

COUNCIL WITH THE SIOUX INDIANS AT FORT PIERRE.

MESSAGE

FROM THE

PRESIDENT OF THE UNITED STATES,

COMMUNICATING

*Minutes of a Council held at Fort Pierre with the Sioux Indians, by
General Harney, &c.*

JULY 25, 1856.—Referred to the Committee on Indian Affairs.

To the Senate and House of Representatives :

I herewith present to Congress a copy of "Minutes of a council held at Fort Pierre, N. T., on the first day of March, 1856, by brevet Brigadier General William S. Harney, U. S. A., commanding the Sioux expedition, with the delegations from nine of the bands of the Sioux." Also, copies of sundry papers upon the same subject.

Regarding the stipulations between General Harney and the nine bands of the Sioux as just and desirable, both for the United States and for the Indians, I respectfully recommend an appropriation, by Congress, of the sum of one hundred thousand dollars, to enable the government to execute the stipulations entered into by General Harney.

FRANKLIN PIERCE.

WASHINGTON, July 24, 1856.

HEADQUARTERS SIOUX EXPEDITION,
Fort Pierre, N. T., March 8, 1856.

To the honorable the Secretary of War :

I have the honor to enclose "the minutes of the council" between myself and the different delegations of the Sioux, which convened at this place on the 1st and closed on the 5th instant.

The Sioux nation of the Platte and Missouri rivers, with the exception of Big Head's band of Yanctonnais and the Ogallala band, were represented in this council. The Ogallalas were prevented from coming by the Indian agent at Fort Laramie, Mr. Thomas S. Twiss. I have sent instructions to Colonel Hoffman to send their delegation

to me at once, and shall impress upon them the same conditions as were submitted to those who were in council.

I congratulate the department on this happy issue of affairs in this section of our frontier, and would most earnestly recommend that the best policy to secure these results be adopted by the government at an early day.

The character of the Indian is undergoing great modifications; the gradual decrease in their supplies of food, their poverty of means to eke out an existence, with the disease and imposition which has been put upon them on all sides, have forced upon the minds of these people the irresistible conclusion that to live hereafter they must work. They now desire to do so, and have already, in some instances, commenced; but they have not been able to succeed, and they feel that they are obliged to depend upon the government for future aid and assistance to enable them to live.

With these impressions, they have asked our government to help them to a beginning in raising corn and other simple grains and vegetables, to give them hoes and seeds, and to have their land ploughed for them until they learn to do it themselves; should the government take pity upon them and grant their request, they pledge themselves to enter upon their task in good faith and with energy.

It is not yet too late for us to require in some degree this unfortunate race for their many sufferings, consequent to the domain of our people on the soil of this continent.

These Indians, heretofore proud, stern, and unyielding, now ask of us that assistance which all nations have conceded to each other whenever it has been sought. With proper management a new era will dawn upon such of the Indians as yet remain.

The Sioux seek it, and look forward to it with a hope which I trust may not be blighted. They have been deceived so often by the whites, that they would never again give them their confidence.

A feeling of security being most essential to the successful cultivation of the soil, it will be seen that my first efforts, after obtaining from the Sioux our demands for past grievances, have been directed to place them at peace with the surrounding tribes, viz: the Pawnees, Cheyennes, and Arapahoes. This I shall most firmly insist upon with each of the above named parties, in addition to requiring of them to keep out of each other's country.

I arrived at this conclusion through the information of the fact, that emigrants on arriving in Oregon and California complain that nearly all the depredations committed on the entire route across the continent occur between Fort Leavenworth and Fort Kearney, on the Platte and on the Blue rivers; this country is Pawnee country, and all of these nations above mentioned have heretofore considered themselves at war with the Pawnees, and, under cover of this hostility, make annual excursions to that neighborhood in the spring, during the time of emigration, for the purpose of robbing the whites; in case of any accusation being made, the guilt is shifted to some absent party. The Pawnees have also availed themselves of this state of things to steal from the whites. I have, therefore, considered it best to keep each nation in its own country, and hold them responsible for

all deeds committed therein. This course will very much simplify our relations with these Indians, and at the same time render our control over them more effectual.

I have caused the Sioux nation to select and appoint a certain number of head chiefs and chiefs to govern them, and to see that they carry out the conditions to which they have consented in council; and I have informed them that these would be the only chiefs recognised by the President, myself, or their Indian agent. I was induced to this, from the confusion which has existed among the bands themselves, in consequence of the different chiefs which have been appointed at different times by different interests.

Certain chiefs were recognised by the nation, others by the military, others again by the agents, and the traders, for their own purposes, have most unwarrantably given medals and appointed chiefs. These conflicting interests necessarily weakened the authority of all these chiefs, and to correct this evil I most respectfully request that the President will direct and order that hereafter none other chiefs of the Sioux but those selected in the late council, under the conditions there agreed upon, be recognised by either the War or Interior Departments. This unity of action will greatly tend to promote the influence of the government over these people. That the organization of the Sioux may be more complete I proposed to the chiefs to have a certain number of soldiers in each band to assist them to carry out my views. They have each given in the number which they deemed sufficient for that purpose in each band, and I recommend that these soldiers be regularly named, and receive from the government a dress or uniform by which they will be known; and that for the time they may be doing duty under their chiefs in their villages they will receive their rations. The expense would be trifling, and their young men would be stimulated and encouraged to seek these positions. The dress should be durable and gaudy, particularly the head-dress; (they are fond of feathers.) The uniform of the different bands should be different, and the same should have place in the different grades of chief, sub-chief, &c. By gradually causing the interests of a portion of the nation to depend upon the wishes of the government, the remainder will be easily controlled.

I intend using these Indians as express men; they are willing, and I am satisfied that as long as a respectable force is kept in the country, they will be useful and economical agents.

I may state here that all the difficulties which I have had with the Sioux of the Missouri have been caused by the large amount of ammunition which was brought into the country upon the steamers "St. Mary's" and "Arabia" for the purpose of trade. On the "St. Mary's" three hundred kegs of powder were shipped and delivered at the different trading stations up this river. The "Arabia" had the same amount, and the quantity of balls in both cases was in proportion to the powder. When the superintendent of Indian affairs reached Fort Clarke, he forbid the ammunition to be traded, but left a discretionary authority with the Indian agent, Colonel Vaughan, to do so or not.

The Indians, under strong temptation, and encouraged by the pas-

siveness of these companies' agents, compelled Colonel Vaughan, who had not a single soldier to protect him, to grant these companies permission to trade this ammunition.

There can be but one inference to be drawn in reference to these companies, and that is, they firmly supported Colonel Vaughan in his refusal to the Indians. The Indians would never have acted as they did.

Do such persons deserve licenses to trade with the Indians?

In conclusion, I desire to repeat a former suggestion, as being necessary to complete the impression which has been made upon the Sioux up to this time; and that is, my conviction that a large force should, by all means, be thrown through their country this summer, to convince them of the ability and intention of the government to enforce obedience to its commands, whenever occasion shall require it.

I have the honor to be, sir, with great respect, your most obedient servant,

WM. S. HARNEY,
Brevet Brigadier General, &c.

WAR DEPARTMENT,
Washington, December 26, 1855.

SIR: I have received your despatch of the 10th ultimo, recapitulating the results of the recent campaign against the Sioux Indians, reporting that, at the urgent solicitation of many influential chiefs, you had summoned deputations from all the bands to meet you in council the 1st of March next, at Fort Pierre, with a view to the termination of hostilities, and submitting, for the approbation of the department, the *projet* of a treaty, to which, in your opinion, the Indians would gladly accede, and which would, at the same time, assure the peace of the frontier and the security of the emigrant routes leading through their country.

The President, ever disposed to treat the Indians with the kindness and forbearance due to a weak and untutored race, when he found it necessary to employ military force against the Sioux to punish their repeated outrages, adopted it as the only measure that could be relied on to stay the hand of violence. As you represent that the several offending bands, broken and dispirited, now implore for peace and throw themselves on the clemency of the government, the President, encouraged to hope that the desired object has been attained, and anxious to spare the further effusion of blood, authorizes you to make a convention or treaty for the restoration of friendly relations with such of the chiefs and headmen of the respective tribes of the Sioux as may be duly empowered to act with you on the following basis:

1st. That all Indians who have committed murders or other outrages upon white persons shall be delivered up for trial to the commander of the nearest military post.

2d. That all stolen property of every description, in the hands of any Indian, shall be restored to its rightful owner; for which purpose

the chiefs must be responsible that it is taken in, without delay, to the nearest military post, and the commanding officer's receipt therefor obtained. A description of the manner in which the property was taken from its original owner, &c., must be left with the commanding officer to enable him to return it accordingly.

3d. The Indians must not obstruct or lurk in the vicinity of roads travelled by the whites, nor in any way molest a traveller through their country; they must, on the contrary, extend protection to all whites found in their country, by permission of the proper authorities, and they are required to deliver at military posts all offenders of any of their bands against any of our people or their property. In case any band shall refuse to make this engagement, then all the others shall bind themselves to have no intercourse with them, and to give them no encouragement or assistance whatever.

On their part the United States will engage: 1st. To protect the Sioux from impositions by the whites; and to effect this, all whites found in their country or passing through it, who may commit any offence against them or their property, may be taken up by them, no greater violence or force being used than may be absolutely necessary, and delivered at the nearest military post, to be proceeded against according to our laws.

2d. The Sioux will have their annuities restored to them, these annuities to be always sent to, and distributed from, the most convenient military post.

3d. On a compliance by the Sioux of the obligations on their part, enumerated in the first and second clauses of the foregoing, all Indian prisoners in our hands, who may not be implicated in any murder, robbery, or other high crime against our people, will be set at liberty.

In further efforts to secure the welfare of the Indians, and especially to protect them against extortions in their traffic with the whites, it is contemplated not to permit any traders to live in their country, except in the immediate vicinity of some military post, where they can be controlled. All such traders will be required to have a regular license, and in case of misconduct they may be removed from the country by the commanding officer of the troops. This, however, need not be a matter of stipulation, as the subject is already under executive control, but should be stated in council.

The above embraces, it is believed, all the material points to be secured by a treaty, and will be used as the basis of any negotiations into which you may enter. Circumstances may, however, occur which at this distance of time and place cannot be foreseen, rendering the introduction of other matters expedient; and, in such event, the department must necessarily confide in your discretion and judgment to harmonize your action as far as practicable with the views of the President, as made known to you in this communication.

Very respectfully, your obedient servant,

JEFFERSON DAVIS,

Secretary of War.

Brevet. Brig. General W. S. HARNEY,

U. S. Army, Commanding Sioux Expedition,

Fort Pierre, via Council Bluffs, Iowa.

WAR DEPARTMENT,
Washington, May 10, 1856.

SIR: I have received from Brevet Brigadier General William S. Harney the minutes of a council held by him with nine bands of the Sioux Indians, at Fort Pierre, N. T., beginning the 1st and ending the 5th of March, 1856.

The bands represented are as follows:

The Two Kettle, Lower Yanctons, Oncpapas, Blackfeet Sioux, Minnecoujas, Sans Arc, Yanctonnais, two bands, and Brulés of the Platte.

The principal chiefs of the bands, according to the above order of arrangement, are as follows:

The Long Mandan, the Man that is struck by the Bee, Bear Rib, the Fire Heart, One Horn, Crow Feather, Black Catfish, (chief of the "Band that wishes the life"—Yanctonnais,) *Two Bears,* (chief of the "Honepatela Yanctonnais,") and *Little Thunder.*

The following articles were agreed to by the head chiefs and delegates in the council:

1. That all Indians who have committed murders or other outrages upon white persons, shall be delivered up for trial to the commander of the nearest military post.

2. That all stolen property of every description in the hands of any Indian shall be restored to its rightful owner; for which purpose the chiefs must be responsible that it is taken in without delay to the nearest military post. A description of the manner in which the property was taken from its original owner, &c., must be left with the commanding officer, to enable him to return it accordingly.

3. The Indians must not obstruct or lurk in the vicinity of roads travelled by the whites, nor in any way molest a traveller through their country; they must, on the contrary, extend protection to all whites found in their country by permission of the proper authorities; and they are required to deliver at military posts all offenders of any of their bands against any of our people or their property. In case any band shall refuse to make this engagement, then all the others shall bind themselves to have no intercourse with them; and to give them no encouragement or assistance whatever.

4. Hereafter all stolen property, of any description, must be immediately returned to the nearest military post, by the chief of the band in which the theft was committed; at the same time the Indian so offending will also be brought in and delivered up.

5. The chiefs must compel their bands to obey them. If they cannot do so, they must report the fact at once to the nearest military officer, who will have it enforced. The chiefs will be held responsible for the good conduct of their bands.

6. The Indians will inform the General who they recognise as chiefs of the different bands, that there may be an understanding between the General and themselves as to who they are to obey.

7. The Sioux war parties must not hereafter go down into the Pawnee country, or be found anywhere near the big road on the Platte: if they do, the chiefs of the bands to whom these war parties

belong will be required to report the fact immediately to the commander of the nearest military post, that he may send and bring them back and punish them. Should the chiefs neglect to do this, the whole band will be punished.

8. To save the necessity of killing so many buffalo, which will soon be killed off, the general recommends to the Indians to raise stock and to cultivate the soil, raise corn, pumpkins, &c. If they desire to do so, they should select some good place near a military post when the land can be ploughed for them, and where they can receive advice and assistance, and the President will be requested to assist them.

9. The trade in horses and mules must be stopped ; it encourages the young men to steal.

On their part, the United States will engage:

1. To protect the Sioux from impositions by the whites ; and to effect this, all whites found in their country or passing through it, who may commit any offence against them or their property, may be taken up by them, no greater violence or force being used than may be absolutely necessary, and delivered at the nearest military post, to be proceeded against according to our laws.

2. The Sioux will have their annuities restored to them—these annuities to be always sent to, and distributed from, the most convenient military post.

3. On a compliance by the Sioux with the obligations on their part, enumerated in the first and second clauses of the foregoing, all the Indian prisoners in our hands who may not be implicated in any murder, robbery, or other high crime against our people, will be set at liberty.

The above articles were agreed to in council at Fort Pierre, March 5, 1856, by

The Long Mandan, principal chief of the "Two Kettles."

The man that is struck by the Ree, principal chief of the "Lower Yanctons."

Bear Rib, principal chief of the "Oncpapas."

Fire Heart, principal chief of the "Blackfeet Sioux."

One Horn, principal chief of the "Minnecoujas."

Crow Feather, principal chief of the "Sans Arcs."

Black Cat Fish, principal chief of the "Band that wishes the life—Yanctonnais."

Two Bears, principal chief of the "Honepatela Yanctonnais."

Little Thunder, principal chief of the "Brulés of the Platte."

Brigadier General Harney having recognised the chiefs named herein as the only head chiefs of their respective bands, and so declared in council, proposed that each chief should have a certain number of soldiers in each band to maintain order and enforce its laws, and recommends that these soldiers receive from the government a uniform dress with badges to designate the band and rank of each, and that for the time they may be employed in discharging the duties appropriate to their position as a tribal police ; they shall be subsisted at the expense of the government.

In accordance with the proposition of Brigadier General Harney,

in relation to this organization, the following list of "soldiers" was named by the principal chiefs at the council :

Little Thunder, chief of the Brulés, four chief soldiers and one hundred soldiers.

One Horn, chief of the Minnecoujas, ten chief soldiers and sixty soldiers.

Crow Feather, chief of the Sans Arcs, ten chief soldiers and sixty soldiers.

Fire Heart, chief of the Blackfeet, ten chief soldiers and sixty soldiers.

Bear Rib, chief of the Onchapas, ten chief soldiers and seventy soldiers.

Two Bears, chief of the Honepatela Yanctonnais, ten chief soldiers and sixty soldiers.

Black Cat Fish, chief of the "Band that wishes the life—Yanctonnais," four chief soldiers and fifty soldiers.

The Man that is struck by the Ree, chief of the Yancton, four chief soldiers and fifty soldiers.

Long Mandan, chief of the Two Kettles, four chief soldiers and forty soldiers.

I recommend that the foregoing articles and stipulations be regarded as a valid compact, to be faithfully observed by all officers and agents of the United States, and that the necessary appropriations be asked to carry it into effect.

Very respectfully, your obedient servant,

JEFFERSON DAVIS,
Secretary of War.

The PRESIDENT of the United States.

P. S.—A copy of the instructions of the department to General Harney authorizing a treaty with the Sioux, and the original of General Harney's letter enclosing the minutes of the council, are transmitted herewith.

WAR DEPARTMENT,
Washington, May 31, 1856.

SIR: Since my communication of the 10th instant, submitting articles of agreement made by Brevet Brigadier General Wm. S. Harney with nine bands of the Sioux Indians at Fort Pierre, N. T., in March, I have received the minutes of a council held at the same place by that officer the 19th and 20th April, 1856, in which the same articles were agreed to by a tenth band of the Sioux, viz: the Ogallalas, of whom O-way-shee-cha, or Mischief Maker, is head chief. They wish to have ten sub-chiefs, and one hundred and fifty soldiers.

I desire to include this band in the recommendation contained in my communication of the 10th instant, above referred to.

I will take this occasion to remark upon some of the provisions of the compact with the Sioux.

I. The chiefs and soldiers of each band being once recognised, are liable to removal only on application to the President. By this means the authority of the Executive will be represented and maintained by the tribal chiefs, and if the experiment be judiciously carried out with the aid of the police or "soldiers" provided for, it would seem to promise most valuable results.

II. Traders, irresponsible either through property or character, and often bound to our government by no sentiment or tie of allegiance, roaming about among the Indians to trade with them in their hunting and trapping grounds, with every opportunity to sell them deleterious articles, and to receive property acquired in marauding expeditions, present, it is believed, the most fruitful source of the degradation of the Indian, and of his hostility to the white man. In this view, the proposition to confine traders to the vicinity of military posts wherever it may be practicable, is deemed a provision than which none in relation to trade and intercourse with the Indians could be more replete with good effects.

III. The first, and necessary step towards civilization, and the maintenance of order among the Indians, is to give to them a fixed abode and security of food by the cultivation of the soil. The provisions in this regard are specially commended to your favorable consideration. It is hoped the necessary appropriations both for this purpose and for the presents and allowances connected with the proposed organization will be asked for and obtained.

IV. The proposition that annuities shall be paid at or near military posts will afford to the disbursing agents the protection they have sometimes required from escorts when going into the Indian country to make payments, and will give to the Indians additional safety from lawless men and traffickers in contraband articles; while the presence of respectable, intelligent, and disinterested officers must act as a check upon fraudulent pretensions of traders or others, who often prefer claims against the Indians on which they require the agent to enforce payment.

In conclusion, I beg leave to notice the energy, ability, and discretion with which Brigadier General Harney has conducted affairs in the Sioux country, and brought to a successful termination the disturbances which had disturbed the peace of that frontier, and destroyed the security of the emigrant routes through the valley of the Platte.

Very respectfully, your obedient servant,

JEFFERSON DAVIS,
Secretary of War.

To the PRESIDENT.

WAR DEPARTMENT,
Washington, June 9, 1856.

SIR: I have received your letter of this date, enclosing a memorandum of goods available for distribution to various Indian tribes

under the treaty of Fort Laramie, and a copy of instructions respecting the distribution.

It is important, as a means of maintaining peace in the Indian country, that the convention made by General Harney with several of these tribes on the 5th of March last should be faithfully observed and fully carried into effect, and I have to request that in the distribution of the goods regard may be had to the provisions of that convention so far as they apply to the subject.

I observe with satisfaction that the Indian agents have been instructed to consult with the military officers before distributing the goods, and I presume that the Cheyennes, after their recent misconduct, will not be permitted to share in the distribution.

Very respectfully, your obedient servant,

JEFFERSON DAVIS,
Secretary of War.

Hon. R. McCLELLAND,
Secretary of the Interior.

WASHINGTON, June 24, 1856.

SIR: I am requested by the honorable the Secretary of the Interior to make an estimate of the probable amount sufficient to carry into effect, and to fulfil the conditions, stipulations, and promises contained in articles of agreement made and concluded by General Harney, commanding Sioux expedition, and certain bands of Sioux of the Upper Platte and Missouri, dated 5th March last.

The amount required for clothing in uniform, with arms for the <i>chiefs</i> and soldiers of each band, would be at least \$30 for each individual; and as there are 700 in the nine bands, parties to the agreement.....	\$21,000
Amount required for provisions for <i>chiefs</i> and <i>soldiers</i> , 700, \$60 each per annum.....	42,000
Amount for farmers, teams, implements and seed for each tribe, \$1,000—for nine tribes.....	9,000
Total for one year.....	62,000

I have, from some short experience, no doubt that the expenses would be increased in subsequent years, especially in the items, *farmers, stock, implements, &c.*

I observe, in the minutes of the council the Indians are promised many things, on certain conditions. The Indians will not forget these promises, and will not fail to notify the Indian agent if not fulfilled by the government.

My experience in the Indian country, as to what Indians expect to receive as presents when they are called to act as *soldiers*, has been my guide in making the estimate for uniform, clothing, arms, and provisions whilst acting in the capacity of *tribal police*.

There are no stipulations as to the period or term of service of these Indian soldiers. *

I am not called upon to give an opinion as to the result which may be anticipated from this convention. I forbear, therefore, to make any comments, but will use all of the means in my power to enforce its conditions and carry out its intentions and provisions.

Very respectfully, your obedient servant,

THOMAS S. TWISS,
Indian Agent, Upper Platte.

Hon. the COMMISSIONER OF INDIAN AFFAIRS.

DEPARTMENT OF THE INTERIOR,
Office Indian Affairs, June 25, 1856.

SIR: Referring to the endorsement of your chief clerk on the communication of the Secretary of War of the 9th, referred here on the 11th instant, by which I was informed that "this department is now charged with the whole subject" of carrying out the convention concluded by General Harney on the 5th of March last with the Sioux Indians, I have the honor to say that I availed myself of agent Twiss' presence in this city, and called upon him to make an approximate estimate of the amount that will, in his opinion, be necessary to fulfil the stipulations of said convention; and I enclose a copy of the agent's letter, by which you will see he estimates the amount at \$62,000 for the first year.

I take this opportunity to say that, the instrument itself not being in the possession of this office, the agent was governed in making his estimate by the minutes of the proceedings of the council; consequently it will be for you to determine whether or not it will be proper to submit said estimate to Congress as a basis for an appropriation.

My opinion is, that the estimate of the agent is below the amount that will be required to carry out the various stipulations and promises of General Harney.

Very respectfully, your obedient servant,
GEORGE W. MANYPENNY,
Commissioner.

Hon. R. McCLELLAND,
Secretary of the Interior.

DEPARTMENT OF THE INTERIOR,
Washington, June 26, 1856.

SIR: I have the honor to return herewith the letter to you from the Secretary of War, dated the 10th ultimo, submitting the minutes of a council, and articles and stipulations between Brevet Brigadier General Wm. S. Harney with the Sioux Indians at Fort Pierre, Nebraska Territory, in the month of March last, and accompanying papers, which were handed to me for the purpose of having an esti-

mate prepared of the probable amount required for the fulfilment of the engagements entered into by General Harney. I also submit to you a communication of the 25th instant from the Commissioner of Indian Affairs, covering one from agent Twiss, on the subject of the expenditures involved.

It is impossible, with the imperfect data now possessed by the department, to make any very satisfactory estimate; but from all the information on hand I am inclined to think that, besides the estimate of the Indian bureau, there should be enough added for contingencies to make the whole amount required \$100,000.

I am, sir, with much respect,
R. McCLELLAND, *Secretary.*

To the PRESIDENT.

“Little Thunder” is hereby appointed principal chief of the Brulés, having been chosen by a delegation selected by the whole band for that purpose.

No other principal chief of the Brulés will be recognised by either the President or any of the Indian agents or myself.

This appointment to hold in full force as long as “Little Thunder” governs his band according to the instructions I have given him in council, this 4th day of March, 1856.

W. S. HARNEY,
Brevet Brigadier General, &c.

HEADQUARTERS SIOUX EXPEDITION,
Fort Pierre, N. T., March 8, 1856.

[L. s.] Official :
A. PLEASONTON,
Captain 2d Dragoons, Acting Assistant Adjt. General.

“Iron Shell” is appointed a chief of the Brulés under “Little Thunder;” he will obey him and respect him accordingly.

This to continue in full force as long as he does so.

Given this 4th day of March, 1856.

W. S. HARNEY,
Brevet Brigadier General, &c.

HEADQUARTERS SIOUX EXPEDITION,
Fort Pierre, N. T., March 8, 1856.

[L. s.] Official :
A. PLEASONTON,
Captain 2d Dragoons, Acting Assistant Adjt. General.

Minutes of a council held at Fort Pierre, Nebraska Territory, on the 1st day of March, 1856, by Brevet Brigadier General William S. Harney, United States army, commanding the Sioux expedition, with the delegations from nine of the bands of the Sioux, viz:

<i>The Two Kettle bands,</i>	<i>Minnecoujas band,</i>
<i>Lower Yanctons band,</i>	<i>Sans Arc band,</i>
<i>Oncpapas band,</i>	<i>Yanctonnais, two bands,</i>
<i>Blackfeet Sioux band,</i>	<i>Brulés of the Platte band.</i>

FORT PIERRE, N. T., *March 1, 1856.*

General Harney, accompanied by the principal officers of his command, and the Indian agent, Colonel Vaughan, met the above mentioned delegations of the Sioux in council this day, about 12 o'clock m., having the following named interpreters present :

Campbell,	} Interpreters for the General.
Jewett,	
Leframbois,	
Smith, interpreter for Indian agent at Laramie.	
Janés, interpreter for Brulés Indians.	
Zephyr Rencontre, interpreter for Indian agent of the Upper Missouri, Colonel Vaughan.	

The General opened the council by speaking to the Indians, through Zephyr Rencontre, as follows :

I am glad to see you here, according to my request of one hundred days ago. The Ogallalas have not come, and that is the mistake of their agent ; they are coming. Big Head has not come ; but I did not expect him ; I suppose him to be too busy.

I told the people who were here a hundred days ago, that I would write to their Great Father, and perhaps he would say something that might please them ; that I would do all I could for them to make them happy.

Here's what I have to say to them now—what the Great Father has told me to say, after I had written to him that the Indians were very humble, and very sorry for what they had done, and would do whatever he told them.

Now, listen to what the Great Father says :

First. That all Indians who have committed murders or other outrages upon white persons, shall be delivered up for trial to the commander of the nearest military post.

Second. That all stolen property of every description in the hands of any Indian shall be restored to its rightful owner ; for which purpose the chiefs must be responsible that it is taken in, without delay, to the nearest military post. A description of the manner in which the property was taken from its original owner, &c., must be left with the commanding officer to enable him to return it accordingly.

Third. The Indians must not obstruct or lurk in the vicinity of roads travelled by the whites, nor in any way molest a traveller through their country ; they must, on the contrary, extend protection to all whites found in their country, by permission of the proper authorities, and they are required to deliver at military posts all

offenders, of any of their bands, against any of our people or their property. In case any band shall refuse to make this engagement, then all the others shall bind themselves to have no intercourse with them, and to give them no encouragement or assistance whatever.

The General continued, through Zephyr Rencontre, as follows:

I want you to remember well what I have now told you, and you must not forget it, as I shall now tell you what the Great Father says he will do for you, when I am satisfied that you do right.

On their part the United States will engage—

First. To protect the Sioux from imposition by the whites; and to effect this, all whites found in their country, or passing through it, who may commit any offence against them or their property, may be taken up by them—no greater violence or force being used than may be absolutely necessary—and delivered at the nearest military post, to be proceeded against according to our laws.

Second. The Sioux will have their annuities restored to them—these annuities to be always sent to, and distributed from, the most convenient military post.

Third. On a compliance by the Sioux of the obligations on their part, enumerated in the first and second clauses of the foregoing, all Indian prisoners in our hands who may not be implicated in any murder, robbery, or other high crime against our people, will be set at liberty.

The General again continued, through Zephyr Rencontre:

The Brulés here have done very well; I am very well pleased with their conduct lately. I told them at Laramie that when all the murderers were given up, their people, who are now our prisoners, should be restored to them. There are only two men now to be given up, “the man who killed the cow, and the one who killed Gibson,” and I hope you have them here now, that I can give to the Brulés their prisoners.

The stolen property can be given up after this; but the women and children of the Brulés are crying to go home, and as soon as these two men are delivered up, then these women and children can go with the Brulés. When you have done this, and returned all the stolen property of every description, then your annuities will be restored to you.

These annuities hereafter will always be given out at the military posts, and nowhere else.

Hereafter, that you may have justice done you, and that you may not be imposed on by the traders, all trading will be done at the military posts. This will enable you to get your things at a fair price; you will be dealt with fairly and reasonably; and if the traders don't behave themselves, but try to impose on the Indians, I will send them out of the county.

I have now told you what the Great Father told me, with his own mouth and his own words, to tell you, and he has left it with me to do anything I think proper with you.

What I say is this: the Great Father sent your father, Colonel Vaughan, here to advise you and assist you; but you did not listen to him, but insulted him, and behaved very badly indeed; and this

is one great reason the Great Father sent me here to punish you ; and I am going to do it.

The Sioux are not friends to themselves, and not until they do what is required of them, will I be their friend.

Do as I tell them, and they will find me the best friend they ever had ; but if they don't do it, they will find me the worst enemy they ever had.

This is what I want them to do, in addition to what they have already heard :

First. That hereafter all stolen property, of any description, must be immediately returned to the nearest military post by the chief of the band in which the theft was committed ; at the same time the Indian so offending will also be brought in and delivered up.

Second. The chiefs must compel their bands to obey them ; if they cannot do so, the General will assist them to enforce their commands. After this, it will be no excuse for a chief to say he is not able to make his band obey him. He must report the fact at once to the nearest military officer, who will have it enforced. The chiefs will be held responsible for the good conduct of their bands.

Third. The Indians will inform the General who they recognise as chiefs of the different bands, that there may be an understanding between the General and themselves as to whom they are to obey.

Fourth. The Sioux must make peace with the Pawnees ; and the Cheyennes and Arapahoes will be obliged to do the same. Their war parties must not hereafter go down into the Pawnee country, or be found anywhere near the big road on the Platte: if they do, the chiefs of the bands to whom these war parties belong will be required to report the fact immediately to the commander of the nearest military post, that he may send and bring them back and punish them. Should the chiefs neglect to do this, the whole band will be punished.

Fifth. To save the necessity of killing so many buffalo, which will soon be killed off, the General recommends to them to raise stock, and to cultivate the soil—raise corn, pumpkins, &c. If they desire to do so, the General will inform the Great Father, and request him to assist them.

Sixth. All those of the different bands who wish to cultivate the soil should select some good place near a military post, where the land can be ploughed for them, and where they can receive advice and assistance.

The trade in horses and mules must be stopped ; it encourages their young men to steal, and lose their lives. All the good Indians the Great Father will protect and assist ; but the bad Indians he will make war upon and kill.

The conduct of the Brulés in bringing in the prisoner that escaped was good, and a proof that they desire to do good ; and it is only by acting in this way that the other Indians will be considered good.

All those of the Blackfeet and Oncepapas who are for war, must join Big Head's band ; and in future no chiefs will be recognised by either their father, Major Vaughan, or the General, except those of the peace party.

All misdeeds heretofore committed will be overlooked, except murders and thefts.

Your Great Father sent your father, Major Vaughan, here to you to give you good advice and help you, but you did not listen to him, and permitted the bad Indians to insult him; this has made the Great Father angry, so he has sent his soldiers and his war chief to compel you to behave. If you don't listen now to what the war chief says, you will be killed.

Murders and depredations have heretofore been committed by the different bands of the Sioux, and the individuals aggrieved, or the friends of the murdered party, have been paid in robes. This must be stopped, and the murderers and depredators must be delivered over to the General, or the agent, or some military officer in command of a post.

No horses or oxen which have been stolen will, under any circumstances, be traded.

The General then continued, through Zephyr Rencontre, as follows:

I know there are a great many bad young men among the whites as well as among the Indians. We punish our young men when they behave badly, and make them obey. If their young men will not obey their chiefs, let them appeal to me, and I will make them obey, for the chiefs must be obeyed. Every nation must have laws, and the people must obey them. I hope hereafter the chiefs will never say they cannot control their young men; they must obey them and do what they are told.

The Sioux must make peace with the Pawnees. They must keep away from the big road on the Platte. There must be no more fighting with the Sioux, Cheyennes, and Pawnees; any band that refuses I will make war with them.

I would be glad to see them all at peace. All of them have made treaties to be at peace; that is what they received their annuities for; if they comply with everything I have asked, we shall be friends.

I am anxious to give up the prisoners to the Brulé chief, *Little Thunder*, as I told him at Laramie, that when all the murderers were given up they could have their prisoners; by giving up those two men everything can be settled in a few days. I have heard a great deal of *Little Thunder*; there are some very bad young men in his band; I hope they will take warning by what he suffered; they might have suffered a great deal more, but I left a door open for them to escape. Some of the Sioux have behaved very badly—I mean the Blackfeet, Onchapapas, and Yanctonnais; they have insulted the Great Father. There are a great many bad people in those three bands who must be punished.

The General here rose and said, very emphatically, *Big Head's band shall not live upon the face of the earth as a band!* The General then sat down and said, I hear that the principal chiefs of those bands are here. I want them to behave well. They would have listened to their Great Father, and have done what he told them, but their bad people would not let them.

Their father here (Colonel Vaughan) has spoken to me in their behalf. I want to assist them as well as their people; and in order

to do that, they must order the bad people to leave them; let them join *Big Head's* band and meet me if they dare.

The bands who are disposed to keep the peace must have nothing to do with *Big Head's* band. When they bring me those two men and all the stolen property, they will be friends. I want them to understand well, that they will find me the best friend they ever had. I will fight against their enemies for them.

After all the troubles are over, I would like to see them cultivating the soil, and have a home for themselves; those who would like to have fields can select ground near some military post. I will have it ploughed for them, and will help them in every way I can.

The trade in horses and mules must be stopped; it causes their young men to go and steal, and necessarily lose their lives; it gives a great deal of trouble.

I want them to understand well that neither their father nor myself will support them here.

One thing I wish to mention. I am told they have killed white men, and gone to the traders and paid for it in robes, &c. This must never be done again; we will have blood for blood.

I hope they have understood what I have said to them, and will think well over it; and when they are ready I will hear what they have to say. I want them to speak out freely. If they are ready to-morrow, I will then hear what they have to say.

Here ended the first day's council.

SECOND DAY.

FORT PIERRE, N. T.,

March 2, 1856.

General Harney, accompanied by the principal officers of his command, opened the council to-day about one o'clock, p. m. The lateness of the hour was caused by the Indians having expressed a wish to talk among themselves and consider what they had heard yesterday before going into council. This desire was granted to them by the General.

The same interpreters were present to-day that were present yesterday.

Little Thunder, chief of the Platte Brulés, spoke as follows, through Zephyr Rencontre, interpreter:

I came here to see you because you sent for me. I did not know what the manners of the whites are, but I will tell you what I have thought of on my road here. I don't wish to fight you; what I want with you is to shake hands with you, and hold your hands hard. All the women and children who were in my lodge, you have them here; but they are alive and I am glad. You took them on the Platte. I was there when I heard that you have called me.

At the Laramie you called me for five of my men, and I have given them to you; after that you asked me for horses, and I gave them to you; after that I stood there and listened and watched to see if you would call me and deliberate for me. You called me; I heard it and started to come; the snow was very bad, but I have come; and I am

now satisfied you will give me my life. When I left my camp all my men, women, and children were waiting for me to return. They expect me to bring our people who are prisoners with me.

You have asked us to be friendly; I have tried, and if we are not so, it is not my fault. My friends that are here have got chiefs. I am not a chief. They can deliberate and see. My friends have heard that you have asked them for two men. I wish I was in their place; I would bring them in. This is all I have to say.

General Harney then told *Little Thunder*, through Zephyr Rencontre, that he was pleased with what he had said. Yours was the first band of the Sioux I met when I came to fight, but if I had met any other band it would have been the same. I am sorry it fell so hard upon *Little Thunder*. From what we had heard I expected to fight them everywhere; their young men had done a great many bad things, so many that their Great Father had sent his soldiers here. I don't find them as I expected; their feelings are different from what I expected. There are a great many good men among them, but some bad ones like other people.

I think the great trouble with them is, the young men don't obey their chiefs; if they did that, there would be no trouble; as I told them yesterday, their chiefs must be obeyed. These I see here are the principal chiefs of the different bands.

I am satisfied they are all disposed to be friendly and keep at peace with the whites. They can look to me as their friend, and if their people don't obey them, I will fight for them and make them obey.

I shall always look to these chiefs as the head of the different bands. I shall not recognise anybody else. If they want any advice or assistance, let them come to me. I will not recognise any other chiefs; neither will the father here, or any of the agents. I hope they will all support each other to keep peace with the whites.

Tell *Little Thunder* he has done so well that I think he and his people have done enough at present, and I don't ask him to take any hand in bringing in the other two men. The Sioux ought not to expect it. He stood forward between them and the whites, and is the only one who has suffered yet.

I feel like shaking hands with all these chiefs, particularly *Little Thunder*; but that is not our way. I have no doubt in a few days, when these men are brought in, I shall be able to do it.

The stolen animals can be brought in in a reasonable time. Tell *Little Thunder* he can have his people that are here to take back with him. (Applause.)

When we go to war, some of the good have to suffer with the bad; we can't help it; but some of them among you had better recollect it. I can't separate the bad from the good. They must do it themselves.

One Horn, a Minnecouja chief, then spoke, and said:

Your have asked me for "two men," and I will bring them to you. I have ears, and I heard what you said; you asked me for "two men," and I will bring them to you. You asked me for horses and stolen property; I will bring them to you. I take pity on my friend, *Little Thunder*—I wish his people to go with him. This is all I have to say.

The General replied : He has said a few words, but there is a great deal in them ; none of them shall ever regret what I ask them to do. When he has done what he has promised to do, almost everything will be done that he can do for his people.

Crow Feather, a "Sans Arc" chief, said :

My brother, you have called me, and I thank you ; I have raised up and I have come ; as I sit here, I see that I live. My brother, my Great Father, you, and your young men, how can I oppose you ? How can I stand before you ? I cannot do it ; if you force me to fight you and kill me, you can do it, but I don't want to fight you. My Great Father—I never asked him for anything that was bad ; he sent here a bad thing, (meaning the troops,) but I did not want it. My father here, (Col. Vaughan,) what he told me, I have heard it ; I don't say I did not hear it, for I did—I heard it twice ; but when we are out in our country, we have many bad young men, and they cause mischief. For all this that has happened, I have two friends, my father and you, (meaning the General.) I like the way you have acted, is the reason I am here. I know I have a Great Father, a father, a brother, and a friend. I think by knowing that I have got them, I think nothing bad will happen to me.

All our men, women, and children, are looking at me. When I get up in the morning they are looking at me ; all the bands that are represented here are looking at me. I wish big, when I return, to make all their hearts glad.

You know what I have done ; you have heard it ; what can I say more ? I want to do what you have told me. This is all I have to say.

The General replied : I am satisfied with what he has said. He said he did not ask for the soldiers, but some of his people asked the father here (Col. Vaughan) to ask the Great Father for one thousand women, but the Great Father thought one thousand men would be much better.

Fire Heart, a chief of the Blackfeet Sioux :

My brother, I was not lost when I came here ; I saw your soldiers and was glad. When I saw all my people coming here, I was like the rest, and came along.

When my father left us, he told me I should fight with the whites ; and I thought by getting here I should live with the rest. That is all I have to say.

The General replied : He has some very bad men in his band, and I don't know how to look over them. He is a good man, and his father was before him. I met his father here many years ago in council ; his father was a chief.

I am sure, as long as his father lived, his people had no trouble that he could prevent, and from what I hear, I am sure he has tried to do as well as his father. The agent here (Col. Vaughan) has thrown away his advice on his bad young men. I am satisfied he has given them good advice always, but they would not listen. Their ears must be opened and sense put into them some way or another, and he must send them away from his band. I insist upon those bad fellows being punished. I don't want to hurt the good Indians,

and won't, if I can help it, but he must separate the good from the bad ; I look to him to do that, and I'll assist him in every way that I can.

I tell him again, those bad young men must be punished ; I leave it to him to say who they are. The good must be kept separate from the bad ; this I insist upon.

I am well pleased with him and anybody he may take with him ; he is the chief, and I don't know any but what he knows. I tell him again, I will always support the chiefs, as long as they behave well.

This is all I have to say just now ; *Fire Heart* can talk again before he goes away.

Bear Rib, a chief of the Oncpapas, spoke as follows : My brother, who has just spoke, is like me, nobody ; I say so because you may think I am somebody ; you will know from the traders and interpreters who I am. My brother, if you will look around this fort, you will see some dry bones, which show my nation how to behave well towards the whites, (meaning the bones of an Indian he had killed for misbehaving towards the traders.) My brother, when I am out in the country, I like to see plenty to eat. I came here, and saw a great many soldiers, but it don't make my heart beat. I see a great many whites ; it makes me glad—they keep me alive. My father here, (Col. Vaughan,) what he told me I always said yes, because when he got here he told me what my Great Father told him, and I told my people ; for my part, I think the whites very good. I am not going to fight. What my father tells me I heard it ; what my brother tells me I heard it. You told me that when I would speak to you, you would hear me. I have not done much harm yet, and I think my brothers here are all one ; they have heard what you have said, and their hearts are glad. When brothers come together, have you ever heard of anything bad happening to them ? My brother : the traders, I wish you would keep them here, and I would have something to tell you. You want me to throw a part of my nation away ; this I don't like. What you tell me I hear you.

All the chiefs that are here present, that wants to be listened to, and say anything and be supported, will they be so ? Yesterday what you told me I have heard it—all the things that happened in the country ; I didn't wish them so. I have never heard that two brothers fight together ; if they do, they fight once, but never do so a second time.

You see if I wanted to fight you or insult you, I would have gone below into the settlements ; I am not the greatest fool, but I see that you grumble at me. We see that you have called us all together, and now you want us to throw a part of our nation away. If I am living to-day, it is because you told me to live ; you told me to live by cultivating the ground ; I heard you ; for women and old men that have no wings, this is good.

The men, women, and children in our villages are looking here to see what news we will bring them. From this day I wish that my father and brother will near nothing bad, and nothing bad will hap-

pen to me. My brother wants me to throw away a part of my nation, and make me cry.

What makes me say so is, I want the traders to be kept here close. We have all heard you call for the horses; all the horses will be brought here; they wish to deliver them here close to the fort.

That is all I have to say.

The General replied: I am very well pleased with all his talk except on one subject. I know he is a good man, and I know there are a great many good men in his band, but some of his people at Fort Clarke behaved very badly, and I don't see how I can look over it. I don't see any road, any trail to get round it. If *Fire Heart* and *Bear Rib* think they can pick out the bad men and bring them to me, I will be satisfied and not hurt the Blackfeet and Onchapapas. There were a great many. *Fire Heart* and *Bear Rib* know who they are, and I leave it with them.

They insulted their father, and of course their Great Father. I cannot overlook it; my heart is not satisfied. Now I must leave it with them, their father, and to say who is to be punished; but punished they must be.

Bear Rib then said: I think I am a great chief; and I say that because one of those very men has killed my brother lately—but I have said nothing about it.

Col. Vaughan, Indian agent, then said: I believe *Bear Rib* is a good man; but he has some people who are bad. He came to me several times and said he could not control his people, and I told him to find out who he could control and I would give him a paper to the war chief.

The General then said: I have no doubt he is a great chief—I have heard so—and a strong friend to the whites. I am not a great chief among the whites; perhaps if I was as great a chief as he is I could suffer the Great Father to be insulted; but I am not that big yet; not because it is against their Great Father, for he almost forgives them, he has a good heart, but because it is an insult to the Great Chief of the whites, the President. Those men who behaved so badly must be punished. If he thinks he can bring them to me, I am satisfied; if he can't do that, I must go after them; but I don't want to do that, for our friends are mixed up with them.

I am satisfied that all that have spoken wish to do right.

You and your friends stand aside a little; and those people that won't listen to their chiefs, I will make them before I am done with them.

Bear Rib then said: My Great Father must be very angry with me; he sent you here to beat me, and you have done so. Let my brother wait here awhile, until I go and see what I can do with my people.

The General replied: I don't want to fight them; but it is my duty to the Great Father to see those bad men punished.

Bear Rib said: To fight me you are able; after you have whipped me, you will make my heart glad.

The General replied: I don't want to punish you, or any good man of your band. What's to be done? What can I do? If the bad

men are put out together, then I will know them ; I want the good to separate from the bad.

I will say no more to-day ; I want to think of this matter ; I want to do the best I can for you, at the same time the Great Father, and the father here, must be satisfied. The Great Father cannot be satisfied as long as his agent here is not.

Here the council closed.

THIRD DAY.

FORT PIERRE, N. T., *March 3, 1856:*

This day the council opened at 11 o'clock a. m. The General was attended by the principal officers of his command, and Major Vaughan, Indian agent for the Upper Missouri, who had also been in attendance in council on both the first and second days ; the same interpreters were present.

Yesterday the following named Indians were pointed out to the General, by the delegations present, as the principal chiefs of the bands named. They desired the General to look upon them as the principal chiefs. He did so ; and caused them to sit in a circle in front of the others, opposite himself and his officers, &c., viz :

Little Thunder, principal chief, Platte Brulés.

One Horn, principal chief, Minnecoujas.

Crow Feather, principal chief, Sans Arc.

Fire Heart, principal chief, Blackfeet Sioux.

Bear Rib, principal chief, Oncpapas.

Two Bears, principal chief, Yanctonnais, (Honepatela band.)

Black Catfish, principal chief, (The band that wishes the life.)

Long Mandan, principal chief, Two Kettle band.

The Man that is struck by the Ree, principal chief, Yanctons.

Medicine Cow, second chief of the Yanctons, took *The Man that is struck by the Ree's* seat in council, the latter being absent on business for his people, which the General had directed him to attend to.

The Big Head, third chief of the Ogallalas, took his seat with the principal chiefs, as being the only Ogallala present ; his delegation having been detained in their village, but were coming.

The General opened the council, by saying, through Zephyr Rencontre, interpreter :

I told them last night I would think about what we talked of yesterday. I thought about it hard ; I dreamed about it ; but I could see no way to get round it. I arose this morning with my mind fully made up that the bad people of these two bands (the Blackfeet and Oncpapas) must be punished. I was sorry ; but if my own brother was with them I would do it. This morning their father here (Col. Vaughan) came to me and said something they would like to hear. We talked a long time, and finally I agreed to tell the Indians what he proposed.

He said, he thought the chiefs would be willing to bring in some of those men who behaved so badly to him.

I told him, if they would bring in *five* of each of those bands, (the worst,) to be dealt with as I thought proper, I would then hold my hand. If they can do that, then everything is clear; but nothing else will suit. If they will do that, I am satisfied; but nothing else will do; and it is not worth while to talk of anything else. They are indebted to their father here (Major Vaughan) for that; nothing else would have saved them.

Fire Heart, Blackfeet Sioux chief, here rose and stretched out both arms, as a strong expression of thanks, and then sat down.

Bear Rib, Oncpapa chief, said: My father! what is there better to wish for than a father. You have made my heart glad.

The General then continued: You should have listened to him before. I am afraid that this may not yet do. I want to know, in a few words, if they can do it. Do they wish time to deliberate? If they want time to think about it, they can have time—say till to-morrow; I never lie to anybody, white, red, or black; what I say, I will do; what they tell me, they must do. I hope they will all listen to me.

Bear Rib, Oncpapa chief: My brother! when any person tells us what is good, we thank him by saying "*how!*" My brother has asked me for five men; if I can get them I will do so.

The General then said: They are here to act for the whole nation; his answer will not do. I must know positively whether he can get them or not; and if they cannot get these men, I will help them to do it.

Bear Rib: My brother has asked me for five men; I will bring them to him.

The General: If he cannot, I will help him; I will make those bad people obey him.

Bear Rib: You asked me for five men; I will bring them to you; the balance will then live.

The General: The worst men must be brought in. They (*Bear Rib* and *Fire Heart*) know who they are, and I expect them to bring them in. I am pleased with *Bear Rib's* talk; he is a brave man, and a good man, and I am satisfied he will do it; he has sense to know what is for the interest of his people.

Fire Heart, Blackfeet Sioux chief: My brother! I have understood what you have said. You have asked for five men; I will bring them to you. You told me if I did so, all my nation should live. That is all.

The General: When this is done, I see nothing in the way. I will be satisfied. How long before these men can be brought in? I don't want to hurry them; but when they say they will bring them in, I don't want them to disappoint me.

I want to tell them that *The Man that is struck by the Ree*, principal Yantcon chief, was sent away by me on particular business, and has not been here; but he will be here to-morrow.

Fire Heart and *Bear Rib* can tell me to-morrow when they can bring in these men; and in the mean time I will hear what these other Indians have to say.

Two Bears, Yanctonnais chief, (Honepatela band,) said: My brother!

I laugh to see you and my father; my heart is so glad, I laugh. If I had come here by myself, maybe my heart might beat; but I have not come here by my own wish. When I understood your word to come here, I started to come. I have understood from my father here (Maj. Vaughan) the words of my Great Father; and I have seen my brother, who is a warrior, who lets me live, and will show me the way to live.

As you make me sit here, I take it to be hard, for all my nation is behind looking at me. My brother, from this day all of us here think that I shall live; that nothing shall kill me. Your manners are very hard, very severe; but the way I was raised they are the same thing. My brother! the head chief of my band has been killed; shall I be in his place?

The General replied, yes!

For my part, when any man tells me anything, I am always ready to listen. From this day, I see you have made me a chief.

If I ask you to help me, will you do it?

My brother! you have sense—all your body is sharp. When you first came, you beat the lower part of my body—of all our body. I thought when you called me and made me sit here, you would put the prisoners here too. My brother! what I say is to let you know I have heard my father's word.

My brother! my father here told me when I came to him to put all my arms away, and I listened to him.

I command *three hundred lodges*; when I speak, they listen to me, and that is the way I speak as I do. My nation is very poor, and some winters we are obliged to eat our own horses.

I never hurt or robbed a white man. My father told me to shake hands with all our friends on the river, and I have done so; but the *Rees* and the *Arickaruno* came down last winter and killed one of my people. Afterwards the *Gros-ventres* killed another, but I took no notice of it. I did not mind it.

My father here gave me good advice, and I listened to him; he said if I should meet with any soldiers, I should shake hands with them.

My brother! from this day you will listen to me; if anything shall happen through my young men, I shall tell him. From this day, if you want anything from me, or anything to be done, how can I do it? You say that you will help me, so that I will then do it as you tell me.

My brother! for me, I don't know of any fault I have made; if you want to know, ask my father here.

My brother! I wish from you to tell a band that live above where I live, the same you have told these here; to ask *Big Head* for those who have misbehaved, and punish them as you have said you would the others.

When I am away, the nation is very anxious to see me back; they know I am called here by a sensible man, and are anxious to know what I will bring back.

The General replied: I like what he says very well. I am glad his people have not stolen any horses; he will not have any to return. He

says my manner is rough ; may be it don't agree with my heart. I can't follow my heart always—I must follow my head. A man who follows his heart only, is no chief—sometimes he is too good, and sometimes too bad. As to what he said about *Big Head*, perhaps I will take the news to him myself. I want nothing more said about *Big Head* to me ; he has picked out his own trail, and he must keep it. I am very well pleased with everything *Two Bears* has said, and I am sure he will act up to what he has said.

Black Catfish, Yanctonnais chief, (the band that wishes the life,) said: My brother, look at me. I am a young man ; where can I take recollection to speak to you? My brother, my father raised me, and he told me your manners would happen, and I would see that.

When my father was living he went several times to Washington. He staid there three winters, and called himself half white man. Half of his body was a chief, and the other half was a soldier.

My father said that after he was gone, the white soldiers would come among us ; to behave well to them, and they would behave well to us.

My father told me to behave to the whites, and take care of them ; I am forty-three years old, and have always done so, and never hurt anybody. I speak for myself. It is on this road where my father lies, and it is thirty-three years since he died. If there are any houses of the traders on this road, my father set them there ; but I am around these houses, as poor as a snake.

My father told me when he left me, I would see some white men who have sense. The first I saw was my father here, three years ago ; everything he told me I listened to.

My brother ! my father here knows what I have done, for he gave me this paper, (showing a paper.)

My brother, there are two bands of us—me and my brother next me ; but we live close to each other, and when you called, we came here. When brothers have not seen each other for some time, they like to tell each other what they wish.

I feel I shall be better off after this.

My brother, since I left my camp they all think something has happened to me ; I want to get back as soon as I can.

My brother, since you made us sit here all in front of you, you have told us you would help us to do what you want us to do.

I live close to *Big Head*. I don't know which way to take to keep away from him. That is all I have to say.

The General said : I like his talk very well indeed.

Two Bears, Yanctonnais chief, said, we don't wish any other father than this one here ; we don't want to know any other father.

The General said : That depends on the father himself. Then Major Vaughan said he would stay with them.

The General then said : The *Two Bears* talks well ; he looks to the interest of his own people and seems to understand what is for their good.

Long Mandan, chief of the Five Kettle band : When men meet each other, they like to speak, particularly when they are brothers.

From the time I heard my brother was coming up, I was in my

camp with plenty of meat, and I had it until I came clear up to his house. My heart was glad, and I think I shall live. When I came in sight of your young men, I did not see anything but your soldiers; but that did not scare me. I thought that when I should come and sit among them I should be happy.

All of us that were born and raised in this country naked have been covered as long as our father here has been with us; we think he will always keep us so.

My brother! my father! and my Great Father! I see for myself that I was raised in the prairie, and don't know anything; but my brother has come and given me good advice. When my brother had whipped me, and when I started to come here, I thought there were two things to show me; and if one was bad and one was good, I would like to grab the good one.

When you see my nation you will take pity on me; my brother has whipped me, and made me cry; but I believe he will wipe the water out of my eyes, and coax me as we do a child. I think after this time I will have sense.

My Great Father told you to come up here, and gave you a load of powder, a sharp gun, and horses—to give me advice—to open my ears.

The Man that is struck by the Ree, Yancton chief, came in and took his seat. He said he had been twenty-five days getting to the council, and the last five days he had nothing to eat; that until his belly was full, he could not talk.

The General then told him to get something to eat, and to-morrow he would hear him.

Long Mandan continued: All of us here don't wish and don't pretend to fight our brothers; if we should push against them, they would turn us right back.

My father told me to work the ground. I have picked out some of my young men, and have commenced to work the ground. My brother! the Two Kettle band is my band. I am their head; anything you have to tell me they will listen to. My brother! look at me; I am not rich, I am very poor.

I am fifty years old, and since I was able to work for myself I have never misbehaved to the whites.

My brother! since I have been a chief there was an occurrence happened among us; a chief stepped up and killed two of my people for insulting the whites; again, I was not able to stop my young men from drunkenness and insulting the whites, until I had two of my people down. Should you see any bones around, they are theirs. Again, at this fort a man shot at a bell and broke it; but I saw it was wrong, so I killed the man who did it.

From this day, if I should misbehave, I think my brother would take pity on me for this; you can see by this, whether I like your white people or not.

My brother! all the men in front of you feel as I do. If war should happen I wish it would be with other enemies, and not with them. My brother! my father! take pity on me, a young chief who is growing, is with all his strength, and can do nothing.

The chiefs that are here, I don't believe they would disturb or hurt any white man in your country. They all feel like me.

My brother and father! take pity on me; if the whites go farther up the river, I would not wish it; our traders here, I would not like for them to go above here, but stay about this.

You did not tell me so, but, with all the nations around us, I will live happy and friendly with them.

When I left my camp, I left my women and children waiting to hear what news I shall bring them. They, no doubt, think we are well off here, with plenty to eat, and some to take back to them, and that is the reason I have explained myself in this way.

On account of the Platte business my hand feels a little bloody, but not for myself; I wish to tell you of it. I now thank the Great Spirit! the Great Father! and you my brother!

The General replied: I like his speech very well; he stands very high with the whites. He and his band have always been considered as most friendly to us. I think the reason of it is, he has shown himself a great chief, in killing those men. That is the reason the whites like him so much, and he stands so high; he punished the bad men, and made the rest behave themselves.

Perhaps if he had not done that, a great many of his people would have been killed. It is a great deal better to kill a few bad ones, than to go to war. He said when he came here, he expected to be coaxed like a child. I don't understand that.

His father here (Major Vaughan) was sent here for that purpose, but they did not listen to him—that's the reason I am here; if they had all listened good, there would not have been any trouble. He said he did not want the soldiers to go further up the river. But the soldiers will go wherever they please. The traders will stay near the fort. The Great Father owns all the country; his soldiers go where they please, and take what they please, but they will always be just to his red children.

As far as I have ever known, the *Long Mandan* has acted like a chief; he is the kind of chief I like.

I think, hereafter, they will all do the same; that they have good sense enough to make their people obey them, but there must be more chiefs than one to a band; they must have several to assist them to control their people. I will talk to them about this hereafter.

The General then said: Tell the *Ogallala* that his people will be here in a short time, and he had better wait until they come. I have told the chief at Laramie to send them here.

Little Thunder, Brulé chief: My brother! I have heard that you sent for ten men of each band; I came in with ten. My brother! I am satisfied with that; I want you to know those men, for something may happen, and they can help me to do what you want me to do. Sometimes we are very poor, and these men may be wanting a piece of tobacco, or something else, and they may then be able to get it. My brother! I am used to be with white men, and I am pleased with it, but now I don't see my traders or anybody. I would like to have my traders back, to get what little things I want.

My brother! you want me to shake hands with the Pawnees; I am

willing to do so ; never mind me—I am willing to do what you want, but speak to the Cheyennes and Arapahoes. Another thing, I want permission to go through my own country as I used to, to run buffalo as I used to.

My children are now all on foot and are obliged to walk ; I don't like this, and I want to go towards the west, to see some of my friends and shake hands with them. These are my last words, as I wish to get back to my camp.

The General replied : Tell him he has permission to travel through his own country to see his friends, and he shall have his traders. I told him I would do what I could for them all. He understands that the traders are to be at the military posts? This will always be the case hereafter, so the Great Father says. They will find it better for themselves ; they will get more for their ropes and goods. I don't think they, or we either, will have half as much trouble as we have had heretofore.

The Indians will have justice hereafter, unless they misbehave. They can always come to the military posts, to see the officers and soldiers, who will be their friends.

I hope it will not be long before we will all be like one people.

I am going to send a talk to Colonel Hoffman, white chief at Laramie, to deliver to the Cheyennes and Arapahoes, and a talk to the commanding officer at Fort Kearney, to deliver to the Pawnees, to make peace and stay in their own countries.

I am told they make peace one day and break it the next ; I shall not permit that. If I have any hand in it they shall not break it, or I will make war on them. They must all keep off the Platte road ; that is one reason I want these people and yourselves to make peace, and keep off that road.

Bone Necklace, second chief Yanctonnais, (Honepatela band) : My brother! you have given these men a talk about cultivating the ground ; they said nothing about it ; now I'll talk about cultivating the ground. I heard all you said, and I wish to do what you want.

I belong to the same band as *Two Bears* ; I live below him, but I have listened to what you have said. I want to plant—I wish you to give me some grain.

My brother! I wish from you one of your white men to show me how to plant ; that my women and children may learn it and eat and have the life. I don't wish to plant far off, but close by, where the traders are.

The General said : I have told them I would help them, and give them all the assistance I can.

If they have fields they can leave all the old men, women and children at home, without the trouble of taking them about when they go after buffalo. When everything is settled I will do all I can.

Little Thunder : When will we get the prisoners on the Platte?

The General : As soon as things are settled.

I have done more now than the Great Father at Washington has told me, and I hope he will not have cause to be displeased with me for it. I have released the prisoners here now, because I could not refuse *Little Thunder*, as he has behaved so well.

When those "two men" are brought in I will send an order to Fort Kearney, to have his people released. I will send soldiers with them on the road, that the Pawnees or other enemies may not hurt them.

Little Thunder: When will that be?

The General: I cannot say; it depends on *One Horn* when he gives up those "two men."

I expect it will be when the weather is good; some time in the spring. What I have told you you can depend on.

Bear Rib, Oncpapa chief: We have all heard what our brother has said, and we all agree to it.

The General: I understand they are now at peace with the Pawnees from this, as soon as the word gets to the Pawnees; and if they should afterwards break it, I will take all the Sioux and wipe the Pawnees from the face of the earth. The Sioux must not violate the peace either, or I will serve them the same way.

After the chief of the Yanctons has spoken to-morrow, I will speak to them again.

Up to this time I am well satisfied with everything that has been done and said. My heart feels good. To-morrow, I hope to finish everything. Here the council closed.

FOURTH DAY.

FORT PIERRE, N. T., *March 4, 1856.*

The council was opened at 11 o'clock a. m.

The General, his principal officers, Colonel A. J. Vaughan, Indian agent, and the entire delegations of the Sioux, being present. The same interpreters were also in attendance.

The Man that is struck by the Ree, Yancton chief, spoke through *Zephyr Rencontre*, interpreter, as follows:

My brother: I am going to speak, and I believe the Great Spirit will hear me; I am going to speak—the Great Spirit knows it, and has given me a beautiful day; since we commenced this talk we have not had so beautiful a day. The man who calls himself a man, and is not afraid to die, is yourself. I am one also. I think that I am brave, and for my death, I am not afraid of it. What I call my bravery is this: I travelled all day to get here, and did not eat or sleep, and the next day and night did the same; this is what I call brave. As for bravery, I am not afraid to lose my life—this starvation is worse than my bravery. I was so hungry that when I saw your cattle I could not help eat them, and that's what kept me alive.

Let you be as brave as you please, if you starve you will take what you meet with and live.

I am not going to beg you for my life—I believe I am a man, and I am not going to beg you for my life. I see you here, and your manners and situation are enough to scare any of us; but if I was afraid I would squat down, but I don't. If I do what you tell me, I know I will be well off and well treated. You mentioned to me your cattle.

Yes, I have eaten twelve of them, but they were on my land. I eat some, the Santees eat some, and the half-breeds eat some; but you counted me one—I eat twelve; on that account you have asked me nineteen horses. If I had been you, I would not have asked for those horses at that time, when they were poor. I would have wated until spring. I got the horses to bring them, but on my way four have died, and again four more have died, and I have only eleven. Do you think your fresh meat is worth more than anything else? Let me know so, and I will hear it. If I had owned the horses I should not mind; it is not the number I care for, but I have not got them.

I have always done what the father here (Colonel Vaughan) has told me. It is very hard, when a man has only one thing, to give more than he has got.

I can't make horses out of the ground. If you are not satisfied, do with me what you please; take my body and sell me—do what you please.

This is what my heart speaks. I have some young men here yet, who will listen to me.

Maybe you have four large kettles of water boiling, and some soap alongside with it to wash us. I am not going to explain my good behavior, but tell you all my bad behavior.

If I was to hide all the misbehaving that I have done under my bed, it would come out, and you would then call me a liar.

The first thing I mention is, one of my young men killed a white man, and I killed my young man for killing the white man. I then turned round and stole some horses, and was asked for them; I gave them more than I took. The chief told me when I returned those horses he would take pity on me, and said he would give me something to eat, pipe of tobacco, &c. Another time my young men turned out and determined to stop the boat. Their guns were only loaded with powder, excepting one, and that one went off accidentally and shot a man; but we covered up that man's body with robes.

Another time I had a white man with me; he whipped me every day; he hurt me. The Great Father told me when I was in Washington that whenever a white man treated me badly to tell him once, and then twice, and if that would not do, to tell him a third time; after that to make him behave himself.

Another time my young men went to war with the Poncas, and they went with them on the Platte. The Poncas then turned round and told my young men that the whites came into their country to take it from them, and my young men then stole some horses from the whites.

Mr. Peter Sarpi told the Poncas that the whites on the Platte road were spoiling their country, and that they should go and steal their horses and make war upon them.

The Poncas stole horses from the whites and brought them into this place here to the company's agent, and one of them I think is here yet. Another thing, whenever you have animals to come through my country let your people take care of them; when the men in charge of them in coming through our country get to the Big Sioux

they get liquor and stay drunk for several days; they don't take care of their animals and lose them, and that is the way they get lost.

Whenever it happens that animals give out, it is better to kill them than leave them on the prairie. I have heard that you want us to make peace with the Pawnees. Suppose they came here and stole horses; what can I do? When I was young I used to go to war like the rest; I stole horses like the rest.

Some fathers came here before this one, (Col. Vaughan,) but none like this one. I have listened to him and done what he said. I did not go to war. If you want us to have peace with the Pawnees, I wish you would tell them to be still. I will then be still; I wish to be still; I wish to have peace with them, and if you say so, I will be at peace with them and with the Cheyennes. The Cheyennes have struck me four times, but I did not mind it.

This father here (Col. Vaughan) is the only one who has been a father to us. If you have the power, tell the Great Father we wish him to let us keep this father. We have always seen fathers before this put by everything that was sent here for us, and we only got a handful. But he gives us everything.

Here's these interpreters, Campbell and Zephyr Rencontre; we like them, and want to give them a present, but you won't let us.

The kettles of water I spoke about that you had warming. Where was I raised; where was I born? You have sense; you know everything; but you have faults as well as myself, perhaps. Now this warm water; if you want to clean me out, I would be the same thing after rubbing and rubbing that I am now; after rubbing so long you may catch the flesh.

To-day you have struck a piece of my body, but you had the power to do so. After this we have noses to smell, and I believe we will smell. If I had my life and my women and children's lives—it is that man *Little Thunder* who gave me these lives. We once were close together, and he gave me horses; now we are apart, we are poor enough all but to die.

Another thing—my country below which was sold, the money I was to get for it a part was given to the Omahas and a part to the Ottoes. I should like, to-day, to have this part of my money. To-day, if I was as strong as you are, I would return me that money, but I can't do it.

I believe to-day you wish to give me the life. You pick out the poorest man you have and send him up here to give us our goods. When an agent comes here he is poor, but he gets rich; and after he gets rich he goes away, and another poor one comes. Now, there's a great many white men, but there are some thieves among them. I say so, but this father here, (Col. Vaughan,) I wish him to stay and be our father; and I wish to let you know, for if you send another I shall be afraid of him. I will tell him I don't know him.

Look me in the face; after you take a good sight at me, if you want to know what I am, suppose you write anything in a letter and send it by me, and you will see whether I deliver it or not.

Here below, near the settlement, there is a heap of liquor, and the whites there have friends and relations among the Santees, and they

go among them, and the Santees hunt for them, and the whites give them liquor ; and the Santees get drunk, and the whites beat them, and the Santees turn round and steal hogs, &c., and all that comes on my back.

I understand my Great Father thinks great of me, and likes me ; but I think when I am dead, my Great Father will be glad.

There is two men here, *Galpin* and *Primeau* ; they are my traders, they raised me ; it is not you, but them.

I told you I would not beg you for my life ; I won't beg you for my traders ; if you want me to die of poorness, I will do it ; you came here and whipped me, and after that you starved me. (Here he pulled out some papers and handed them to the General, as evidence of his good conduct.) The General looked at his papers, and then said : I have heard all he had to say, and now I will say something to him ; he says a great deal about the beef and the ponies. I told him he must return a good horse for each beef he had taken. The Great Father don't care for a few old horses, he don't want them, but it is to let the Indians see they must not do anything bad.

I have always heard everything good about the Two Kettle band, and his band, until I came here, and I was surprised when I heard they took these cattle.

The Man that is struck by the Ree replied : If I did eat them, it was not from my own wish ; a white man (half-breed) told me to do it.

The General asked who told him. *The Man that is struck by the Ree* answered, I don't want to tell no lies—I want to tell the truth. It was *Little Provost* ; he told me there was an ox thrown away—to go after it and eat it. My young men started, but it was so wild they had to broil it.

The General then said : I know he was hungry, but the Great Father can't give the cattle he wants for his soldiers to everybody. I thought the troops that went down to your country would have plenty of fresh meat ; that you would save it for them ; but they had nothing ; it is not for the value of the cattle, but we want them now to give to your people here.

But that's a small matter ; he did not try to hide it, but came out and acted like a man. I would have been better pleased if they had kept some of them.

The Man that is struck by the Ree then said that his people did not take all the cattle ; that a half-breed by the name of *Sizzidore*, son of old *Dorion*, took two ; they have sent me a letter on that account. *Sizzidore* left us and started to go west among the *Brulés*—I don't know where.

The General said : I want *Little Thunder* to make him go away from the *Brulés* ; and if he don't, and I catch him in the country, I'll hang him ; 'tis men like that who set so bad an example to the Indians. I won't have such men among the Indians.

He says he got but twelve cattle. I only want him to settle for twelve. He should have told me so before.

The Man that is struck by the Ree said his people had only killed nine, *Sizzidore* two, and a Frenchman one.

The General said: As far as he is concerned, that is all settled. I know what it is to be hungry, and I can look over a great deal. As to his making peace with the Pawnees, I don't want him to make peace if the Pawnees strike him after I speak to them. I will go with him myself, and all he is to do is to show me the trail.

I ask you to make this peace, as it is for the benefit of all of us; and if any violate it they will have me on their backs, and they will find me a hard load to carry. The Cheyennes will also have to behave themselves. I have heard many bad things of them. The Poncas, also, if they don't walk very straight, will get into a great deal of trouble. I want the good old time to come back, when all the Indians up here were friendly. Thirty-five years ago, when I was here, then they were all friendly—all like brothers. They had chiefs who were obeyed. The young men listened to them. That must be the case once more. I want them all to come back to that; that will please the Great Father, and myself, and the father here, and they will be a great deal better off.

When our present troubles are settled we will start new and try and keep straight. I would like to see all the bands of the Missouri have their villages on the river, with big fields of corn, where they can live and be happy; and those on the Platte can do the same there. We can then keep them. If they have a big village let them make good houses, where they can leave their families when they are out getting meat. They won't then be afraid that their enemies will disturb them. They know the buffalo are becoming scarce, and they ought to prepare now to live without them before it is too late. Many of their men are ashamed to work, but they are very foolish. The whites are brave good warriors, and they are rich because they cultivate the soil. Some of the greatest chiefs that ever lived have thrown away their swords and gone to working the ground for a living. I would like to see them do this for their own sakes.

I have heard a great many complaints made of the Santees near the settlements. They must keep in their own country, and must not come over to the Missouri. No doubt they commit depredations and the Yanctons are accused of them.

I don't want any of the Sioux to cross the Big Sioux river; if they go among the whites there will always be trouble, and that must be stopped. When they bring in stolen property they must tell the commanding officer of the post where they obtained them, and they will receive a receipt for the same from the commanding officer.

The animals they return must be the same, or as good. I know they are all anxious to be at peace. I have not told them how many horses they have stolen; the chiefs know that, and they must act like men and bring all back, in good condition, and not cut up, as some of those were which were brought in lately.

This chief, *The Man that is struck by the Bee*, has said he did not want to beg his life; he has behaved very well, and had done nothing for which to beg his life—I suppose that's the reason he talked so.

His punishing his own people was very good conduct on his part, as it may have saved the lives of a great many good men. It is a great deal better that a few bad men should be killed to preserve

peace, than for their sake a great many should afterwards suffer. One bad man in a band can bring on a war or difficulty which may cause the death of many of his people.

Who is the cause of all this trouble now? Just one man—"the man who killed the cow." The Great Father does not care about a cow; but that fellow was a bad fellow, and was not given up—this caused all the difficulty. It was a very little thing, yet see how it spread over the whole Sioux nation, from one bad fellow. I hope all the red people will remember this, and recollect what a little thing will cause so much difficulty.

I have tried to tell them everything I could think of for their own good, as well from the Great Father, the father here, (Col. Vaughan,) as from myself.

I wish only to ask, when they can bring in those people they have promised to deliver up? I want everything settled good.

Smutty Bear, second chief of the Yanctons, said:

My brothers: I am going to let you know what happened five years ago. We were called on the Platte; I was there; you wanted us to have sense and behave, but you could not do it. Me and this man next me are one, and I will commence where he left off. I am an Indian, but the chief then told me I would become an American. To do this, he said, My son, what you have to do is to take care of the white people, and try to raise two or three streaks of grass (meaning corn). I have tried to do this, and have worn all the nails off my fingers trying to do it. Ever since I have tried to work that corn, and I am still at it, but can't raise it. I have listened and want to do it, but could not come it. When I was planting corn, the Pawnees came and stole my horses, and my father here told me to stand still. I did so, and they stole them again.

I have always understood from our father here that he wanted to help me, but it has always been the same thing; but you, I think, will do it. I came here to see you, and to hear you. I am not a young man, but I came here and my heart is glad.

The chief on the Platte told me I would be like a white man; but he told me a lie, for I am not like a white man yet.

When the ground is good and soft I should like to see a white man work it, and show me.

I was told I would be helped, and should have a house like this.

Last fall I had a horse, and left him at the Big Sioux; a young white man took him and brought him this way.

I want that horse to go back with, and pack him, in case you give me something to eat.

That's all I have to say.

The General replied: You will get your horse. I like his talk; but that chief promised him more than I can do—more than the Great Spirit can do. He said he would make him like a white man; perhaps his children's children may be like the whites; and I want him to commence, that they may have our habits, &c.

I cannot promise them any houses; they have good houses now. I like them better than this in the winter; but I'll tell him what I told the others before he came.

If his people will make a settlement where we can get at them, I will have the ground ploughed, and do all that I can in that way for them. That's all I can do, as long as they behave themselves as they ought to do.

I will request their Great Father to give them anything that is necessary to work the ground—*hoes and seeds, &c.*—and the father here (Col. Vaughan) will do the same.

I wish now to mention a very important subject to them.

Every nation has one big chief—the head, like those sitting here in front—but they cannot govern alone; they must have chiefs under them to help them.

I want to see such chiefs. I do not know any better qualified than those sent here by their people to act for them. I consider now I am talking to all their people through those here present, and what these say is the law governing the whole.

I don't pretend to tell them who they must make chiefs; it is not my business.

I only mention these nine men of each delegation, who have been selected by each band to come here and act for them.

This is the first time I have mentioned this to them, but I think it is of the most importance to them, as well as their Great Father. Maybe they have thought of this among themselves.

Every nation must have a great many chiefs to keep order and enforce obedience; they cannot live without them. The whites have bands as they have. We call them States. They have head chiefs and chiefs under them; they are responsible to the Great Father at Washington. No nation can be a nation without having such an organization.

Little Thunder, Brulé chief, then spoke and said: My wish is just as you say. I have my chiefs' names ready for you, and here they are: Iron Shell, Swift Bear, White Black Bird, the Standing Bear, the Bull Man, the One that Smokes Four Times, the Black Horn, the Stabber, the Medicine Cap.

The General then said: This is a serious matter; you had better think of it until to-morrow morning. Come to-morrow and have all your names. Those that I shall recognise must be chiefs always.

Whenever the head chiefs of each band say they don't want such a chief, he is done—he is a dog.

Here *One Horn*, chief of the Minnecoujas, gave in the names of his chiefs: the Elk that Hollows Walking, the One that makes Room, the One that Flies Away, the Fire Thunder, the One that Shoots the Bear Running, the Standing Bear, No Heart, the One Iron Horn, the One that Kills the First.

Crow Feather, chief of the Sans Arc band, gave in the names of his chiefs: the Big Bram, the Grass Dog, the Yellow Hawk, the Bull Man, the Red War Eagle Feather, the Black Magpie, the Wear Out, the One that Leaves Alone, the High One.

Little Bear then rose and said: I have been chief of the Oncpapas, but now I am old man and cannot do it. I have children. I tell my young men this is a hard matter what you tell them, and that they should be very careful.

He then handed the General a copy of a treaty, made a long time ago at this place.

The General answered him and said: He speaks like a man of good sense; I was here when that treaty was made.

The Little Bear was a good chief, and governed his people well. His son will do well if he acts as his father did before him.

Fire Heart, chief of the Black Feet Sioux, here gave in the names of his chiefs:

The One that they use for their Shield, the One that runs the Bear, the Stone that has Horns, the Long Dog, the War Eagle that is High, the Two Hearts, the One whose Track Rattles when he Walks, the Black Shield, the Soldier.

Bear Rib, chief of the Oncpapa band, then gave in the names of his chiefs:

The Four Horns, the Hawk with a Big Voice, the Tall Soldier, the One that Shoots when he Walks, the One they have to Run, the One who asks his Heart for all, the Iron Wing, the Sitting Bear, the Spotted Elk.

Black Catfish, chief of "the band that wishes the life," of the Yanctonnais, here gave in the names of his chiefs:

The Fool Heart, the Red Bull, the One that Paints Himself Red, the Soldier, the Medicine Bear, the Yellow Robe or the Nest that Wears a Face, the One who has his Lodge inside of the Ring, the Buck Elk who wears the Medicine Face, the One that runs close by.

The *Long Mandan*, chief of the Two Kettle band, then gave in the names of his chiefs:

The Chief, the Red Spear in a Handle, the White Hawk, the White Buffalo War Eagle, the Little Bull, the Red War Eagle, the Long Dog, the Brave, the Four Bears.

The General then said: "They spoke about some presents to the interpreters. When all the business is settled, they can do as they please.

There was a chief (*Crow Feather*) gave me a horse when he was here before, and I did not say anything, because I did not want to hurt his feelings. I sent it down to the prisoners, and it has been taken care of for him. When he goes away he will take him with him. I know his feelings, and thank him as much as if I had kept his horse, just as much.

Here the council closed for that day.

FIFTH DAY.

FORT PIERRE, N. T., March 5, 1856.

The council was opened at 12 o'clock, m., this day.

The General, his principal officers, and Colonel Vaughan, Indian agent, were present, also the same interpreters.

Two Bears, head chief of the Honepatela band of Yanctonnais, said: I am going to tell you something: I think, that from this day you want to raise me, and make a new nation out of an old one.

I want the Great Spirit and the Great Father to hear me.

You want me to mention my second chiefs ; I will do it.

My brother, I want you to take pity on me, and wish me what is good, so that I can tell my nation when I get back to them.

The General replied : They need not expect any harm from me unless they are bad themselves. Everything I tell them is for their good, and must be done.

They cannot see it now, but in another year they will see it. In a year from now, I am sure they will receive twice as much for a robe as they do now ; I am as certain of that, as if I saw it with my own eyes. Tell them not to fear ; I shall be here with them, and will assist them, but they must do what I tell them.

There is another subject I wish to mention : I want them to have soldiers, as many as they think proper, to enforce their orders, and have their business done. I have my officers and soldiers, and they must have theirs. This is the case with all nations—every nation has this ; they could not control their people without.

Let them tell me how many soldiers they want in each band. Every word they tell me goes to their Great Father in Washington. I want them to tell me, for maybe he will do something for them hereafter.

Any time before they go away they can tell me the number of soldiers they want in each band.

Here *Two Bears*, chief of the Honepatela band of Yanctonnais, gave in the names of his chiefs :

Bone Neck Lace, the Man who Killed the Mandan Chief, the White Bear, the Mad Bear, the Man that has the Arrow Broke in Him, the Buck, the One that Runs the Bear, the One that's full of Lice, the Little Soldier.

The *Man that is Struck by the Ree*, chief of the Yancton, then gave in the names of his chiefs :

Stutty Bear, the Medicine Standing Cow, the Bear that lies Down, the Dog's Claw, the Handsome Young Man, the Sitting Crow, the One that Flies Quick, the White Buck Elk, the Sailing Hawk.

The General then said : All that is now said, and all that has been said, is written down. The Great Spirit above knows all that is said, even all that we think ; and the Great Father at Washington will know all that we have said and all that we have done. If, at any time hereafter, any man wants to know what has been here said, or what any of the Indians have said, come to me ; I can tell it all, for it is in writing.

To the Sioux below here, I have one word to say : We have some bad young men among us as well as other people ; some of them have not strong hearts, and want to leave us. They *desert us*, and try to go home, and I want the Sioux to take them up and bring them back ; you shall be paid for it ; you can always tell who they are ; you shall receive \$30 for every one you bring into a military post. I have also spoken to the Poncas on this subject. These deserters are not worth anything, but we must have them taken up.

The *Man that is Struck by the Ree* said : If I were to catch one of your men, maybe he would shoot me.

The General replied: You must shoot him first, and if you kill him, you shall have the reward by telling me where he lies.

Bear Rib said: I have thought over the time it will take me to bring in the prisoners; I can do it in two moons and a half, (by the 15th of May.)

One Horn, *Bear Rib*, and *Fire Heart*, agreed to this.

The General said: If you hear of me living anywhere nearer to you than this post, you can bring the prisoners to me wherever I may then be; and, now feeling satisfied that you will do what you have promised, I shake hands with you, being assured that you know what is best for you and your people.

The General said to *Little Thunder*: You have met with a severe blow. I am sorry it did not fall upon some one less friendly to us; but had anybody else been in your place, he would have met with the same fate. I came into the country very mad. The white people were very mad; but the Great Spirit above orders all things for the best, and we must not find fault with what he does. Such are our feelings, and that of all whites. He knows all things; knows our hearts, and directs us in all our actions. I hope all that is done will turn out for the best. I will always be your friend hereafter. When we go to war and take prisoners, we never give them up until all things are settled; but I will make you an exception. I will give yours now—those that are here—for you to take back with you to the Platte, and you can get those at Laramie when you get there. I will have those at Fort Kearney sent up to Laramie as soon as I can get word to the commanding officer there, and the roads and weather will permit. Your Oreat Father at Washington has a good heart, and I know he will be pleased with all I do. The *mail murderers* must go and be tried by the law. I can do nothing else with them.

I want each band to have some men for soldiers; you are all the best judges of who they ought to be, and of how many. I want to know the number of each.

The following list of soldiers was then named by the principal chiefs:

Little Thunder, chief of the Brulés.—Four chief soldiers and one hundred soldiers.

One Horn, chief of the Minnecoujas.—Ten chief soldiers and sixty soldiers.

Crow Feather, chief of the Sans Arc.—Ten chief soldiers and sixty soldiers.

Fire Heart, chief of the Blackfeet.—Ten chief soldiers and sixty soldiers.

Bear Rib, chief of the Oncpapas.—Ten chief soldiers and seventy soldiers.

Two Bears, chief of the Honepatela band of the Yantonnais.—Ten chief soldiers and sixty soldiers.

Black Catfish, chief of the "Band that wishes the life," Yanctonnais.—Four chief soldiers and fifty soldiers.

The Man that is struck by the Ree, chief of the Yanctons.—Four chief soldiers and fifty soldiers.

Long Mandan, chief of the Two Kettle band.—Four chief soldiers and forty soldiers.

The General then continued: You will all have (to the 15th of May) seventy-five days to bring in all the stolen property to the nearest military post, and I want *all* to come in. Our people complain loudly about their horses and animals; and when you deliver them at a post, state where they were taken, so that the commander of the post can have the animals delivered to the proper owners. I have heard of a great many which have been stolen. I leave the return of them all to your chiefs, and I feel that I will not be sorry for doing so, nor for giving you the commissions which I now hold in my hand. I don't want the names of your soldiers; perhaps, after a while, if your men behave well, your Great Father will want their names, and will reward them for good services. You ought to have a uniform, each band, so that I can tell you when I meet you. Your soldiers must obey you, and your sub-chiefs must obey you; and if your young men refuse to do as you order and direct, call on me for assistance to compel them. They shall obey you; and if you find difficulties with those men appointed, and prefer others, call on me and I will put those aside and make new ones. But I hope this will not be the case. You are in high places, and I think you will feel this, and act it out. The Great Spirit above knows our hearts, and knows whether or not we speak the truth here to-day. Wishing you all well, I have done. [Applause.]

The General then rose and said to *Little Thunder*, principal chief of the Brulés: "Here is your commission. I give you my hand as a friend." [Applause.]

The General presented to each of the principal and sub-chiefs, in succession, their respective commissions, at the same time giving his hand to each as a pledge of friendship.

The General closed the council in the following words:

I hope the Great Spirit will take care of you, and that he will put good into your hearts; and that you all may have plenty, and keep your hearts and hands clean, that you may not be afraid to meet the Great Spirit hereafter. [Tremendous applause.]

Here the council was ended, the proceedings of which are respectfully submitted.

WILLIAM S. HARNEY,
Brevet Brigadier General.