo horns, which they patiently finish and polish while sitting around the camp fire. A good pair of these horns, well finished and finely polished, will generally bring about \$1; but for the money thus obtained these people are apt to purchase some useless trinket that strikes their fancy or spend it for liquor, sugar, or tea.

The quality of the rations issued is excellent, in fact as good as the neighboring whites purchase for themselves. The flour is a good family flour; the beef is the Montana range meat; the pork is clear side bacon, and the granulated sugar is a prime article. The rice and coffee are also good. The soap can not be called a very good article; however, that is something little used by these people, but generally eaten by their half-starved dogs.

The issue of rations at the Belknap agency occurs every Saturday.

It would seem that the issue table would be a good place to teach these people something about neatness and manners. It would perhaps be better to issue at longer intervals, and take more pains in the manner of issuing, than to have these people gather once a week to scramble for food like a lot of hungry swine. Even though it take double the force of help and more time, every article should be weighed out and properly done up before being issued. In this way the young men and women of the tribe could be taught to weigh and do up the various articles, all of which would certainly have a tendency to help these people and prepare them to provide for themselves in the future.

The issue of "annuity goods" represents about \$35,000, including about 40 wagons and as many sets of harness, or an average of about \$20 for each man, woman, and child belonging to the reservation. Previous to the day of issue the issue clerk has a list prepared of just what each person or family is to receive, the object being to distribute as nearly as may be according to the value of the goods. The issue room is stocked with a supply of



FORT BELKNAP AGENCY, MONTANA.

1890.

UNITED STATES INDIAN POLICE, ASSINABOINE SIOUX AND GROS VENTRES.  
ASSINABOINE SIOUX INDIAN VILLAGE.