



Jemmy Jock Bird

Interpreter of Change, The Signing of Treaty Seven

Dr. Linda ManyGuns

Mr J. Bird (half breed)

18th October 1855

Jemmy Jock Bird: Interpreter of Change, The Signing of Treaty 7 is published by the Southern Alberta Art Gallery in partnership with Reconciliation Lethbridge as part of Reconciliation Week Lethbridge 2021

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JEMMY JOCK BIRD: INTERPRETER OF CHANGE, THE SIGNING OF TREATY SEVEN
DR. LINDA MANYGUNS

Thank you to the Reconciliation Lethbridge Advisory Council (RLAC) and the City of Lethbridge for their support of this publication. We greatly value this partnership; it plays an important role in guiding our gallery programming and connecting with our community.

This book was published in September 2021 by Tiny Press at the SAAG. Tiny Press is a handmade bookmaking studio at the Southern Alberta Art Gallery, in Lethbridge Alberta. Tiny Press prints, binds, and distributes books by hand, creating original work with writers and artists of the region, about topics that are important to us. Tiny Press is a community resource, and social gathering place for those interested in learning about publication, and connecting with others through a DIY mentality.

Southern Alberta Art Gallery
Maansiksikaitapiitsinikssin
601 3 Ave S
Lethbridge, AB T1J 0H4

ACKNOWLEDGEMENT TO TERRITORY

The Southern Alberta Art Gallery is located on the traditional territory of the Blackfoot Confederacy, the Niitsitapi (NEET-SI-TAH-PEE), meaning the “Blackfoot-speaking real people.” The Blackfoot Confederacy is the collective name of the four bands that make up the Blackfoot or Blackfeet: Sikisika (Blackfoot), Kainai (Blood), and Northern Piegan (Piikani) and Southern Piegan (Blackfeet, Montana). This is also the meeting place and home for the Stoney Nakota (NA-KOAT-AH), Tsuu’tina (SOOT-ENAH), Inuit (IN-YEWIT) , and Métis (MAY-TEE), of Treaty 7 and Métis Region 3.

MAANSIKSIIKAITSITAPIISINIKSSIN

On October 23, 2020, Elder Bruce Wolf Child and First Nations Education, Language & Cultural Consultant and Elder Mary Fox led us in a ceremony to receive a Blackfoot Name for the SAAG.

Maansiksikaitisitapiitsinikssin: the new making of images, related to the telling of our Blackfoot peoples' stories.

Maansiksikaitisitapiitsinikssin describes contemporary art as the new process of making images and writings, related to the telling of ancient stories by Blackfoot people within Blackfoot territory: a continuation across time in the sharing of knowledge, culture, and history across southern Alberta.

Maansiksikaitisitapiitsinikssin connects the Blackfoot language words: maan it is new, siksikaitisitapii (of) our Blackfoot people, tsinikssin relating stories through the process of images and writings.

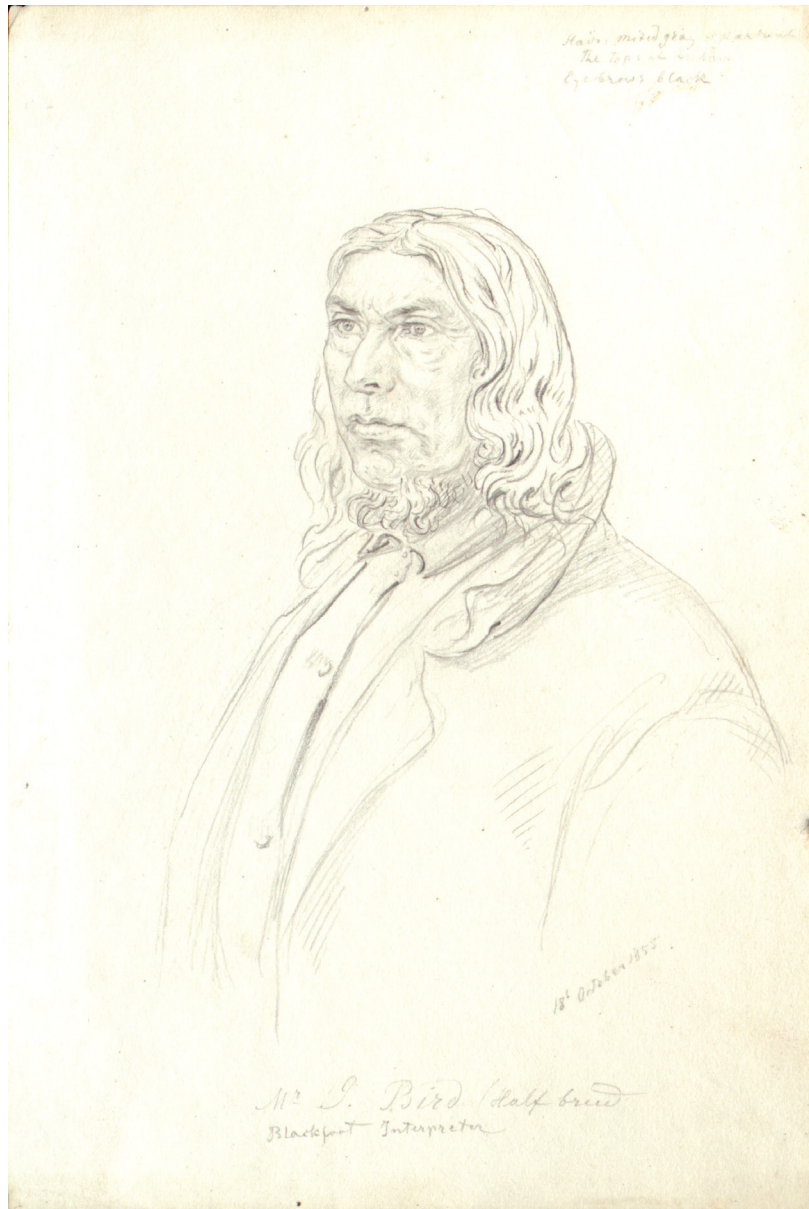
DR. LINDA MANYGUNS is a Blackfoot woman born on the Tsuut'ina Nation, now registered at Siksika. She is grandmother to five children. ManyGuns grew up in Europe as an air force brat, and in her adult life sought out and now embraces the Blackfoot culture as the core of her identity. In the early years she worked as a high steel construction worker, a Red Seal Chef, a union leader for CUPE, owned two restaurants in Utah, and ran in the provincial NDP elections for Red Deer South.

ManyGuns has earned 4 degrees: (BA Sociology; MA Sociology; LLB University of Ottawa and a PhD in Philosophy from Trent University). She was awarded the second-year sociology award for her undergraduate degree. In law school, fellow students nominated her for the Karim Green Spon award for outstanding achievement. ManyGuns national projects include getting recognition for the Eagle Feather to swear oaths in the Courts of Canada. She's also worked at the Indian Lands Claims Commission in Ottawa. ManyGuns has been a professor teaching Indigenous law, Indigenous Health and Community development for over ten years, and supervises Phd Students and helped MA students in a variety of unique research studies. ManyGuns currently serves as the associate vice president of Indigenization and Decolonization at Mount Royal University in Calgary.

James Jemmy Jock Bird's Role in Treaty Seven

Dr. Linda ManyGuns

James Jemmy Jock Bird was born in the year 1799 and passed in 1892. He is described in various records as a Métis trader, hunter, trapper, frontiersman, and interpreter. He was fluent in eight languages: Blackfoot, Cree, Michif, Gros Ventre, Stony, Sarsee, French, and English. Records indicate that he was a well-known and respected character on the prairie. He was born in Edmonton, to a twenty-five-year-old English fort factor clerk. His mother was Cree. Jemmy's early education prepared him for mercantile placement in the company. As he grew older, his father placed great trust in his abilities, charging Jemmy with the task of travelling long distances through raging storms, ice and snow, to collect the Hudson Bay Company (HBC) debts. He carried out these tasks for years at a relatively young age. Historians believe that his later blindness was caused by the years he spent travelling in the blinding snow and ice (Jackson, 2003:33).



Gustav Sohon, *Mr. J. Bird Half breed Blackfoot Interpreter*,
pencil sketch on paper, Oct. 18 1855.

Courtesy of the Washington State Historical Society.

Rivalries between the Northwest Company and HBC employees became extremely competitive as the fur trade was dying. These conditions involved Jemmy as a key person in many significant events of the time. According to HBC and government records, a report tells of his capture during one of the frequent conflicts between the HBC and Nor 'Westers at Fort Qu'Appelle. The experiences with competing traders seasoned him as a frontiersman at a young age (Jackson, 2003:24).

When the fur trade industry finally broke apart and dissipated, he took to the prairies and lived among the Indians. His trade experience, good command of Indigenous languages, and honesty caused him to be sought after by traders and Indigenous people alike. He was commonly referred to as James Bird, the frontiersman. Life on the prairies after the fur trade prior to Treaty 7 was robust as well as extremely tense for warriors, traders, and whites alike. He died on the Blackfeet Reservation in Montana (Jackson, 2003:3).

He experienced significant changes to the social context of life on the prairies during his life. Many of the changes within society and the fur trade industry were caused by the political goals of governments. During his later life, Bird spent a great deal of his time with the Blackfeet. In that environment there were many uncontrollable factors, such as the deadly waves of smallpox that swept through the country killing at least one third of the population with each wave. The loss of the buffalo was the most devastating. The Blackfeet not only lost a source of shelter but also the nourishment needed to maintain health.

The other issue that made the lives of the Blackfoot people more volatile was the intrusion of white traders who eagerly sold arms and other weaponry in the west, past Blackfoot territory into the hands of Blackfoot enemies in the mountains (Ewers, 1986:30-34). These combined factors would make life highly volatile and uncertain. Collectively, these multifaceted factors would take their toll on the future independence and power held by the nations that formed the Blackfoot confederacy.

The four nations who make up the confederacy of the Blackfoot are the North and South Peigan, the Bloods, and the Blackfoot. All four of the Nations suffered from the same perils with huge losses of key knowledge holders, warriors, and leaders. Jemmy Jock Bird's life was intertwined in all these contexts, his family and friends were all impacted as they were transformed by the external pressures of the White world moving into the prairies.

Within this startling and equally amazing context, Jemmy was also known to travel with the Blackfoot on raids and many other adventures (Gunn, Winnipeg Free Press). James Willard Schultz, another fur trader, and a master storyteller of the time, related the tale told by Jemmy to himself in his book with a chapter titled "The Theft of the Sacred Otter Bow-Case." He noted that the tale was told by Bird Chief (James Bird), which is Jemmy's Indian name.

In the adventure, Bird Chief travels with Mad Wolf, a South Peigan, far south to the land of the Navajos, through the territory of the ancient cliff dwellers who had vanished, then farther south into Mexico to find a Sacred Otter Bow-Case. The tale involves Lame Bull and jealousies between warriors over the Otter arrow case made from the fur of the Albino Otter. The white Otter was considered more sacred than the white buffalo, the story says. Offering this Sacred Otter Bow-Case was

important to the whole south Peigan tribe because by offering it, it was believed that the tribe would be safe and protected. As the tale unfolds, Bird Chief recalls the enemy camps they come near to, crawling on their bellies to safety, and nearly being caught several times during their travels through dangerous enemy territories in order to retrieve the Otter Arrow Bow-Case. They found it and brought it home. What an exciting glimpse into those long-ago times! (Schultz, 1962, 179-91).

Jemmy's involvement with treaties, in particular Blackfoot treaties, was significant. In 1855, the Lame Bull Treaty was signed. Jemmy is again noted in the records as being involved in incidents before the treaty gathering. Governor Stevens called the treaty meeting, inviting all the Nations from around Fort Benton. As the first chiefs entered the camp to discuss the treaty a Pend d'Oreille Chief Alexander arrived, complaining that a Blackfoot war party had stolen four of their horses. Governor Stevens took this complaint as an opportunity to show the tribes that he took their interests seriously. Stevens sent Doty, one of his employees, out of the fort in pursuit of the horses. During that expedition Doty would be the first white man to record his events on Writing on Stone, by drawing his crude hieroglyphics of men, horses, guns and bows with shields in usual Indian style.

In his pursuit he would find the South Peigan camp of Chief Lamé Bull. He counted 280 lodges in the camp. It was there in Lamé Bull's camp that he would encounter James Bird for the first time. Bird was asked to interpret and was engaged immediately by Doty to accompany him for the rest of his journey. Doty soon learned that the stolen horses he was looking for were in the camp. The principal chiefs were immediately assembled, and Doty explained the wishes of the Commissioners to invite them to a Treaty Council, but first he said the horses needed to be returned. All but one was recovered, to which Lamé Bull would give one of his horses to make up for.

James Bird and Doty continued north to meet with the Blackfoot at Blackfoot Crossing. Doty's notes from this camp were filled with comments indicating obvious admiration of the wealth and richness of the Blackfoot way of life. He observed everything that constituted traders' goods along with large herds of horses in their camps. At Blackfoot Crossing, Doty counted 80 Blood tipis, and 20 Blackfoot tipis. He also noted that some 200 Blackfoot lodges had recently left for the Sweetgrass Hills with the intent of going to the council meeting for the Lamé Bull Treaty. He also learned that there were about 170 Siksika lodges camped at Red Deer River along with 30 Sarcee lodges. They were considered British Indians, so he did not go farther north. Little did they know that twenty-two years later the Canadian Treaty 7 with the Blackfoot would

take place, and James Bird would be there again to interpret for the Blackfoot and the Canadian government.

James Bird and Doty made their way back south to the council meeting, returning to Lame Bull's camp. Lame Bull informed Doty that he knew of two more chiefs, Seen-From-Afar and Bull Back Fat, who were known to be meeting at Writing on Stone and would come for council. Doty learned that the Mountain Chiefs were arriving for the Lame Bull Treaty Council as well. For the government, from Washington was Alfred Cumming, Superintendent of Indian Affairs and Commissioner of Indian Affairs, along with George W. Manypenny to oversee the treaty.

Unfortunately, Manypenny and Cumming did not agree on the content of the treaty which caused delays. Their conflict was primarily centered on the fact that government changes had been made about where the train tracks would go through the region. Regardless of the confusion between the government officials, Stevens the fort factor decided to continue with a peace treaty as he had secured \$10,000.00 for the negotiations (Dempsey, 2015:37-40). As it turns out, the lack of government commitment in upholding the terms of the Lame Bull Treaty galvanized mistrust in future treaty-making with governments and a lingering distrust in future discussions with government officials.

The final years of the old way of life diminished rapidly and tragically. Not only were the buffalo herds destroyed, but disease took a huge toll on the people and what remained of their social structures. In 1869, the dreaded smallpox disease returned to the Blackfeet. After many waves of disease, the Blackfoot nation was severely weakened, the number of warriors and leaders drastically thinned. Knowledge holders and those who led ceremonies were all lost. The social fabric of the once feared and powerful Blackfoot society was torn and fragmented. The people resorted to living in socially distanced ways in efforts to burn out the disease. The Blackfoot living in small camps were observations of a nation dealing with disease, and as this was not their regular way of life. These external factors pressured the world of the Blackfoot nations, forcing consideration of treaty and dramatic change. The time of considering to sign the treaty was inevitable but highly contested and despised. Scratching the earth as they saw it was never part of the ideology of the Blackfoot.

A request for a treaty was received from Crowfoot. The letter was drafted by L'Heureux. Canada entrusted negotiations for Treaty Seven to Honourable David Laird and Colonel McLeod. The land base was fifty thousand square miles, bounded in the north by Treaty Six at the Red Deer River and to the south at Cypress Hills by Treaty Four. Quoting Morris' notes, he states that "this portion of the North-West is occupied by the Blackfeet, Blood and Sarcees or Peigan Indians, some of the most warlike and intelligent but intractable bands of the North-West" (Morris, 1979. P. 245).

Concerns over who would do the interpretation for the treaty arose before all the nations gathered. On the one hand, Jerry Potts was well known as a tracker and a member of the Peigan nation, but he only provided a bare bones description of flourishing speeches by anyone and was not ideal due to his lack of fluency in the English language. On the other hand, there was L'Heureux, but the commissioners had a disappointing lack of trust in Crowfoot's interpreter. L'Heureux was a defrocked priest that the Blackfoot had taken in. Father Constantine Scollen said an excellent interpreter was in the Métis camp called Jemmy Jock Bird (Dempsey, 2015:93). Jemmy was trusted by both the nation chiefs and commissioners. Even though he was old, blind, and toothless, he agreed to interpret for the Commissioners. His voice was so low it barely carried past the blanket he sat on. He knew the phrases he

translated based on the honesty of words, the buffalo were disappearing, and the old ways were becoming more restricted. While the actual text of the treaty was not read, confirmation of verbal agreements were made. An underlying lack of confidence in government promises due to the Blackfoot experience with the *Lame Bull Treaty (1855)* caused ripples of distrust that almost derailed the discussions. One benefit of the *Lame Bull Treaty* negotiations was the education the chiefs gained about annuity payments, causing incredibly significant requests and longer discussions.

During negotiations, shouters rode deep into the camps shouting out the terms of the agreement to the four thousand First Nations present to hear *Jemmy's* words. Meanwhile, *Jemmy*, in his personal darkness, related unheard of new changes to their world. Finally, the subject of negotiations shifted to the location of reserves. The largest placement would include the *Sarcee* and *Blackfoot* who would occupy territory north of *Blackfoot Crossing* to the mouth of the *Red Deer River*. This would be amended later to the present locations. The *North Peigans* would be located by the *Old Man River*, *Bloods* would be more easterly and the *Stoney* near the new town of *Morleyville* on the insistence of *McDougall*, the preacher (*Jackson, 2003:150*).

The payments were completed, and signatures collected on Friday, September 22, 1877 for a total of 4,392 chiefs, minor chiefs, councillors, men, women, and children. After the gifts and the medals were distributed, the Bird family would move away from Blackfoot Crossing. A daughter was born October 10, 1877 near Fort Porcupine (Jackson:2003, p.150).

Jemmy Jock Bird was born and lived at a historic time: the loss of buffalo, the end of the trade routes, and the beginning of the reservation period for the First Nations. His role was critical in accurately relating the intentions of both the First Nations people and the government authorities. It is difficult to say how circumstances might be different if he had not been in the right place at the right time, for many of the adventures are captured on paper about his life, but it is certain there would have been fewer meetings of the minds without his skillful translation.

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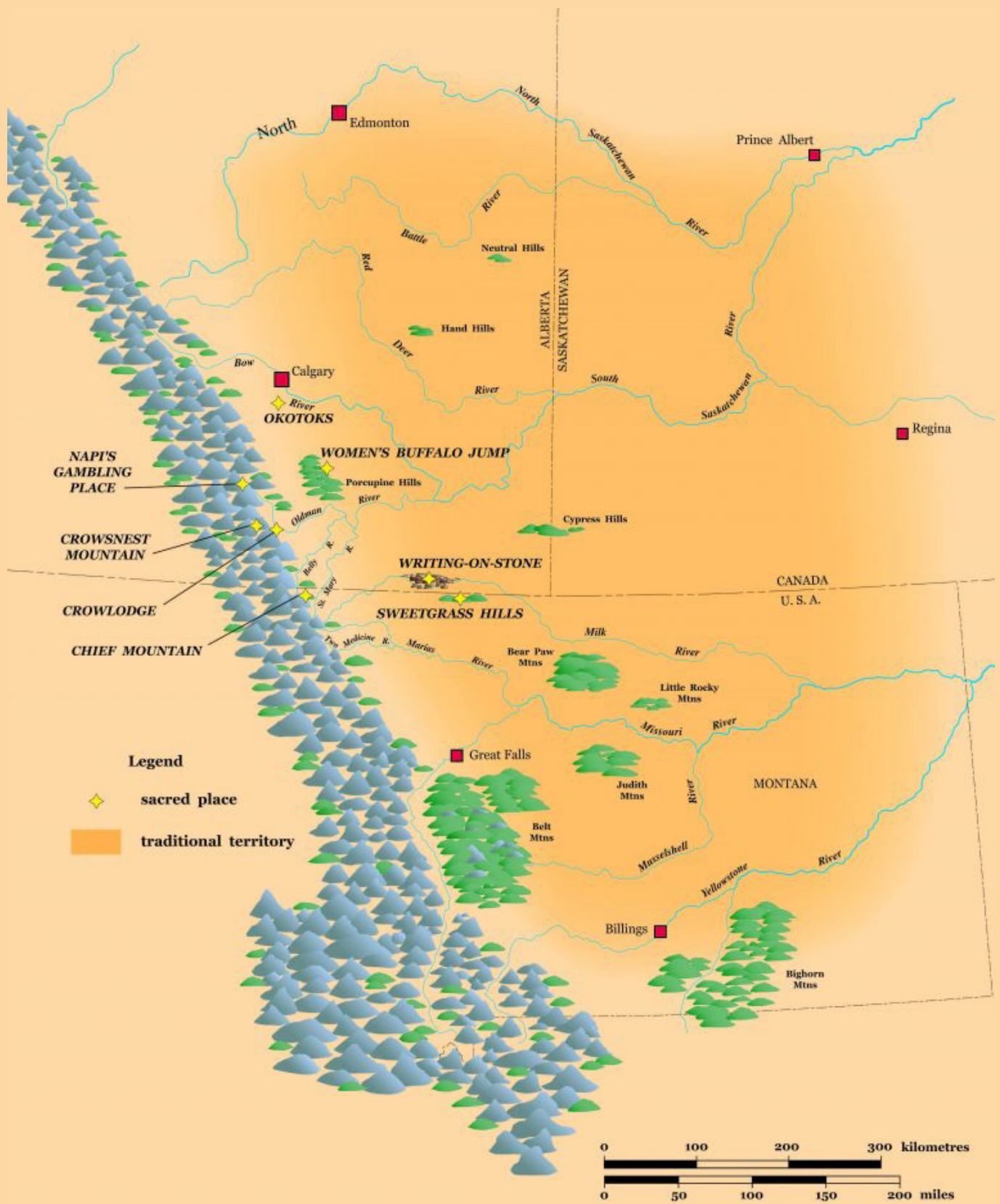
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NAPI'S
GAMBLING
PLACE

CROWSNEST
MOUNTAIN

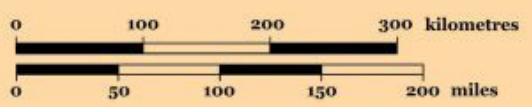
CROWLODGE

CHIEF MOUNTAIN

Legend

◆ sacred place

■ traditional territory



COPY OF TREATY

AND

SUPPLEMENTARY TREATY

No. 7,

MADE 22ND SEPT., AND 4TH DEC, 1877,

BETWEEN

HER MAJESTY THE QUEEN

AND THE

BLACKFEET

AND

OTHER INDIAN TRIBES,

AT THE BLACKFOOT CROSSING OF BOW RIVER
AND FORT MACLEOD.

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OTTAWA, 1966

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ORDER IN COUNCIL SETTING UP COMMISSION
FOR TREATY No. 7

P.C. No. 650

On a Report dated 28th June 1877 from the Honourable the Minister of the Interior stating that it having been decided that a Treaty should be made this year with the Blackfeet and other Indians occupying the unceded territory North of the Boundary Line, East of the Rocky Mountains, and West and South of Treaties Nos. 4 and 6, His Honor Lieut. Governor Laird was in the early part of the year instructed to notify the Indians that Commissioners would be sent in the Fall to negotiate a Treaty with them at such time and place as His Honor might appoint for that purpose.

That His Honor has advised the Department that he has accordingly notified the Indians to assemble at Fort MacLeod on the 13th September next to meet the Commissioners to be appointed to negotiate a Treaty with them. That the necessary funds to meet the expense of the Treaty have been duly provided in the Estimates for the coming year.

That the Territory to be included in the proposed Treaty is occupied by the Blackfeet, Crees, Sarcees and Peigans and may be estimated approximately at about 35,000 Square Miles in area.

The Minister recommends that His Honor the Lieutenant Governor of the North West Territories and Lieut. Colonel James F. Macleod, C.M.G., Commissioner of the Mounted Police, be appointed Commissioners for the purpose of negotiating the proposed Treaty.

The Committee submit the foregoing recommendations for approval.

Signed: A. Mackenzie

Approved
12 July 1877
Signed: Mr. B. Richards
Deputy Governor

ARTICLES OF A TREATY

Made and concluded this twenty-second day of September, in the year of Our Lord, one thousand eight hundred and seventy-seven, between Her Most Gracious Majesty the Queen of Great Britain and Ireland, by Her Commissioners, the Honorable David Laird, Lieutenant-Governor and Indian Superintendent of the North-West Territories, and James Farquharson MacLeod, C.M.G., Commissioner of the North-West Mounted Police, of the one part, and the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indians, inhabitants of the Territory north of the United States Boundary Line, east of the central range of the Rocky Mountains, and south and west of Treaties numbers six and four, by their Head Chiefs and Minor Chiefs or Councillors, chosen as hereinafter mentioned, of the other part.

WHEREAS the Indians inhabiting the said Territory, have, pursuant to an appointment made by the said Commissioners, been convened at a meeting at the "Blackfoot Crossing" of the Bow River, to deliberate upon certain matters of interest to Her Most Gracious Majesty, of the one part, and the said Indians of the other;

And whereas the said Indians have been informed by Her Majesty's Commissioners that it is the desire of Her Majesty to open up for settlement, and such other purposes as to Her Majesty may seem meet, a tract of country, bounded and described as hereinafter mentioned, and to obtain the consent thereto of Her Indian subjects inhabiting the said tract, and to make a Treaty, and arrange with them, so that there may be peace and good will between them and Her Majesty, and between them and Her Majesty's other subjects; and that Her Indian people may know and feel assured of what allowance they are to count upon and receive from Her Majesty's bounty and benevolence;

And whereas the Indians of the said tract, duly convened in Council, and being requested by Her Majesty's Commissioners to present their Head Chiefs and Minor Chiefs, or Councillors, who shall be authorized, on their behalf, to conduct such negotiations and sign any Treaty to be founded thereon, and to become responsible to Her Majesty for the faithful performance, by their respective Bands of such obligations as should be assumed by them, the said Blackfeet, Blood, Piegan and Sarcee Indians have therefore acknowledged for that purpose, the several Head and Minor Chiefs, and the said Stony Indians, the Chiefs and Councillors who have subscribed hereto, that thereupon in open Council the said Commissioners received and acknowledged the Head and Minor-Chiefs and the Chiefs and Councillors presented for the purpose aforesaid;

And whereas the said Commissioners have proceeded to negotiate a Treaty with the said Indians; and the same has been finally agreed upon and concluded as follows, that is to say: the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indians inhabiting the district hereinafter more fully described and defined, do hereby cede, release, surrender, and yield up to the Government of Canada for Her Majesty the Queen and her successors for ever, all their rights, titles, and privileges whatsoever to the lands included within the following limits, that is to say:

Commencing at a point on the International Boundary due south of the western extremity of the Cypress Hills, thence west along the said boundary to the central range of the Rocky Mountains, or to the boundary of the Province of British Columbia, thence north-westerly along the said boundary to a point due

west of the source of the main branch of the Red Deer River, thence south-westerly and southerly following on the boundaries of the Tracts ceded by the Treaties numbered six and four to the place of commencement;

And also all their rights, titles and privileges whatsoever, to all other lands wherever situated in the North-West Territories, or in any other portion of the Dominion of Canada:

To have and to hold the same to Her Majesty the Queen and her successors forever:—

And Her Majesty the Queen hereby agrees with her said Indians, that they shall have right to pursue their vocations of hunting throughout the Tract surrendered as heretofore described, subject to such regulations as may, from time to time, be made by the Government of the country, acting under the authority of Her Majesty and saving and excepting such Tracts as may be required or taken up from time to time for settlement, mining, trading or other purposes by Her Government of Canada; or by any of Her Majesty's subjects duly authorized therefor by the said Government.

It is also agreed between Her Majesty and Her said Indians that Reserves shall be assigned them of sufficient area to allow one square mile for each family of five persons, or in that proportion for larger and smaller families, and that said Reserves shall be located as follows, that is to say:

First.— The Reserves of the Blackfeet, Blood and Sarcee Bands of Indians, shall consist of a belt of land on the north side of the Bow and South Saskatchewan Rivers, of an average width of four miles along said rivers, down stream, commencing at a point on the Bow River twenty miles north-westerly of the Blackfoot Crossing thereof, and extending to the Red Deer River at its junction with the South Saskatchewan; also for the term of ten years, and no longer, from the date of the concluding of this Treaty, when it shall cease to be a portion of said Indian Reserves, as fully to all intents and purposes as if it had not at any time been included therein, and without any compensation to individual Indians for improvements, of a similar belt of land on the south side of the Bow and Saskatchewan Rivers of an average width of one mile along said rivers, down stream; commencing at the aforesaid point on the Bow River, and extending to a point one mile west of the coal seam on said river, about five miles below the said Blackfoot Crossing; beginning again one mile east of the said coal seam and extending to the mouth of Maple Creek at its junction with the South Saskatchewan; and beginning again at the junction of the Bow River with the latter river, and extending on both sides of the South Saskatchewan in an average width on each side thereof of one mile, along said river against the stream, to the junction of the Little Bow River with the latter river, reserving to Her Majesty, as may now or hereafter be required by Her for the use of Her Indian and other subjects, from all the Reserves hereinbefore described, the right to navigate the above mentioned rivers, to land and receive fuel cargoes on the shores and banks thereof, to build bridges and establish ferries thereon, to use the fords thereof and all the trails leading thereto, and to open such other roads through the said Reserves as may appear to Her Majesty's Government of Canada, necessary for the ordinary travel of her Indian and other subjects, due compensation being paid to individual Indians for improvements, when the same may be in any manner encroached upon by such roads.

Secondly—That the Reserve of the Piegan Band of Indians shall be on the Old Man's River, near the foot of the Porcupine Hills, at a place called "Crow's Creek."

And, Thirdly—The Reserve of the Stony Band of Indians shall be in the vicinity of Morleyville.

In view of the satisfaction of Her Majesty with the recent general good conduct of her said Indians, and in extinguishment of all their past claims, she

hereby, through her Commissioners, agrees to make them a present payment of twelve dollars each in cash to each man, woman, and child of the families here represented.

Her Majesty also agrees that next year, and annually afterwards forever, she will cause to be paid to the said Indians, in cash, at suitable places and dates, of which the said Indians shall be duly notified, to each Chief, twenty-five dollars, each minor Chief or Councillor (not exceeding fifteen minor Chiefs to the Blackfeet and Blood Indians, and four to the Piegan and Sarcee Bands, and five Councillors to the Stony Indian Bands), fifteen dollars, and to every other Indian of whatever age, five dollars; the same, unless there be some exceptional reason, to be paid to the heads of families for those belonging thereto.

Further, Her Majesty agrees that the sum of two thousand dollars shall hereafter every year be expended in the purchase of ammunition for distribution among the said Indians; Provided that if at any future time ammunition become comparatively unnecessary for said Indians, Her Government, with the consent of said Indians, or any of the Bands thereof, may expend the proportion due to such Band otherwise for their benefit.

Further, Her Majesty agrees that each Head Chief and Minor Chief, and each Chief and Councillor duly recognized as such, shall, once in every three years, during the term of their office, receive a suitable suit of clothing, and each Head Chief and Stony Chief, in recognition of the closing of the Treaty, a suitable medal and flag, and next year, or as soon as convenient, each Head Chief, and Minor Chief, and Stony Chief shall receive a Winchester rifle.

Further, Her Majesty agrees to pay the salary of such teachers to instruct the children of said Indians as to Her Government of Canada may seem advisable, when said Indians are settled on their Reserves and shall desire teachers.

Further, Her Majesty agrees to supply each Head and Minor Chief, and each Stony Chief, for the use of their Bands, ten axes, five handsaws, five augers, one grindstone, and the necessary files and whetstones.

And further, Her Majesty agrees that the said Indians shall be supplied as soon as convenient, after any Band shall make due application therefor, with the following cattle for raising stock, that is to say: for every family of five persons, and under, two cows; for every family of more than five persons, and less than ten persons, three cows; for every family of over ten persons, four cows; and every Head and Minor Chief, and every Stony Chief, for the use of their Bands, one bull; but if any Band desire to cultivate the soil as well as raise stock, each family of such Band shall receive one cow less than the above mentioned number, and in lieu thereof, when settled on their Reserves and prepared to break up the soil, two hoes, one spade, one scythe, and two hay forks, and for every three families, one plough and one harrow, and for each Band, enough potatoes, barley, oats, and wheat (if such seeds be suited for the locality of their Reserves) to plant the land actually broken up. All the aforesaid articles to be given, once for all, for the encouragement of the practice of agriculture among the Indians.

And the undersigned Blackfeet, Blood, Piegan and Sarcee Head Chiefs and Minor Chiefs, and Stony Chiefs and Councillors on their own behalf and on behalf of all other Indians inhabiting the Tract within ceded do hereby solemnly promise and engage to strictly observe this Treaty, and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen. They promise and engage that they will, in all respects, obey and abide by the Law, that they will maintain peace and good order between each other and between themselves and other tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians, Half Breeds or Whites, now inhabiting, or hereafter to inhabit, any part of the said ceded tract; and that they will not molest the person or property of any inhabitant of such ceded tract, or the

property of Her Majesty the Queen, or interfere with or trouble any person, passing or travelling through the said tract or any part thereof, and that they will assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this Treaty, or infringing the laws in force in the country so ceded.

IN WITNESS WHEREOF HER MAJESTY'S said Commissioners, and the said Indian Head and Minor Chiefs, and Stony Chiefs and Councillors, have hereunto subscribed and set their hands, at the "Blackfoot Crossing" of the Bow River, the day and year herein first above written.

Signed by the Chiefs and Councillors within named in presence of the following witnesses, the same having been first explained by James Bird, Interpreter.

A. G. IRVINE, Ass't. Com., N.W.M.P.	DAVID LAIRD, Lieutenant-Governor of North-West Territories, and Special Indian Commissioner.	
J. MCDUGALL, Missionary.		
JEAN L'HEUREUX.		
W. WINDER, Inspector.	JAMES F. MACLEOD, Lieut-Colonel, Com. N.W.M.P., and Special Indian Commissioner.	
T. N. F. CROZIER, Inspector.	CHAPO-MEXICO, or Crowfoot,	his
E. DALRYMPLE CLARK, Lieut. & Adjutant N.W.M.P.	Head Chief of the South Blackfeet.	x mark.
A. SHURTLIFF, Sub Inspector.	MATOSE-APIW, or Old Sun,	his
C. E. DENING, Sub Inspector.	Head Chief of the North Blackfeet.	x mark.
W. D. AUTROBUS, Sub Inspector.		
FRANK NORMAN, Staff Constable.		
MARY J. MACLEOD		his
JULIA WINDER	STAMISCOTOCAR, or Bull Head.	x
JULIA SHURTLIFF	Head Chief of the Sarcccs.	mark.
E. HARDISTY		his
A. MCDUGALL.	MEKASTO, or Red Crow	x
E. A. BARRETT.	Head Chief of the South Bloods	mark.
CONSTANTINE SCOLLEN, Priest, witness to signatures of Stonixosak and those following.		his
CHARLES E. CONRAD.	NATOSE-ONISTORS, or Medicine Calf	x mark.
THos J BOGG.		his
	POKAPIW-OTOIAN, or Bad Head	x mark.
		his
	SOTENAH, or Rainy Chief,	x
	Head Chief of the North Bloods.	mark.
		his
	TAKOYE-STAMIX, or Fiend Bull.	x mark.
		his
	AKKA-KITCIPIMIWI-OTAS, or many spotted horses.	x mark.
		his
	ATTISTAH-MACAN, or Running Rabbit.	x mark.

PITAH-PEKIS, or Eagle Rib.	his x mark.	
SAKOYE-AOTAN, or Heavy Shield, Head Chief of the Middle Blackfeet.	his x mark.	
ZOATZE-TAPITAPIW, or Setting on an Eagle Tail. Head Chief of the North Piegans	his x mark.	
AKKA-MAKKOYE, or Many Swans	his x mark.	
APENAKO-SAPOP, or Morning Plume	his x mark.	
MAS-GWA-AH-SID, or Bear's Paw	his x mark.	} Stony Chiefs
CHE-NK-KA, or John,	his x mark.	
KI-CHI-PWOT, or Jacob,	his x mark.	
STAMIX-OSOK, or Bull Backfat,	his x mark.	
EMITAH-APISKINNE, or White Striped Dog,	his x mark.	
MATAPI-KOMOTZIW, or the Captive or Stolen Person,	his x mark.	
APAWAWAKOSOW, or White Antelope,	his x mark.	
MAKOYE-KIN, or Wolf Collar,	his x mark.	
AYE-STIPIS-SIMAT, or Heavily Whipped,	his x mark.	
KISSOUM, or Day Light,	his x mark.	
PITAH-OTOCAN, or Eagle Head,	his x mark.	
APAW-STAMIX, or Weasel Bull,	his x mark.	
OMSTAM-POKAH, or White Calf,	his x mark.	

NETAH-KITEI-PI-MEW, or Only Spot,	his x mark.
AKAK-OTOS, or Many Horses,	his x mark.
STOKIMATIS, or The Drum	his x mark.
PITAH-ANNES or Eagle Robe	his x mark.
PITAU-OTISKIN, or Eagle Shoe,	his x mark.
STAMIXO-TA-KA-PIW, or Bull Turn Round	his x mark.
MASTE-PITAH, or Crow Eagle,	his x mark.
JAMES DIXON,	his x mark.
ABRAHAM KECHEPWOT,	his x mark.
PATRICK KECHEPWOT,	his x mark.
GEORGE MOY-ANY-MEN,	his x mark.
GEORGE CRAWLOR,	his x mark.
EKAS-KINE, or Low Horn,	his x mark.
KAYO-OKOSIS, or Bear Shield,	his x mark.
PONOKAH-STAMIX, or Bull Elk,	his x mark.
OMAKSI SAPOP, or Big Plume,	his x mark.
ONISTAH, or Calf Robe,	his x mark.
PITAH-SIKSINUM, or White Eagle,	his x mark.

Stony Councilors

APAW-ONISTAW, or Weasel Calf,	his x mark.
ATTISTA-HAES, or Rabbit Carrier,	his x mark.
PITAH, or Eagle,	his x mark.
PITAH-ONISTAH, or Eagle White Calf,	his x mark.
KAYE-TAPO, or Going to Bear,	his x mark.

We the members of the Blackfoot tribe of Indians having had explained to us the terms of the Treaty made and concluded at the Blackfoot Crossing of the Bow River, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and seventy-seven;

Between Her Majesty the Queen, by Her Commissioners duly appointed to negotiate the said Treaty and the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indian inhabitants of the country within the limits defined in the said Treaty, but not having been present at the Councils at which the articles of the said Treaty were agreed upon, do now hereby, for ourselves and the Bands which we represent, in consideration of the provisions of the said Treaty being extended to us and the Bands which we represent, transfer, surrender and relinquish to Her Majesty the Queen, Her heirs and successors, to and for the use of Her Government of the Dominion of Canada, all our right, title, and interest whatsoever which we and the said Bands which we represent have held or enjoyed of in and to the territory described and fully set out in the said Treaty; also, all our right, title, and interest whatsoever to all other lands wherever situated, whether within the limits of any other Treaty heretofore made or hereafter to be made with Indians, or elsewhere in Her Majesty's territories, to have and to hold the same unto and for the use of Her Majesty the Queen, Her heirs and successors forever;

And we hereby agree to accept the several benefits, payments, and Reserves promised to the Indians under the Chiefs adhering to the said Treaty at the Blackfoot Crossing of the Bow River, and we solemnly engage to abide by, carry out and fulfil all the stipulations, obligations and conditions therein contained on the part of the Chiefs and Indians therein named, to be observed and performed and in all things to conform to the articles of the said Treaty, as if we ourselves and the Bands which we represent had been originally contracting parties thereto and had been present at the Councils held at the Blackfoot Crossing of the Bow River, and had there attached our signatures to the said Treaty.

IN WITNESS WHEREOF, James Farquharson MacLeod, C.M G., one of Her Majesty's Commissioners appointed to negotiate the said Treaty, and the Chief of the Band, hereby giving their adhesion to the said Treaty, have hereunto subscribed and set their hands at Fort MacLeod, this fourth day of December, in the year of our Lord one thousand and eight hundred and seventy-seven.

Signed by the parties hereto in the presence of the undersigned witnesses, the same having been explained to the Indians by the said James Farquharson MacLeod, one of the Commissioners appointed to negotiate the said Treaty, through the interpreter, Jerry Potts, in the presence of

JAMES F. MACLEOD, LIEUT. COL.,
Special Indian Commissioner.
 MEANXKISTOMACH his
 or Three Bulls x
 mark.

A. G. IRVINE,
Assistant Commissioner.

E. DALRMYMLE CLARK,
Lieutenant and Adjutant N.W.M.P.

CHARLES E. CONRAD,
 W. WINDER,
Inspector.

