

had agreed in council to ask, viz. :—One ox and cow for each family. Four hoes, two spades, two scythes and a whetstone for each family. Two axes, two hay forks, two reaping hooks, one plough and one harrow for every three families. To each Chief one chest of tools as proposed. Seed of every kind in full to every one actually cultivating the soil. To make some provision for the poor, unfortunate, blind and lame. To supply us with a minister and school teacher of whatever denomination we belong to. To prevent fire-water being sold in the whole Saskatchewan.

As the tribe advances in civilization, all agricultural implements to be supplied in proportion.

When timber becomes scarcer on the reserves we select for ourselves, we want to be free to take it anywhere on the common. If our choice of a reserve does not please us before it is surveyed we want to be allowed to select another. We want to be at liberty to hunt on any place as usual. If it should happen that a Government bridge or scow is built on the Saskatchewan at any place, we want passage free. One boar, two sows, one horse, harness and waggon for each Chief. One cooking stove for each Chief. That we be supplied with medicines free of cost. That a hand-mill be given to each band. Lastly in case of war occurring in the country, we do not want to be liable to serve in it.

TEE-TEE-QUAY-SAY then continued—"When we look back to the past we do not see where the Cree nation has ever watered the ground with the white man's blood, he has always been our friend and we his; trusting to the Giver of all good, to the generosity of the Queen, and to the Governor and his councillors, we hope you will grant us this request."

WAH-WEE-KAH-NIHK-KAH-OO-TAH-MAH-HOTE (the man you strike in the back)—"Pity the voice of the Indian, if you grant what we request the sound will echo through the land; open the way; I speak for the children that they may be glad; the land is wide, there is plenty of room. My mouth is full of