

IN THE SENATE OF THE UNITED STATES.

MARCH 7, 1884.—Ordered to be printed.

Mr. DAWES, from the Select Committee to Examine into the Condition of the Sioux and Crow Indians, submitted the following

REPORT:

[To accompany bill S. 1755.]

*The select committee of the Senate appointed under resolution of March 2, 1883, to examine into the condition of the Sioux Indians upon their reservation, the character of the same, and the feasibility and propriety of the proposed reduction of such reservation, and such other matters concerning the welfare of said Sioux Indians as they may think necessary, and also to examine into the grievances of the Indian tribes in the Territory of Montana, &c., have attended to the duties imposed upon them by said resolution, and submit the following report:*

Under the authority conferred by said resolution, they invited the cooperation of the Hon. D. C. Haskell and the Hon. W. W. Rice, members of the Indian Committee of the House, and also the Hon. Martin Maginnis, Delegate from the Territory of Montana. Messrs. Haskell and Rice were unable to accompany the committee on their investigation. Mr. Maginnis joined the committee, who held their first meeting at Chicago, on the 1st day of August, and proceeded from that place, by the way of Saint Paul and the Northern Pacific, to the different reservations embraced within their instructions.

THE GREAT SIOUX RESERVATION.

This reservation is situate in the Territory of Dakota, and contains, according to the Report of the Commissioner of Indian Affairs for 1883, 34,125 square miles. It was created by a treaty between the United States and the different tribes of Sioux Indians April 29, 1868. By the terms of that treaty the United States, in consideration of the release by the Indians of "all claims or rights in and to any portion of the United States or Territories, except such as is embraced within the limits of this treaty," covenanted with said Indians that the territory therein described "shall be, and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named," and "that no persons except those herein designated and authorized so to do, except such officers, agents, and employés of the Government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described." There were different tribes and bands of the Sioux Nation gathered together by this treaty from differ-

ent and distant reservations which they relinquished to the United States. All of these by the terms of the treaty took a common title to this reservation, holding the title thereto in the terms already quoted, in common, but being cared for by the United States at different agencies situated upon the reservation, while the bands themselves more or less distinct, occupied separately different portions of the reservation held in common by all. As different tribes and bands were thus located on different portions of this large reservation held in common by them all, in order to guard the rights of each in the whole and protect each one from a combination of the others to part with any portion of the territory to the injury of any other band or tribe, it was provided in the treaty under which they held title that—

No treaty for the cession of any portion or part of the reservation herein described, which may be held in common, shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the adult male Indians occupying and interested in the same, and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his rights to any tract of land selected by him as provided in article 6 of this treaty.

The reservation was originally much larger, but was reduced by the United States taking from it the Black Hills in 1876, at the time they were invaded by men in search of the precious metals discovered in that part of the reservation. At the time that treaty was concluded, and these Indians were gathered upon it, they depended largely for their subsistence upon the chase, and this large reservation, in what was then an absolutely unsettled part of the public domain, was granted to them for a hunting-ground. Since that time this reservation has found itself in the heart of the great Territory of Dakota, fast filling up with population, and being traversed in all directions by railways. The natural consequence is that the game has disappeared, and the reservation can be used only for agricultural and grazing purposes. The Black Hills country on the west, rich in mining wealth and in agricultural products, has been filled up rapidly with an enterprising population. Fine agricultural lands on different sides of this reservation have been taken up largely by settlers. Two principal railways, moving west toward the Black Hills, have already reached the Missouri River, one at Pierre, and the other at Chamberlain, some hundred miles below, and have negotiated agreements, now awaiting the ratification of Congress, for the right of way through this reservation to the Black Hills.

Since the game has disappeared from the reservation, the Indian has become more dependent than ever upon the Government for subsistence, and will become entirely so unless he be taught, in some measure, to support himself by agriculture and grazing.

The Indians number about 25,000, and are cared for at six agencies, namely, Standing Rock, Cheyenne River, Crow Creek, Lower Brulé, Rosebud, and Pine Ridge. In this condition of things, so entirely changed from that which existed when the reservation was established, under the pressure for lands for the settler, as well as under the belief that the Indian could be better brought to sustain himself by means of agricultural pursuits upon less territory, Congress authorized the Secretary of the Interior, in August, 1882, "to negotiate with the Sioux Indians for such modification of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior; but any such agreement shall not take effect until ratified by Congress: *Provided, however,* That if any lands shall be acquired from said Indians by the United States, it shall be on the express

condition that the United States shall only dispose of the same to actual settlers under the provisions of the homestead laws." Under the authority of this act the Secretary of Interior, in September, 1882, appointed three commissioners, Newton Edmunds and Peter C. Shannon, of Yankton, Dak., and J. H. Teller, of Cleveland, Ohio, with instructions to "proceed to the above-named agencies as early as practicable, in such order as will be found most convenient. Your object in visiting these agencies will be to ascertain whether they are willing to negotiate for a cession to the United States of any portion of their reservation, and, if so, what portion."

On the 3d of February, 1883, the President communicated to Congress for their ratification an agreement purporting to have been entered into by these commissioners with the Sioux Nation of Indians, the legal effect of which, if ratified, would be to place said different bands of Sioux Indians upon separate reservations carved out of this great reservation, and to release to the United States a portion of the same, estimated by the commissioners in their report at from 17,000 to 18,000 square miles, but which is believed from subsequent calculations made at the Land Office to contain only 14,166 square miles. This agreement was not executed in conformity with the requirements of the twelfth article of the treaty already quoted, but instead had only the signatures of 85 Indians at Pine Ridge, 119 at the Rosebud Agency, 37 at the Cheyenne River Agency, and 143 at Standing Rock; in all, 384. It had also the names of 20 Indians on the Santee Reservation. These Indians do not reside upon the Great Sioux Reservation, and are not practically affected by any change in its boundaries. They were, however, parties to the original treaty, and are considered to have some share in the title.

The agreement thus submitted for ratification had not been submitted at all to the Indians, about 1,000 in number, at Crow Creek Agency on this reservation, and had been unanimously rejected by those of the Lower Brulé Agency, about 1,400 in number. There was a subsequent agreement submitted to the Indians at Crow Creek Agency, and communicated to Congress at the present session, which was signed by 31 Indians at that agency, signifying their assent to the original agreement. These agreements with the signatures attached to them accompany this report. Thus it appeared that instead of three-fourths of all the adult males of the 25,000 Indians residing upon this reservation assenting to this large cession of territory to the United States, only 415 have assented thereto, according to the communications upon this subject submitted to Congress at the last and present session for their consideration. Congress at its last session refused to ratify this agreement, but instead appropriated the sum of \$10,000—

For the purpose of procuring the assent of the Sioux Indians, as provided by Article 12 of the treaty between the United States and the different bands of the Sioux Nation of Indians, made and concluded April 29, 1868, to agreement made with said Sioux Indians, transmitted to the Senate February 3, 1883, by the President, with such modification of said agreement as will fully secure to them a title to the land remaining in the several reservations set apart to them by said agreement, and to the Santee Sioux the proceeds of that portion of their separate reservation not allotted in severalty.

The commissioners originally appointed by the Secretary of the Interior to negotiate this instrument were charged with the duty of carrying out this last enactment, and their report was submitted to Congress by the Secretary of the Interior on the 22d of January, 1884, in which they detail their unsuccessful efforts to obtain the assent of the Sioux Nation to this agreement of cession in conformity with the requirements of the twelfth article of the treaty of 1868, and of the law of last

session, and their reasons for considering such assent unnecessary. They conclude as follows:

Being unable, as before stated, to prosecute further the work of obtaining signatures with any hope of present success, we return the agreement herewith without change.

It is claimed by the commission that because we took the Black Hills from these Indians in violation of the twelfth article of this treaty, in 1876, we have a right to violate it again and take this land also. This committee does not understand the ethics which bases the right to violate the obligations of a treaty upon a previous violation of it. The nation can no more than the individual take advantage of its own wrong. It cannot justify one violation of duty by another. If it did not intend to keep faith with the Indians when it entered into this treaty with them, it should have never made it. Any previous violation of it is a disgrace to be shunned, not a precedent to be followed. If the taking of the Black Hills in disregard of treaty obligation can ever be cited as a precedent, it will be only when the United States finds itself again, as it did then, confronting an impending outbreak and bloody war between a body of trespassing miners and the Indians, and took the land away from the Indians as the easiest way of avoiding a conflict. No such state of things exists at the present time, and no such flimsy excuse can be set up for disregarding express treaty stipulations with these Indians in time of profound quiet. The instructions issued to the commission September 16, 1882, under which they undertook to negotiate with these Indians for this land, required them "to explain to the Indians their rights under the treaty of 1868 and the agreement of 1877, and to advise them that no action will be taken without their consent, as provided in the treaty of 1868." And the Interior Department was at that time obtaining the consent of the Indians, in conformity with that treaty, to a cession of territory to the Poncas, which has since been completed. And on the 14th of last March the commission was sent again to procure the execution of this agreement "in conformity with the act of March 3, 1883," which expressly required them to "procure the assent of the Sioux Indians as provided in article twelve of the treaty of 1868." This committee do not find in their failure to comply with this express enactment any justification for disregarding a plain treaty stipulation.

This agreement, therefore, by the Great Sioux Nation to part with a portion of their territory, equal in extent to several States of this Union, is now before Congress for ratification, with only the assent thereto of the individual Indians before named.

The Senate at its last session charged this committee with the duty of "examining into the condition of the Sioux Indians upon their reservation, the character of the same, and the feasibility and propriety of the proposed reduction of said reservation, and such other matters concerning the welfare of said Sioux Indians as they may think necessary." The committee, in the discharge of their duty, visited each one of the six agencies upon this reservation in August and September last, and held conferences with the Indians, with their agents, and with such other persons, including Army officers, of practical knowledge of these and other Indians, as they were able to meet either upon the reservation itself or in that vicinity. They held conferences with the Indians at these agencies in open council, in the presence and by the aid in each conference of two or three interpreters to avoid any possible mistake in interpretation, and with a short-hand reporter. All that was said to them by the committee and by the Indians in reply, as

well as all that was stated to the committee by others, was faithfully taken down, and accompanies this report. The committee also heard the commission itself in explanation of what it had done. The perusal of all this, which is submitted herewith, will enable every one to form a very accurate judgment upon the points which engaged the attention of the committee. The result of their conferences and of their personal observation on the ground, thus spread out in the evidence submitted with this report, might be left without danger of mistake to the conclusion to which every impartial reader will arrive for himself upon its perusal.

The conclusions of the committee are that at the present time the Sioux Nation is practically unanimous in its opposition to this proposed agreement. Indeed the committee did not find, among all these Indians at the different agencies, and called into council by their agents, more than one or two Indians whose opposition to this agreement is not now outspoken and decided. In this opposition the very Indians whose names are appended to the agreement seemed to take the lead. Red Cloud, at the Pine Ridge Agency, supposed to be a representative of a large portion of the 8,000 Indians there, was very bitter in his denunciation of the agreement, and insisted that this committee should destroy it and prevent it from ever reaching Congress. There were various reasons given by the Indians, that will appear in the testimony which accompanies this report, for this opposition. Of the few Indians who signed the agreement most of them claimed that they did not understand it at the time. Quite a number of them assert that they were directly misled. Some of them claimed that they were forced to sign the agreement under threats that they would be removed to the Indian Territory; others stated that they were informed that the agreement already had a sufficient number of names, and unless they joined in assenting to it they would be "left out in the cold."

The general drift of the testimony given by the Indians to the committee was that they understood the agreement to be simply an arrangement between themselves and the United States, by which their reservation was to be cut up into six separate reservations around each agency, to be held exclusively by the Indians receiving rations at the separate agencies. It was apparent, from the statement of some of the Indians, that they had an indefinite idea of some further negotiation with the United States in respect to a cession of some portion of their reservation to the United States for a consideration afterward to be agreed upon; but the committee failed to find any Indians to whom the agreement was explained to have the present legal effect of dividing the reservation into seven parts, six of which were to be held by these different bands of the Indians exclusively, and the seventh part was to be ceded to the United States, although that seventh part was nearly if not quite one-half of the whole reservation. It may be remarked that an examination of the phraseology of the agreement itself will disclose that the operative words are precisely the same whether the reservation was cut up into six parts, each one of which was to be held by the Indians, or into seven parts, six of which were to be held by the Indians and the seventh by the United States, each tribe or band by its terms releasing all its title to the whole reservation, except such part as was to be its separate reservation about its own agency, without reference to what was to be done with all the rest of the reservation. These same words would have the same legal effect, so far as their own reservation was concerned, whether all that part released by them was to be divided into five other parts for the Indians,

or into five other parts for the Indians and a sixth part for the United States.

It does not seem to the committee that the Indians could have understood the legal effect of this instrument which Congress is called upon now to ratify, and which cedes to the United States between 14,000 and 15,000 square miles of territory, in any other way but by having the same traced upon some map, showing that after each tribe had secured by a common release of all the others its separate reservation, there would be left outside of the six reservations thereby released to the United States the vast territory which is in fact, by its legal effect, thus secured from the Indians. There was no evidence that any such explanation upon a map was presented to the Indians at either of the agencies, or that it was explained at any point by the commission that the legal result of the whole transaction would be as stated above.

The advantages to the Indians of having separate reservations exclusively the property and under the control of each tribe without the interference of the other tribes, seemed to have been dwelt upon in all conferences between the commission and the Indians, so far as the committee could learn from the Indians themselves, but the committee were unable to find any more than very faint traces of any discussion with them or impression made upon the Indians that the result of the transaction would be a cession of nearly half of their territory to the United States. The Indians did not seem to have a clear idea of that part of the agreement which stipulated for 25,000 cows and 1,000 bulls from the United States. Some thought that it was a gratuity; some thought that it was a consideration for cutting up the reservation into six separate reservations, but no one seemed to understand at the time the committee visited the reservation that these 25,000 cows and 1,000 bulls to be received by them were to be a consideration for the cession by them of a large portion of their territory to the United States. The commission did not appear to have had the aid of any short-hand reporter to take down what was said to the Indians, or by the Indians to them, so that any other person but themselves could have any data from which to judge of what was understood by the Indians. The committee were, therefore, compelled to rely first, upon the statements made to them by the Indians themselves as to how they understood the negotiation, and then upon the subsequent statements of the commissioners to the committee of how the negotiation was conducted and understood by them. No one of the commissioners understood the Sioux language, and they were entirely dependent upon the interpreters employed by them at the different agencies. Nearly all of these interpreters so employed by them were examined by this committee, and several of them testified that acting as the only interpreters between the commissioners and the Indians at their agency they did not themselves understand, and therefore did not interpret to the Indians, any idea that the proposed agreement would result in the parting with any portion of their territory by the Indians to the United States, but, on the contrary, they understood and so interpreted to the Indians that its sole legal effect was the cutting up of the whole reservation into six separate reservations for the different tribes. The interpreter at Pine Ridge was especially emphatic and clear upon this point. Others testified substantially as he did.

The committee are not called upon nor are they disposed to criticise in any manner the method of negotiation adopted by this commission. They regret exceedingly that the commission was not furnished by the Government with short-hand reporters who would accurately and faith-

fully have reproduced all that passed between them and the Indians, so that every one could have had the means of forming an intelligent judgment as to the fairness of the transaction itself.

The conclusion of the committee, however, without reflection upon the integrity of purpose by which the commission was actuated, is nevertheless irresistible that very few, if any, of this large body of Indians were aware that the agreement brought to them by this commission for their assent would result, not only in the dismemberment of the nation itself and the erection of separate reservations, but in the cession to the United States of one-half of this great domain guaranteed to them by treaty stipulation for all time, unless three-fourths of their male adults should consent in writing to the disposal of any part thereof.

Arguments drawn from the desirability of such a cession, from its supposed advantages to the Indians themselves, or from the outrage, as it is termed, of keeping such a large body of land for the Indians to roam over while the white settler is anxious to possess and cultivate it, do not seem to the committee to have any weight or place against the expressed stipulation of this Government that—

No treaty for the cession of any portion or part of the reservation herein described, which may be held in common, shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the adult male Indians occupying and interested in the same; and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his rights to any tract of land selected by him, as provided in Article 6 of this treaty.

The committee are quite ready to concede, not only for the sake of argument, but the fact itself, that it is far better for the Indians that the whole reservation should be cut up into separate reservations for each tribe, and that a large portion of it should cease to be longer an Indian reservation, and be opened for settlement; but even these desirable results can be obtained at too much cost if express treaty stipulations with these Indians, the foundation of their title, be disregarded, and if we take, in violation of the bond we ourselves made with them, such portion of their territory as we please, and appropriate it to the public use, setting our own bounds and fixing our own price. The committee are therefore of the opinion, and recommend, that the agreement as submitted to Congress should not be ratified in its present form. They are, however, of the opinion that substantially the same results are attainable in strict conformity to our treaty obligations to these Indians, and in a manner that will result largely, not only to the benefit of these Indians, but to the public advantage. They have already said, and repeat, that the reservation in its present dimensions is altogether too large in view of the future opening up for these Indians. They cannot use or occupy or improve this vast tract of country. Narrower limits and a less roving life will contribute very much to their making that position in the future which, to the committee, seems the only one open to them—the use of their land for agricultural and grazing purposes, and the use only of so much land for those purposes as can be applied profitably to their improvement and sustenance; but land held forever to their use, as this is by treaty stipulation, is to all intents and purposes held in fee, and if they part with it they should receive a fair equivalent.

There are between nine and ten millions of acres within the limits of the proposed cession; about one-half of it, traversing the reservation from the Missouri River west, through which the Cheyenne and

White rivers run, is land of the finest quality, which could be rapidly sold by the United States at \$1.25 an acre, the minimum price of the public lands. Two railroads have already agreed with them to pay \$5 an acre for a right of way through it. If, therefore, this cession should be made to the United States, and one-half only of it is sold to settlers at the minimum price, it would yield a sum of more than \$5,500,000.

It was made a condition of the act under which the commission was appointed to obtain this cession, that the land thus obtained should be opened only to settlers under the homestead act. If, therefore, the United States deems it wise to give away these lands to the actual settler, relying upon the indirect gain such a settlement will be to itself, that does not seem to the committee to be any reason why we should not pay a fair equivalent for it to the Indians who now own it. What disposition the United States shall deem it wise to make of the land after they have obtained a relinquishment of the Indian title can have no bearing upon the question what consideration justice and equity demand they shall pay for it to the Indians. It was proposed in this agreement, besides the extension of one or two provisions of the treaty of 1868 for a further term of years, to also pay for this entire cession 25,000 cows and 1,000 bulls. The cows and bulls have been treated by the commission, and by those urging upon the Indians their consent to this cession, as the chief consideration. The cows, at \$35 each, would amount to \$875,000, and the bulls, at \$50 each, to \$50,000; in all, \$925,000; while one-half of the land which the settler is eager and impatient to take up would, at the Government minimum amount, as has been stated, to more than \$5,500,000, while the other half of the land, if of less value, would without doubt be speedily taken up after the other had been occupied. This statement itself is sufficient to show the entire inadequacy of this consideration upon any principle of fair equivalent in dealing with these Indians, towards whom we stand in the relation of guardian, with power to fix our own terms both as to boundaries and as to consideration.

The committee are of opinion also that it would not be wise that the entire consideration for this cession should consist of cows and bulls, as is contemplated in this proposed agreement. The evidence in this respect taken by the committee will be found to be nearly unanimous that this large body of Indians as a whole is not yet prepared to make a wise and beneficial use of that number of cattle for breeding and herding purposes. The committee do not doubt the wisdom of an attempt to teach *these* Indians, as well as others, to adopt in some measure herding or the pastoral life. Their land in many places is fit only for such use. Some of the Indians are sufficiently advanced to make good use of herds, if properly taught, with small beginnings, and with special pains on the part of those who have the Indians in charge. But as a whole this is not true of the Great Sioux Nation, and this number of cattle delivered to them for this purpose would be practically lost. A large proportion of them would die for want of knowledge on the part of the Indians of what was necessary for their preservation, many more from want of disposition to take care of them, and the rest would, in all probability, be killed and eaten by those to whom they were delivered. Yet, the committee would by no means discourage the attempt, and would provide for the gradual introduction of herding among these Indians, and the furnishing for that purpose proper breeding-stock in such quantities and at such places on the different reservations as the soil, the climate, or the advanced state of the Indians and the efficiency of those in charge would justify.



In connection with this effort the present seems to the committee to be a favorable opportunity for providing a permanent fund whose yearly income can be appropriated to the advancement of these Indians in civilization and self-support. They were warlike savage Indians of the worst type when gathered some fifteen years since upon this reservation. No Indians have made in that short time greater progress than these. They are now, with few exceptions, peaceable and disposed to conform to the requirements of the Government. At some of the agencies they have made remarkable progress, and at all their present condition contrasted with that of fifteen years ago gives great encouragement and promise that if not neglected, and if their present needs are supplied, they will soon reach a point where, under treaty stipulations, they will no longer need support from the Government. But a considerable outlay of money will be required to keep up this progress and hasten the day when the Government will be relieved from the annual call upon the Treasury which this large body of Indians has for a long time made.

It would seem to be most unwise to take from them and give away to the settler one-half of their reservation, and then look to the Treasury for an annual appropriation to meet, not only their present needs, but any necessary outlay for the continuation of that progress towards civilization and self-support which they are now making. The committee are therefore in favor of converting this large tract now about to be opened to the public into a permanent fund, the annual income of which shall be devoted to the civilization, education, and advancement in agriculture and other self-supporting pursuits, for these Indians. The committee are not unmindful of the original statute under which negotiations for a part of this reservation were commenced:

That if any lands shall be acquired from said Indians by the United States, it shall be upon expressed condition that the United States shall only dispose of the same to actual settlers under the provisions of the homestead laws.

They are therefore disposed to recommend that this land be so opened to actual settlers only, but upon condition that they pay a small sum per acre for it, and that sum be set apart in the Treasury for the creation of a permanent fund for the benefit of these Indians. The benefit of the homestead laws will in this way be secured to the settler without any appreciable cost, and a permanent fund at the same time created for the Indians without any charge upon the Treasury. The Indian will have converted the land which he does not need into a productive fund, the use of which will be of great value to him, the settler will obtain all the advantages of the homestead law upon the payment of a trivial sum into the Treasury of the United States, and the Government will in that way promote the interest of both the Indian and the settler.

The committee have therefore prepared and recommend the passage of a bill, the legal effect of which will be to create separate reservations for the Indians receiving annuities and rations at each of the existing agencies upon the Great Sioux Reservation, and will cause to be ceded to the United States a large portion of that reservation, amounting to between nine and ten millions of acres. It provides for the experiment of making herders of such of these Indians as are fit to take suitable care of herds, and, further, for a fund of at least \$1,000,000, to be held permanently in the Treasury to the credit of these Indians, the annual interest of which, at 5 per cent., to be devoted to the civilization, education, and training of these Indians for self-support and citizenship, in such manner and by such methods as from time to time shall be deemed most wise and efficient by the Secretary of the Interior.

The bill recommended by the committee provides further that the Indians at each agency shall have issued to them a patent for their reservation, declaring that the United States will hold in trust for such Indians such reservation, for the sole use and benefit of those Indians, for the period of twenty-five years, and as much longer as in the judgment of the President their condition shall require. It further provides, however, for the grant of patents in severalty to each individual Indian as soon as, in the judgment of the Secretary of the Interior, such Indian has become so far advanced as to be able to maintain himself upon land set apart exclusively for his use, the patent to the individual Indian declaring in like manner that the United States will hold this land for him in trust for a period of twenty-five years, at the end of which he shall be entitled to the patent therefor in fee.

The bill is made dependent upon its acceptance by the Indians of the Great Sioux Nation, in conformity with the requirements of the twelfth article of the treaty of 1868, in relation to the cession of any part of their territory. The boundaries of the separate reservations prescribed in this bill are the same as those marked out in the agreement proposed by the commission, and which the Indians have failed to accept in accordance with the requirements of said treaty, with the exception of the boundaries of the reservation for the Lower Brulé Indians. Instead of the reservation proposed in that agreement, which was rejected unanimously by the Lower Brulés, a reservation for them is proposed in this bill near that of the Crow Creek Reservation. This is believed by the committee to be a much more desirable location, the quality of the land being much better, opportunities for obtaining wood and water are far superior, access to the agency upon this reservation will be much easier—it being upon the Missouri River—and the Indians are believed to be willing to consent to a removal from their present location to this reservation, while they utterly refused their assent to any cession of territory which required their removal to the reservation proposed by the commission. The Santee Sioux are also made secure in the reservation now occupied by them.

The committee are assured and believe that the assent of the Indians, in accordance with the requirements of the twelfth article of the treaty, can be obtained to the propositions contained in this bill. They are confident also that its provisions are such as will be of the greatest benefit to the Indian, and will secure substantially all the beneficial results sought by the agreement which these Indians have rejected. It will at the same time secure what that agreement failed to secure, a large permanent fund, whose annual income will be devoted to the best interests of the Indian, as well as the relief of the Treasury from very large annual appropriations. By the provisions of the bill the Treasury itself is to be reimbursed for every dollar expended by it in carrying out the plan proposed by it. For these reasons the committee recommend the passage of the accompanying bill.

#### THE CROWS.

The Crows are a tribe of Indians of about 3,500 in number, situate upon a reservation in Montana containing 7,364 square miles, the western portion of which, where the agency buildings are now situated, is very poor, unproductive soil, thin, gravelly, and dry. These Indians have been for a great number of years very quiet and orderly, not only giving the Government no trouble, but rendering it great assistance in beating off the warlike Sioux from incursions and attacks upon the

whites. They and the Sioux have long been enemies, and in any outbreak of the latter the Crows have always sided with the Government of the United States and rendered great assistance in preserving life and property. As a lamentable consequence of this peaceful life they have been neglected by the Government. It has been too much and too long the policy of the Government to be solicitous only about those Indians who give the Government the most trouble. There is too much truth in the remark constantly heard among the peaceable Indians that in order to obtain favors of the Government in rations, in annuities, in blankets and other clothing, it is necessary to show a warlike attitude. The consequence of this neglect of the Crow Indian is a degeneracy in the moral and physical condition of the tribe, in a gradually and constantly increasing listlessness and idleness, the mother of vice and degradation.

The standard of morals in this tribe is very low at this time. In the tribe generally, with few exceptions, there scarcely exists the idea of contributing anything to their own support: They are upon an immense reservation originally set aside for them as hunting ground, and in treaty stipulations with them it was provided also that they could hunt elsewhere upon the public domain. But all the game has disappeared, not only from their own reservation but from all the region outside of it frequented by them for hunting purposes, and they are to-day absolutely without this resource, and entirely dependent upon such rations and clothing as the Government of the United States furnishes them. The amount which the United States obligated itself to furnish under the treaty of 1866, and which is to continue for thirty years, was determined by what was then deemed sufficient to supplement that which they obtained from hunting, but is now altogether insufficient for their entire supply. The Indians are consequently much of the year in a starving condition, and at the time they were visited by the committee were in great want. They have been partially supplied since by an extra appropriation.

The Government must face the fact that hereafter these Indians must be supported as paupers or taught to support themselves. They are not diminishing in number, but, for the reasons already set forth, they have not improved in character, and are to-day more dependent than ever. The evidence taken by the committee accompanies this report, and will more fully set forth their condition and needs than anything that can be here said.

The land in the eastern portion of the reservation is of far better quality than in the western portion, where the agency now is. Preparation is now being made by the Government to remove the agency to the vicinity of the Little Big Horn River, in pursuance of a recent act of Congress.

More efficient and persistent effort must be made in the direction of teaching these Indians self-reliance, and the necessity of abandoning the idea of looking to the Government for their support for all time, or they will continue to be an increasing charge. The committee were convinced that there was no practical advantage to these Indians in maintaining the present limits of their reservation. It was originally designed as a hunting ground, but can be used for that purpose no longer. Whatever good to the Indian can come out of it must be to them as tillers of the soil or as herdsmen. In the eastern portion of it there is excellent ground both for farming and herding purposes. There are some of these Indians who, in spite of the disadvantages they have labored under, have begun to gather herds and cultivate farms. Most of

them, however, keep large numbers of ponies and rove about this vast reservation. They should be taught, if not required, to exchange these ponies for cattle and this mode of life for one confined to so much of the soil as they can cultivate and turn to their own support. Patient and persevering effort, after having gathered these Indians within such limits as will bring them under the personal control and observation of those in charge upon soil fit for cultivation, will work very beneficial results. The committee therefore recommend that measures be taken as early as possible to reduce the reservation to much narrower limits by some disposition of the western part of it, and that, as the agency is about to be established in a new place and upon more fertile ground, an entirely new method of treatment of these Indians be adopted; that they be taught to work, especially the young Indians; that the value of cattle, instead of ponies and dogs, be impressed upon them; and that food raised by their own hands and earned by their own labor has in it a value far exceeding any ration donated to them by the Government.

The committee are impressed with the belief that there is with these Indians at this moment greater need of this kind of education than of schools; that the school should follow and not precede the teaching of the Indian, young and old, how to use his hands. When he is taught that, and taught the value of what his hands acquire, he will begin to want education obtained in the school, if for no other reason than to make more effective and give greater security and greater reward to the efforts he is putting forth to earn for himself that which he needs.

Mr. Senator Vest and Mr. Delegate Maginnis were appointed by the committee to visit the Gros Ventres and Assinaboines at Fort Belknap Agency; the Piegans, Bloods, and Blackfeet at the Blackfeet Agency; the Flatheads and other confederated tribes at the Flathead Agency, and Charlot's band of Flatheads in the Bitter Root Valley, and to make such investigation and discharge such duties as devolved upon the full committee by virtue of the resolution appointing said committee, and report the same to the full committee. They have discharged that duty and made a report to the full committee, which is adopted by the committee and made a part of this report.

## REPORT

OF THE

## SUBCOMMITTEE OF THE SPECIAL COMMITTEE OF THE UNITED STATES SENATE,

APPOINTED TO VISIT THE INDIAN TRIBES IN NORTHERN MONTANA.

To the Hon. H. L. DAWES,

*Chairman of the Special Committee of the Senate of the United States to inquire into the condition of the Sioux Indians, on their reservation, and also to inquire into the grievances of the Indians in Montana Territory.*

The undersigned subcommittee, appointed by resolution of the special committee, on August 17, 1883, and instructed "to visit the Gros Ventres and Assinaboines at Fort Belknap Agency; the Piegans, Bloods, and Blackfeet at the Blackfeet Agency; the Flatheads and other confederated tribes at the Flathead Agency, and Charlot's band of Flatheads in the Bitter Root Valley, and to make such investigation and discharge such duties as devolve upon the full committee by virtue of the resolution appointing said committee, and report the same to the full committee," beg leave to submit the following report:

On September 6, 1883, we left Helena, Mont., on the North Pacific Railroad, for the Flathead Agency, accompanied by the Hon. J. Schuyler Crosby, governor of Montana. After a short stop at Missoula, a very thriving town at the mouth of the Bitter Root River, we reached Arlee, the railway station, distant some four miles from the agency, and found Agent Ronan and several hundred Indians awaiting our arrival.

The scene at the station, as we left the train, was very picturesque and interesting. Some 500 Chinamen, lately engaged in the construction of the railroad, were encamped near the station, and their sallow countenances exhibited unmistakable evidences of apprehension as the Indians extended us a welcome in one of their characteristic dances, accompanied by a good deal of noise and much reckless riding on their ponies around the Chinese camp. Surrounded by this wild but hospitable escort, we proceeded to the agency, and upon the following day met the Indians in council, the tribes on the reservation being represented by Michelle, head chief of the Pend d'Oreilles; Arlee, second chief of the Flatheads; and Eneas, head chief of the Kootenays.

The reservation contains 1,400,000 acres of land, nearly all of good quality, and much of it very fine. The Indians now upon the reservation, and belonging to the three tribes above named, number about 8,400, the Pend d'Oreilles and Flatheads each outnumbering the Kootenays. They are making rapid advances in agriculture, mechanical pursuits, and education of their children, and, altogether, are in better condition than any tribe we visited. Many of them have farms in good

cultivation, well fenced, and their pastures covered by herds of cattle and good horses. More than fifty years ago these Indians sent messages to the whites at Saint Louis requesting missionaries to be sent them that they might learn the Christian religion, and much of their progress towards civilized life is due to the patient and unselfish labors of the Jesuits, who, soon after, established a mission amongst them.

At the council (the full report of which is herewith filed, marked A), Michelle, who had been selected to represent the three tribes, said emphatically that they wished their reservation to remain as it is, and that they desired to hold their lands in common and not in severalty. We found that much apprehension existed amongst them in regard to the payment of \$15,000 due them for the right of way from the North Pacific Railroad, which passes through their reservation. The money was paid over by the railroad company to the United States after the termination of the last session of Congress, as we were informed, and when this was explained to the Indians and assurances given them that the money should be paid as soon as proper legislation by Congress could be had they were entirely satisfied. We cannot too earnestly urge the prompt payment of the amount so due, for nothing has so justly impaired the confidence of the Indians in all white men and their promises as the neglect of honest obligations.

When asked if they wished the Flatheads who adhered to the fortunes of their head chief, Charlot, and remained in the Bitter Root Valley, to come to their reservation, Michelle replied, "Yes," that they were their brothers, and they would be glad to have them come.

Michelle said that the parents of the children at the mission boarding school on the reservation were generally satisfied with the school, but he further stated that the parents were compelled to work in order to pay for the tuition of their children—a statement which we found afterwards to be without foundation. We discovered, from interruptions by Arlee, whilst Michelle was answering our questions, that the former was inimical for some reason to the school, and we subsequently ascertained that the Jesuits had put Arlee's son to work in the harvest field whilst a scholar, and that the old chief had indignantly removed him, declaring that he had sent the boy there to learn how to read and write, not to work like a squaw. In this connection we refer to a letter from Father Van Gorp, herewith filed, marked E.

An earnest appeal was made by the chiefs for such measures as would prevent the introduction of whisky and playing cards on the reservation; but we fear that the railroad offers such facilities for both these evils that nothing can effect their exclusion.

Major Ronan, the agent, to whose intelligence and energy much of the prosperity of these Indians is to be ascribed, and in whom they have great confidence, has broken up several illicit shops for the sale of whisky on the reservation, causing the arrest and punishment of those engaged in the traffic; but it seems impossible to prevent the establishment of saloons just outside of the reservation limits, where liquors are freely sold to all who can pay. Here, as elsewhere, the surest and wisest safeguard against the evils of the liquor traffic seems to be in creating the individual self-control and self-respect which come from education and religion.

Complaint, and very justly, was made by the agent and Indians in regard to the condition of the steam saw and grist mill at the agency. The boiler is old and defective, with every indication of a serious accident unless removed and a new one substituted.

The general condition of these Indians, however, is so good that we

feel justified in reporting that in a very few years they will be as useful and prosperous a community as any in the far West. They are kindly, intelligent, and anxious to learn. Their relations with Major Ronan, the agent, are of the most satisfactory character, and, more than all, they appreciate largely the new order of things and the necessity for self-support by honest industry. Many of them are cutting wood for the railroad, and many cut logs and haul them to the agency saw-mill to procure lumber for their houses. In no tribe is there such an opportunity for testing fully the capability of the Indian for the modes and arts of civilized life, and their progress so far demonstrates that this unfortunate people have yet a future other than barbarism and ultimate extinction.

On September 8, after a pleasant journey of 18 miles along the banks of the Jocko River, a tributary of the Columbia, we reached Saint Ignatius Mission, situated in a beautiful rolling country, and three miles from the base of the Mission Mountains. This mission was established by Father De Smet in 1852, and in 1861 was for a time abandoned, but in 1865 the Jesuits again opened the school, and it is now in a flourishing condition. The school has now 100 scholars, about equally divided between the sexes, and the Government pays \$100 annually for the board, tuition, and clothing of each scholar up to the number of 80. The boys and girls are in separate houses, the former under a corps of five teachers, three fathers and two lay brothers, and the girls under three sisters and two half sisters, Father Van Gorp being at the head of the institution. The children are taught reading, writing, arithmetic, grammar, and geography, and their recitations, all in the English language, are equal to those of white children in the States of the same age. The mission has a saw and grist mill, and planing and shingle machine, worked by the boys, several hundred head of cattle and horses, and three hundred acres of land belonging to the mission, cultivated successfully by the male scholars, the product being sufficient to furnish enough wheat, oats, and vegetables for all purposes. The girls are also taught by the sisters, besides the branches we have mentioned, music, sewing, embroidery, and housekeeping. For a time this school was only for females, and the result was that the young women, after being educated, married ignorant half-breeds or Indians, and, unable to withstand the ridicule of their companions, relapsed into a barbarism worse, if possible, than that of the husband and tribe. Now, after the establishment of the department for males, the young people when they leave school intermarry, and each couple becomes a nucleus for civilization and religion in the neighborhood where they make their home, the fathers and agent assisting them in building a house and preparing their little farm for raising a crop. Two excellent school-houses are now being erected, one with sixteen rooms, and a dormitory for 50 boys, and the other with twelve rooms for the female school, all the work on these houses being done by the Indian boys.

We cannot sufficiently commend this admirable school, and we do not envy the man who can see only a mercenary object, or any but the highest and purest motives which can actuate humanity, in the self-sacrificing devotion of the noble men and women, fitted by talents and accomplishments of the highest order to adorn any walk in life, who are devoting their lives to the education of these Indian children.

We are glad to be able to report that the Secretary of the Interior and Commissioner of Indian Affairs are disposed to increase the number of scholars in the next contract with this mission to 100, and we hope an appropriation may be made by Congress at this session which

will enable the Department to increase the number of scholars from year to year at this and every other boarding school for Indian children.

It is, after all, upon these boarding schools on the reservations that we must depend for the civilization of the Indian. It is useless to expect any good results from the day schools, no matter how earnest and honest may be the teachers. The Indians are, in their primitive condition, a restless, nomadic race, and they will not submit their children to the regular attendance and systematic study required by any day school which can expect success. In our visit to the different tribes in Montana we did not find a single day school which amounted to anything as a factor in educating the Indian children. The system is absolutely wrong from the foundation, and can never be successful. In our opinion not another dollar should be thus wasted, but let the money now thrown away upon day schools be devoted to industrial boarding schools alone. Nor should this question be approached as a denominational one, or in the interest of one religious sect against another. The great and overwhelming question, worthy the best intellect and highest endeavor of statesman and philanthropist, is how to educate and civilize the Indian, and the bounty of the Government should go to that instrumentality, without regard to dogma or creed, which can best achieve the great result.

From Saint Ignatius Mission we went back to Missoula, and then up to Stephenville, in the Bitter Root Valley, reaching there September 10. Near the town is the site of Fort Owen, formerly a military post of some importance, but now abandoned, and a new post established at Fort Missoula, near the town of that name. On the morning after our arrival we visited Saint Mary Mission, in the suburbs of Stephenville, and learned much about the condition of Charlot and his band from the Jesuit fathers. Father Ravalli, who has been amongst the Indians for fifty-three years, has been partially paralyzed for more than five years and unable to leave his bed, but his intellect is vigorous, and his cheerfulness most astonishing. Lying in his little room, with his crucifix and books, he prescribes for the sick, and even performs difficult surgical operations, for he is a most accomplished physician and surgeon. This remarkable man was the trusted friend and companion of Father De Smet, and he is probably better acquainted with the different Indian tribes of the West, their language, habits, and superstitions, than any one living.

After an interesting conversation with Father Ravalli of two hours, the arrival of Charlot, head chief of the Flatheads, and five of his principal men, was announced, and, an equal number of whites being present, we entered upon an interview, which was at times very dramatic and even stormy.

Charlot is an Indian of fine appearance, and impressed us as a brave and honest man. That he has been badly treated is unquestionable, and the history of the negotiations which culminated in the division of his tribe, part of them under Arlee, the second chief, being now on the Jocko Reservation, and part still in the Bitter Root Valley with Charlot, is, to say the least, most remarkable.

In the Report of the Commissioner of Indian Affairs for the year 1872, pages 109, 110, 111, 112, 113, 114, 115, 116, and 117, will be found this history, and in Exhibit B, herewith filed, will be found a communication from Major Ronan to the Commissioner of Indian Affairs, in which the main facts are clearly stated.

In 1855 a treaty was made between the United States, represented



by Governor Stephens, and Victor, chief of the Flatheads and father of Charlot, known as the Hell Gate treaty. By this treaty a very large territory, extending from near the forty-second parallel to the British line, and with an average breadth of nearly two degrees of latitude, was ceded to the Government; and on yielding it Victor insisted upon holding the Bitter Root Valley above the Lo-Lo Fork as a special reservation for the Flatheads proper.

By the ninth and eleventh articles of the treaty the President was empowered to determine whether the Flatheads should remain in the Bitter Root Valley or go to the Jocko Reservation, and the President was required to have the Bitter Root Valley surveyed and examined, in order to determine this question.

Up to the time of General Garfield's visit in 1872, seventeen years afterwards, no survey was made, as the Indians claim; nor were any schoolmasters, blacksmiths, carpenters, or farmers sent to the tribe, as provided for in the treaty.

In the mean time the Bitter Root Valley, by far the most beautiful and productive in Montana, was being filled up by the whites, and on November 14, 1871, the President issued an order declaring that the Indians should be removed to the Jocko Reservation, and on June 5, 1872, Congress passed a bill appropriating \$50,000 to pay the expense of their removal, and to pay the Indians for the loss of their improvements in the Bitter Root Valley.

This order the Indians refused to obey, and serious apprehensions of trouble between them and the white settlers caused the appointment by the Secretary of the Interior of General Garfield as a special commissioner to visit the Flatheads, and secure, if possible, their peaceable removal to the Jocko Reservation.

General Garfield states in his report that he found the Indians opposed to leaving the Bitter Root Valley, for the reason that the Government had for seventeen years failed to carry out the treaty of 1855, and that no steps had been taken towards surveying and examining the Bitter Root Valley, as provided in that treaty. On August 27, 1872, he drew up an agreement, which reads as follows:

FLATHEAD AGENCY, JOCKO RESERVATION,  
*August 27, 1872.*

Articles of agreement made this 27th day of August, 1872, between James A. Garfield, special commissioner, authorized by the Secretary of the Interior to carry into execution the provisions of the act approved June 5, 1872, for the removal of the Flathead and other Indians from the Bitter Root Valley, of the first part, and Charlot, first chief, Arlee, second chief, and Adolf, third chief, of the Flatheads, of the second part, witnesseth:

Whereas it was provided in the eleventh article of the treaty concluded at Hell Gate July 16, 1855, and approved by the Senate March 8, 1859, between the United States and the Flatheads, Kootenay and Pend d'Oreille Indians, that the President shall cause the Bitter Root Valley above the Lo-Lo Fork to be surveyed and examined, and if, in his judgment, it should be found better adapted to the wants of the Flathead tribe, as a reservation for said tribe, it should be so set apart and reserved; and whereas the President did, on the 14th day of November, 1871, issue his order setting forth that "the Bitter Root Valley had been carefully surveyed and examined in accordance with said treaty," and did declare that "it is therefore ordered that all Indians residing in said Bitter Root Valley be removed as soon as practicable to the Jocko Reservation, and that a just compensation be made for improvements made by them in the Bitter Root Valley; and whereas the act of Congress above recited, approved June 5, 1872, makes provision for such compensation: Therefore,

It is hereby agreed and covenanted by the parties to this instrument:

First. That the party of the first part shall cause to be erected sixty good and substantial houses, twelve feet by sixteen each, if so large a number shall be needed for the accommodation of the tribe; three of said houses, for the first, second, and third chiefs of said tribe, to be of double the size mentioned above; said houses to be placed

in such portion of the Jocko Reservation, not already occupied by other Indians, as said chiefs may select.

Second. That the superintendent of Indian affairs for Montana Territory shall cause to be delivered to said Indians 600 bushels of wheat, the same to be ground into flour without cost to said Indians, and delivered to them in good condition during the first year after their removal, together with such potatoes and other vegetables as can be spared from the agency farm.

Third. That said superintendent shall, as soon as practicable, cause suitable portions of land to be inclosed and broken up for said Indians, and shall furnish them with a sufficient number of agricultural implements for the cultivation of their grounds.

Fourth. That in carrying out the foregoing agreement as much as possible shall be done at the agency by the employes of the Government; and none of such labor or materials, or provisions furnished from the agency, shall be charged as money.

Fifth. The whole of the \$5,000 in money, now in the hands of the said superintendent, appropriated for the removal of said Indians, shall be paid to them in such form as their chiefs shall determine, except such portion as is necessarily expended in carrying out the preceding provisions of this agreement.

Sixth. That there shall be paid to said tribe of Flathead Indians the further sum of \$50,000, as provided in the second section of the act above recited, to be paid in ten annual installments, in such manner and material as the President may direct; and no part of the payments herein promised shall in any way affect or modify the full right of said Indians to the payments and annuities now and hereafter due them under existing treaties.

Seventh. It is understood and agreed that this contract shall in no way interfere with the rights of any member of the Flathead tribe to take land in the Bitter Root Valley under the third section of the act above cited.

Eighth. And the party of the second part hereby agree and promise that when the houses have been built as provided in the first clause of this agreement they will remove the Flathead tribe to said houses (except such as shall take land in the Bitter Root Valley), in accordance with the third section of the act above cited, and will thereafter occupy the Jocko Reservation as their permanent home. But nothing in this agreement shall deprive said Indians of their full right to hunt and fish in any Indian country where they are now entitled to hunt and fish under existing treaties. Nor shall anything in this agreement be so construed as to deprive any of said Indians, so removing to the Jocko Reservation, from selling all their improvements in the Bitter Root Valley.

JAMES A. GARFIELD,  
*Special Commissioner for the Removal of the Flatheads  
from the Bitter Root Valley.*  
CHARLOT, his x mark,  
*First Chief of the Flatheads.*  
ARLEE, his x mark,  
*Second Chief of the Flatheads.*  
ADOLF, his x mark,  
*Third Chief of the Flatheads.*

Witness to contract and signatures:

WM. H. CLAGETT.  
D. G. SWAIM, *Judge Advocate, United States Army.*  
W. F. SANDERS.  
J. A. VIALL.  
B. F. POTTS, *Governor.*

I certify that I interpreted fully and carefully the foregoing contract to the three chiefs of the Flatheads named above.

his  
BAPTISTE + ROBWANEN,  
mark.  
*Interpreter.*

Witness to signature:

B. F. POTTS, *Governor.*

Charlot, although his name or mark is affixed to the published agreement, declares that he never signed it or authorized the signing, and the original agreement confirms his statements. He has refused to leave the Bitter Root Valley, some 360 of the tribe remaining with him. Under the third section of the act of 1872 patents for 160 acres of land each were issued to 41 members of the tribe, and Major Ronan, their

agent, tendered them these patents, but they refused, and still refuse, to take them. In regard to this General Garfield says in his report:

A large number of the heads of families and young men notified the superintendent that they had chosen to take up lands in the valley under the third section. But it was evident that they did this in the hope that they might all remain in the valley, and keep their tribe together, as heretofore, believing that each could take up 160 acres.

The publication of the agreement with Charlot's signature or mark affixed to it created the impression that all trouble with the Indians had terminated, and a large white immigration poured into the Bitter Root Valley. The result is that the Indians who adhered to Charlot are yet in the valley, miserably poor, with one or two exceptions, surrounded by whites who are anxious for their removal, and the young men, with no restraint upon them, lounging around the saloons in Stephenville and utterly worthless. As the case now stands these Indians have no title to any portion of the Bitter Root Valley, as they refuse to take the patents, and are defying the order of the President for their removal to the Jocko Reservation.

Charlot told us that he would never go to the Jocko Reservation alive; that he had no confidence in our promises; "for," said he, "your Great Father, Garfield, put my name to a paper which I never signed, and the renegade Nez Percé, Arlee, is now drawing money to which he has no right. How can I believe you, or any white man, after the way I have been treated?"

We are compelled to admit that there was much truth and justice in his statement. That his name was falsely published as signed to the Garfield agreement is unfortunately true, as shown by the original.

General Garfield, in his report, page 111, says:

The provisions of the contract were determined after full consultation with the superintendent and the Territorial Delegate, and finally the chiefs were requested to answer by signing or refusing to sign it. Arlee and Adolf, the second and third chiefs, signed the contract, and said they would do all they could to enforce it; but Charlot refused to sign, and said if the President commanded it he would leave the Bitter Root Valley, but at present would not promise to go to the reservation. The other chiefs expressed the opinion that if houses were built and preparations made according to the contract Charlot would finally consent to the arrangement and go with the tribe.

In a letter to J. A. Viall, superintendent of Indian affairs, Montana, bearing the same date with the contract, and to be found on page 115 of the Report of the Commissioner of Indian Affairs for 1872, General Garfield says:

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

It is unfortunate that General Garfield came to this conclusion, and it is still more unfortunate that the published agreement as shown by the Report of the Commissioner of Indian Affairs has the signature of Charlot affixed to it, whilst, as before stated, the original agreement on file in the Department of the Interior does not show the signature of Charlot, but confirms his statement that he did not sign it. The result of this false publication has been to embitter Charlot and render him suspicious and distrustful of the Government and its agents. Many interested parties believe, or pretend to believe, that the agreement as published is correct, and that Charlot really signed it, and they have repeated the state-

ment until he and his band are exasperated at what they consider an attempt to rob them of their land by falsehood and fraud.

The great cause of Charlot's bitterness, however, is the fact that Arlee, second chief, is recognized as the head of the tribe by the Government and has received all its bounty. This is such an insult as no chief can forgive, and it must be remembered that Charlot is the son of Victor, and the hereditary chief of his tribe. Looking at all the circumstances, the removal of part of his tribe without his consent, the ignoring his rights as head chief, and setting him aside for Arlee, the publication of his name to an agreement which he refused to sign, we cannot blame him for distrust and resentment.

In this case the outrage is the greater for the reason that Charlot and his people have been the steady, unflinching friends of the whites under the most trying circumstances. When Joseph, the Nez Percé, came into the Bitter Root Valley on his raid into Montana, Charlot refused to accept his proffered hand because the blood of the white man was upon it; and he told Joseph that although the Flatheads and Nez Percés were of kin if he killed a single white in the valley or injured the property of the white settlers the Flatheads would attack him. To the action of Charlot the white settlers owed their safety, and at our conference an old warrior, now blind and feeble, was pointed out to us by one of the Jesuits who had drawn his revolver and protected the wife of the blacksmith at Stephenville from outrage at the hands of the Nez Percés.

After exhausting argument and persuasion we told Charlot very firmly that he and his people must either take patents or go to the Jocko Reservation; that we knew he had been the friend of the whites, and had been badly treated, but that the white settlers were now all around him, and his people were becoming poorer every day, whilst his young men were drinking and gambling. His only reply was that he would never be taken alive to the Jocko Reservation, and we finally left him with the understanding that he would come to Washington and talk the matter over with the Great Father.

We are glad to learn that the Interior Department has ordered Charlot and two of his tribe to be sent to Washington, and it is to be hoped that some agreement or arrangement can be had which will obviate the necessity for using force against these brave and unfortunate people.

In any event, deeply as we sympathize with these Indians and deplore the manner in which Charlot has been treated, we are satisfied that the welfare of both the whites and Indians in the Bitter Root Valley absolutely demands the removal of the latter to the Jocko Reservation. Their presence in the Bitter Root Valley is a continual source of danger and disquiet. The titles to land are unsettled and improvement is stopped by reason of the uncertainty existing in regard to the ultimate decision of the questions growing out of the present state of affairs. The Bitter Root Valley is no place for them. Their condition is becoming more desperate every year, and the few who have accumulated property are daily becoming poorer from their established usage of never refusing to feed those who are hungry. If the necessity should at last come for removing them by force it should be done firmly but gently, and as Charlot and his band have received nothing out of the \$50,000 paid to Arlee and those who went with him Congress should appropriate such an amount as will provide them on the reservation with houses, grain, and cattle, as stipulated in the treaty of 1855 and the Garfield agreement.

On the night of September 13 we reached Fort Shaw, 75 miles from

Helena, and left the next morning for the Blackfeet and Piegan Agency, 65 miles north of the fort. We reached the agency on the night of the 14th, and on the next day met the Indians in council. This is a very large reservation, created by act of Congress, and containing some 26,000,000 acres of land. The tribes upon it are the Blackfeet, Piegans, Gros Ventres, Bloods, and River Crows, numbering in all 1,500. They are in a wretched condition, and their future almost hopeless. The game is fast disappearing, especially the buffalo, and the Indians dependent on rations issued by the Government. Mr. Young, the agent, has about 175 head of cattle in his herd, and issues rations of beef every Saturday, but the Indians are so nearly famished when the meat is given them that they eat it up in two days, and then starve until the next issue. We were there on ration day (Saturday), and it was pitiable to see the eagerness in the hungry eyes of the waiting crowd as the beef was being distributed. Heretofore the beef has been issued once a week, the amount on hand at each agency being divided into fifty-two equal parts. The Commissioner of Indian Affairs, upon being informed of the deplorable condition of the Indians and the imminent danger of their starving during the coming winter, has humanely ordered the agents in Northern Montana to increase the amount of rations until May 1, so as to prevent suffering amongst the Indians, relying upon Congress to make adequate appropriations during this session for the Indian Bureau. That this will be done we cannot for a moment doubt, as humanity and justice alike demand such action.

The chiefs at council were the White Calf, Sitting White Cow, Big Nose, Red Dog, Bear Chief, Fast Buffalo Horse, Running Crane, Teasing Lodge, and Little Fox. They all stated that they had too much land, and were willing to part with a large portion of their reservation. Big Nose was especially eloquent in portraying the wretched condition of his people, and said that all they wanted was to be learned how to work, and to have agricultural implements, and larger horses to pull their wagons and plows.

Some of the white men living amongst them had told the chiefs to ask \$3,000,000 for the lands they were willing to surrender, but we stated to them distinctly that they should have agricultural implements, seed, and cattle, &c., but no money.

The boundaries of the reservation, as they want it, is with Birch Creek as the south line; and on the east, from the west end of the Sweet Grass Hills to the Marias River. All the country between this line and the mountains they want; but the land from this line down to what is known as the Bear Paw they are willing to surrender.

We would earnestly recommend the appointment of a commission to treat with these tribes and fix the terms upon which they will give up this part of their reservation. They are anxious to work, if they only knew how, and such appropriations should be at once made by Congress as would enable the Interior Department to furnish them with agricultural implements, seed, work-horses, and farmers for each neighborhood, to learn them how to cultivate their land.

There is a day school at this agency under the management of the Misses Young—daughters of the agent—most estimable and energetic young ladies; but the school is doing very little in the education of the Indian children. The attendance varies from 200 on ration day to 50 or 75 on the other school days, and it is impossible to secure the regular attendance of the scholars.

We have before expressed our opinion of the day schools, and if there

is any exception to the rule that they are utterly useless we were not fortunate enough to find it in Northern Montana.

The Jesuits had a flourishing boarding-school on this reservation, but the Indian agent, Mr. Young, ordered its removal, for the reason, as he informed us, that the Jesuits had taken three of his boys from the day school.

The Jesuits have now established their school just outside the southern line of the reservation, and are meeting with the success in educating the Indian children which attends them elsewhere, and it is much to be regretted that they were ever compelled to leave the reservation.

A full report of our conference at the agency is filed herewith, marked C, but on the morning of our departure, and when we had traveled twenty miles, White Calf, head chief of the Blackfeet, met us, with an interpreter, and complained bitterly of the agent, Mr. Young, making very serious charges against him, and declaring that there would be trouble if he was not removed. One of his principal grounds of complaint was the removing the Jesuits, and that the day school amounted to nothing.

We promised to report what he said at Washington, but warned him against any violence.

In justice to Mr. Young, the agent, we must say that his position is a most trying one, and full of difficulties. The Indians are starving, and men in their condition, even when educated and Christianized, are hard to manage and not easily satisfied. We deem it our duty, however, to state the fact that the chiefs were greatly dissatisfied with their agent, whatever may be the merits of the controversy between them.

The impression made upon us by our visit to this agency was not favorable. The Indians are making no advance towards civilized life, and are dissatisfied and almost desperate. The day school there is doing no good, and the post-trader's store is a very poor one, with an indifferent stock of goods and no opportunity for the Indians to trade at any other place.

Altogether the outlook for the future of these tribes is not promising, and their condition needs the prompt attention of both Congress and the Department of the Interior.

In addition to the appointment of a commission to treat with the tribes for a part of their lands, and liberal appropriations to furnish them with the means to build houses and to cultivate their farms, another trader should be licensed for the agency, so that the Indians could have the benefit of competition, and a boarding school for the children ought by all means to be established, large enough to receive 100 scholars.

The complaints also against the agent should be at once investigated, and whether altogether just or not, a question not for our determination, we very much doubt the expediency of retaining an agent, no matter how worthy or reliable, if he cannot command the respect and confidence of the tribes. Other requisites are necessary for such a position besides integrity and good intentions, however indispensable these may be.

On the night of the 16th we reached Fort Shaw, it being necessary to retrace our road to that point, and on the morning of the 17th we started for Fort Benton, arriving there that night, and leaving for Fort Assinaboine, near the agency of the Gros Ventres and Assinaboines, on the next morning.

On September 19 we met the chiefs and headmen of the Gros Ven-

tres and Assinaboines at the fort, the former tribe being represented in the council by Jerry, a very intelligent chief, and the latter tribe by Little Chief. A full report of the conference is herewith filed, marked D.

We found them very anxious to obtain farming implements, seed, and to be learned how to work. They realize fully the fact that the buffalo have virtually disappeared, and that hunting can no longer be relied upon. They are entirely willing to give up part of their reservation, and wanted only farming implements, seed, &c., in exchange, and no money. They said they were willing to give up the land on the north side of Milk River, and towards the Sweet Grass Hills, and to keep the country from the military reservation east to the mouth of Beaver Creek and west to the Missouri River. We told them this reservation was too large, and asked them how they would like the land on both sides of Milk River, and west to the Little Rocky Mountains, and the other, or east line, farther east than Beaver Creek? They would not consent to this, but we are satisfied that the best interests of both whites and Indians will be subserved by fixing the lines of the reservation as we indicated, and that the Indians will finally consent to these boundaries. They are anxious to have another store so that they can trade with advantage, and not be confined to one store, as at present. And they are especially anxious to be permitted to trade with post-trader at Fort Assinaboine, as a large stock of goods is always kept there and they can get better prices for their peltries.

And in this connection we desire to state that the custom of prohibiting the Indians from buying on the reservation from the post-traders and confining them to one store is unjust and wrong in principle. The stores are established, not to enrich Indian traders, but for the benefit of the Indians; yet they are, as at present conducted, monopolies of the most oppressive character, and are robbing the Indians to enrich a few men, many of them utterly devoid of conscience and only anxious to make money. The Indian should be permitted to buy at any store on the reservation, and especially from the post-traders, for they keep the largest supplies; and if it is objected that liquor is sold by many of the post-traders to the garrisons at the forts we reply that the War Department can put the same restrictions upon post-traders in this respect as are now imposed upon Indian traders.

We found the condition of these Indians most deplorable. They have heretofore lived chiefly by the chase, but the game has now disappeared, and as they are entirely ignorant of agriculture and have no cattle they can only look to the Government for subsistence. Jerry, head chief of the Gros Ventres, stated publicly in the council that one of his tribe was then dying from starvation, and we have no doubt that many of them will perish during the coming winter unless relief is given them. Their reservation is on the line of British America and the winters very severe. Insufficiently clothed, and allowed from three to four pounds of beef to each person for a week, it will be easily seen that unless the rations are increased great suffering, and even death, must ensue. Mr. Lincoln, the agent, stated to us that his supplies for the year amounted to 150,000 pounds of flour and 25,000 pounds of wheat, equal to 30 weeks' rations; 180,000 pounds of beef, in gross, equal to 6 weeks' rations; 5,000 pounds of bacon and 6,000 pounds of coffee; but sugar, tobacco, and coffee are only issued in pay for work.

We cannot think that anything besides the bare statement we have made of the terrible destitution among these unfortunate savages is necessary to secure the prompt action of Congress in giving relief.

Justice, humanity, religion, all call upon us as a Christian people to act at once, and to hesitate would be a lasting stain upon our national character.

In our opinion the same commission which is appointed to treat with the Blackfeet and Piegans should be empowered also to treat with the Gros Ventres and Assinaboines for the purchase of part of their lands, and after the lines are fixed an industrial boarding school should be at once established on their reservation.

An appropriation of \$50,000 should be made for the annual subsistence of the Indians, until they can make some progress in agriculture and cattle-raising, and in order that they may become self-supporting liberal appropriations should be made by Congress for agricultural implements, seeds, work-horses, and cattle, and for farmers to learn them how to cultivate and manage their farms. An additional appropriation of \$90,000 should also be made to establish a new agency more convenient to wood and water than that now on the reservation, and to build a blacksmith-shop, saw-mill, and school-house.

There was developed at the council some jealousy and bad feeling between the chiefs of the two tribes, Jerry claiming that the entire reservation belonged to the Gros Ventres, and that the Assinaboines were there only by sufferance; but all this will amount to nothing if the Government disregards it and treats them as one tribe. There is really no such feeling between the tribes at large, and the chiefs came to us after the council broke up and expressed a desire to remain together.

On September 20 we left Fort Assinaboine for Maple Creek on the Canadian Pacific Railway, in British America, distant 140 miles. At the line we were met by a detachment of Canadian mounted police, who escorted us to Maple Creek. Our journey was through an unbroken solitude, with not a single settlement of any kind, and no game, either large or small. Although this is called the buffalo country we saw not even one, and they are practically exterminated. At Maple Creek we once more entered a railroad car, and after a three days' journey reached Saint Paul, having traveled 600 miles by ambulance, and discharged as best we could a duty at times arduous, but one to which we shall always look back with pleasure if it results in relieving the suffering or improving the condition of the truly unfortunate race for whose welfare our mission was accomplished.

To the officers at Fort Missoula, Fort Shaw, and Fort Assinaboine, the agents on the reservation we visited, and the citizens of Montana, especially those of Missoula, Helena, and Fort Benton, we acknowledge our obligation for unvarying kindness and hospitality.

G. G. VEST,  
MARTIN MAGINNIS.



## APPENDIX.

FLATHEAD AGENCY, MONTANA, *September 5, 1883.*

The Commission, having first had submitted to it a copy of a letter from Agent Ronan to the Hon. Commissioner of Indian Affairs (a copy of which is hereto attached), more especially referring to Flathead Indians still resident in Bitter Root Valley, but also touching upon the desire of the Indians of this reservation to have their northern border extended to the British line, the better to enable them to welcome an immigration of friendly Indians, who, having been crowded out of their own homes, are anxious to settle here, held a council with the confederated tribes of Pend d'Oreilles, Kootenais and Flatheads, during which the following remarks, questions, and answers were made:

Senator VEST, addressing the Indians, said: I desire, in the first place, to have you understand that this Commission is not sent to make a bargain for your lands; that the great white council from which we came does not want to take your lands away, or to do anything else which you do not wish done. We are sent here to find out your condition, and to learn what you want. Something was said during Mr. McCammon's visits about extending your reservation farther north, and we now desire to have your views on this subject. Your agent sent a writing to Washington making such a statement, and we now want to know whether you wish to exchange some land here for some farther north, or wish to keep the reservation as it is. Again, we understand that you have been somewhat troubled as to the payment of the money promised you for the railroad right of way; that you have had some apprehension that the money would not be given you. The reason of its nonpayment up to this time is that before the matter was quite settled the great white council finished its business for the year; such matters require to be attended to by it, and before the money was paid it adjourned. Since then the payment has been made, and the money will be paid over as soon as the council meets again; so you need have no uneasiness on that point. We also wish to talk with you about the Indians in the Bitter Root Valley. Do you wish them to come here? We are going over there, but do not wish to talk there until we get your opinions here. These are some of the matters about which we came to speak to you, and if you wish to counsel concerning them among yourselves, we can get your views by and by.

MICHELLE, chief of the Pend d'Oreilles, replied: It will not require much time to give you answers to your questions, as we Indians have held a council together for the last two days; we have arrived at mutual conclusions, and what I am going to say is in the hearts of all the Indians. We never expect to move the lines of our reservation. Our children have been born here, and we like our country. The Great Father promised that we should always have it, and we depend on that promise. As to the Flatheads now living at Bitter Root, they are our people and our friends, and we will be glad if they come to live with us. These are our opinions on these two questions, and all that is necessary to be said.

Senator VEST. The replies on these points are plain. I understand them. Now let me know if you are satisfied as to the payment of the railroad money?

MICHELLE. Yes, we are satisfied. Before we were not. We have been looking for it. We did not know when it would come, but now, you having told us, makes us content.

Senator VEST. There is one other subject of which we desire to talk, and we wish an answer when you have had time to think it over. It is as to your each taking up 160 acres of land. We don't propose to decide this question at present, but only ask to have your views upon it, so as to be able to report them to the great council.

MICHELLE. It is with this as with the other questions. We don't require time to consult. That we have already done. We don't want to take up 160 acres, each and sell the rest of our land. We want to keep the whole reservation, for there are plenty of Indians who wish to come and live with us, and we have told them they will be welcome.

Senator VEST. Don't you think it would be better to have more money and cattle and less land?

MICHELLE. If I had good and plenty of land and few cattle and a little money I would be glad. The reverse would not please me, because my children are cultivating the land more and more and so get money.

Senator VEST. How are the Indians satisfied with the schools?

MICHELLE. Well, when the treaty was first made we were told we would have a school-house, and I thought it would be here at the agency, but it was placed at the mission.

Senator VEST. Do Indians like to send their children there?

MICHELLE. I don't know exactly, but I think the desire is stronger on the part of the fathers to get the children than on the part of the Indians to send them. When Governor Stevens made the treaty he said that no money would be required on account of the school, but now some of the people require to pay some money.

Senator VEST. The great council gives money for the school. This year it gives \$8,000.

MICHELLE. I have heard so. That's why the fathers want all the children they can get.

Senator VEST. How much does any Indian have to pay for tuition?

MICHELLE. The Indians don't pay money, but work for their children. When we made the first treaty we were promised a school-house—where, we were not told, but some of the Indians would like it at the agency.

Senator VEST. Is the school-house not situated at about a central point?

MICHELLE. Yes; right in the center.

Governor CROSBY. We understand the children are happy. Is that so?

MICHELLE. Yes; because their fathers send the children to learn, and therefore they will be happy if they are taught to read and write.

Governor CROSBY. The question was, are the children happy and contented?

MICHELLE. I don't know personally, having no children young enough to be at school.

Senator VEST. Well, you must have heard how they feel?

MICHELLE. No; I don't know; I never want to find out; the parents are satisfied.

Senator VEST. We wish now to hear anything that any other Indian may wish to say. Is there any of them desirous of expressing their views?

MICHELLE. What I have spoken is the voice and heart of all of my children.

BAPTISTE SHTIL-TAH (a sub-chief of Pend d'Oreilles). What Michelle has said is what we all say.

(This was followed by unanimous "ughs" of approval from the Indians.)

MICHELLE. I already mentioned that we have for two days held a council, and that I came here to tell you the views we all hold; but now you wish to be told of other matters, and I wish to tell you of something I don't like. Liquor comes on the reservation—how, we don't know, but seeing you here to-day, I ask you to help me to stop that; to tell white people not to give any liquor at all to my people. Besides this my people gamble; the whites sell cards, and with them my people gamble off goods and horses, and the women and children are often to be found crying about their horses which have thus been lost by their relatives.

Senator VEST. We have already made many laws to stop these things, but we cannot even stop them among ourselves. We occasionally catch and punish the guilty parties. We have done the best we can, but bad white men will sometimes manage to break the law and evade punishment.

MICHELLE. I think white people are strong enough and smart enough to do what they please. Why don't they stop it?

Senator VEST. White men were never strong enough or smart enough to put a stop to gambling and drinking.

Major MAGINNIS. How would you like to sell your ponies and buy cattle?

MICHELLE. That is what we are always doing, and that is the reason so many Indians here have cattle.

Agent RONAN. In the course of my official duties I was directed to locate the northern boundary of this reservation, and, on proceeding to make an examination in connection therewith, found certain monuments and posts placed and marked in order to designate such boundary, by Surveyor Thomas, sent for that purpose from the surveyor-general's office at Helena, in this Territory. Now, the Territory claims the line as surveyed by Thomas to be the correct boundary, while the Indians claim a line some four or five miles farther north, running through Medicine Lodge. The strip of land in dispute is generally unfit for settlement, there being only a small portion of it, sufficient perhaps for one or two occupants, suitable for pasture. This quantity, however, may not be inadequate to cause trouble, as the Indians have already removed one settler therefrom, and I desire Eneas (the chief of the Kootenais), whose home is in that vicinity, to express his views on that subject to the Commission.

ENEAS (chief of Kootenais). We don't know anything about the surveyor's line, or the authority under which he acted, but we do know the line as to which we made the treaty, and it is a well-defined natural boundary, marked by a ridge of hills.

Senator VEST. No one had a right to run any line unless sent from Washington, and until such is done the boundary as described by Governor Stevens must be regarded as the proper one.

MICHELLE. There is only one thing more I have to mention. It is about the rail road. I like to see the cars, but they kill some cattle and horses, and this is done sometimes through carelessness. I wish to have good engineers employed so as to avoid this.

Governor CROSBY. When any stock is killed have the owners immediately report to your agent, giving him all the particulars, and you will find there will be no trouble in obtaining a settlement.

Senator VEST. Before leaving let me say that we are very glad to see you doing so well. We will tell our people how well you are getting along.

Governor CROSBY. Of the Indians of this reservation I have heard very good accounts, and throughout the Territory, in which he is very well known, your agent, Major Ronan, bears an excellent character. And I wish to impress upon you that, while so many dishonest people are dealing with Indians you ought to appreciate such a man and do as he tells you. I also wish to say to you that, as you have told the great chief here from Washington that you wish to retain your reservation, which is large, you ought to remain on your lands and not interfere with the lands of white men, who are prevented from intruding upon your reserve. Had those bad Indians, who came here and created some disturbance some days ago, been unable to cross white men's lands and so prevented from coming you and others would have escaped considerable annoyance.

With these remarks and an interchange of expressions of good will the council was dissolved.

UNITED STATES INDIAN SERVICE,  
*Flathead Agency, July 19, 1883.*

Hon. COMMISSIONER OF INDIAN AFFAIRS,  
*Washington, D. C. :*

SIR: I am unofficially informed that a commission, consisting of five Senators and three members of the House, was appointed by the last session of Congress to visit Montana this summer to study the Indian question, by a consultation directly with the tribes at their various agencies, and as this body of eminent statesmen may not have the time or opportunity, in a hurried visit to an agency, to look carefully into important matters connected with the welfare of the tribes, I take the liberty of addressing you in regard to the status of the Indians of the Flathead Nation, with a view that attention may be directly drawn to the condition of their affairs.

I will merely call your attention to the Garfield agreement, made on the 27th day of August, 1872, and to the provisions therein agreed upon; and state that a very few of the Bitter Root Flatheads received any benefit from the arrangements outside of the few connections and followers of Arlee, third chief of Flatheads, who removed from the Bitter Root Valley under the Garfield agreement to this agency, and profited thereby at the expense of the majority which refused to follow him.

By an act of Congress approved June 5, 1872, entitled "An act to provide for the removal of the Flathead and other Indians from the Bitter Root Valley, in the Territory of Montana," it is provided, "That it shall be the duty of the President, as soon as practicable, to remove the Flathead Indians (whether of full or mixed bloods) and all others connected with said tribe and recognized as members thereof, from Bitter Root Valley, in the Territory of Montana, to the general reservation in said Territory (commonly known as the Jocko Reservation), which by treaty concluded at Hell Gate, in Bitter Root Valley, July 16, 1855, and ratified by the Senate March 8th, 1859, between the United States and the confederated tribes of Flatheads, Kootenays, and Pend d'Oreilles Indians, was set apart and reserved for the use and occupation of said confederated tribes;" that "the surveyor-general of Montana Territory shall cause to be surveyed, as other public lands of the United States are surveyed, the lands in the Bitter Root Valley lying above the Lo Lo Fork of the Bitter Root River;" and that "any of said Indians, being the head of a family, or twenty-one years of age, who shall, at the passage of this act, be actually residing upon and cultivating any portion of said lands, shall be permitted to remain in said valley and pre-empt without cost the land so occupied and cultivated, not exceeding in amount one hundred and sixty acres for each of such Indians, for which he shall receive a patent without power of alienation: *Provided*, That such Indian shall, prior of August 1st, eighteen hundred and seventy-two, notify the Superintendent of Indian Affairs for Montana Territory, that he abandons his tribal relations with said tribe and intends to remain in said valley: *And provided further*, That said Superintendent shall give such Indian at least one month's notice prior to the date last above mentioned of the provisions of this act and of his right so to remain as provided in this section of this act."

In accordance there was deposited in the General Land Office of the United States, an order from the Secretary of the Interior, dated October 21, 1873, granting patents to individual Indians under the provisions of said act, to the number of fifty-one. Upon assuming charge of the Jocko Reservation, I found among the papers of the office said patents, and under instructions from Commissioner of Indian Affairs, dated at Washington August 23, 1877, I proceeded to the Bitter Root Valley to deliver the said patents to the Indians and take their receipts properly witnessed therefor. They refused to accept them, a report of which will be found on page 110 in my annual report to the Commissioner of Indian Affairs for 1880.

The Indian land claims of the Bitter Root Valley are sadly mixed. A number of Indians in whose names claims were located, and for which patents were issued, are now residents on this reservation.

There is another class of Indians in whose names claims were located and patented who are dead and have left no known descendants or heirs. All of the above described classes of claims are vacant and are amongst the best lands in the valley. No other person or persons can gain any right or title thereto.

There is still another class of Indians in the Bitter Root Valley (Flatheads) for whom no claims were located, and also some for whom claims were located, that are now living on and occupying public lands of the United States, to which they have no right, but claim the same to the exclusion of the white settlers, while a large number of the actual Indian claims in the valley are unoccupied.

In regard to the future welfare of the Flathead Indians, both moral and temporal, it is my impression that they should be removed from the Bitter Root Valley, and provisions made to settle them permanently on the Jocko Reservation for the following reasons:

1st. Under the law they cannot remain in the Bitter Root Valley but by becoming citizens of the United States, severing their tribal relations and complying with the rules imposed by the laws of this country upon all citizens; but these Indians, until a few years ago, having nourished a contemptuous resentment for the white race, remained obstinately attached to their customs; did not care to acquire the English language (and how could they, having had no school established among them), and refused to be instructed in the ways of the whites, so that they are not now ready to become citizens, to any advantage for themselves or the community.

2d. The only hope of changing the ways of these Indians is in raising a new generation, by establishing schools for their children in which they may learn the English language and be trained to work; but this requires a boarding school for both sexes, which it would not be so easy to establish in the Bitter Root Valley for them, but which exists and is in a flourishing condition on the Jocko Reservation.

3d. By the Garfield agreement only a small portion of these Indians were provided with lands under Government patent, and not a few among them being absent at the time of the meeting on their hunting expeditions, and therefore unable to manifest their intention in the matter, have been forgotten and deprived of the privilege of getting land in the valley, and in the way that land has been taken up in the valley by white settlers since the Garfield agreement was made it would be next to impossible to provide these Indians with homes; consequently they, with their families, would continue their roving life and become a burden to those who secured land upon a return from their tramps to the Bitter Root Valley.

4th. Were the conditions of the Garfield agreement to be carried out rigorously not many of the Indians for whom lands have been surveyed could be able to hold said land, for reason that some of those for whom land has been surveyed and patented removed to the Jocko and got their share of the money granted in the stipulation; many more, for whom land has been surveyed, never knew where the land is situated which had been surveyed for them, so that they never had any improvements; and others, again, traded off the land surveyed for them and bought or settled upon other land to which they hold no legal right. Hence complaints, bad feeling, and actual wrong would be the result of the rigorous carrying out of the Garfield agreement.

5th. A large number of the young men have grown up, indulged in their lazy inclinations, and there is very little hope that if left to themselves by becoming citizens they will settle down and farm, even in case land would be provided for them and means furnished to them to start a farm. But these very Indians, far from the influence of demoralizing surroundings and whisky-trading whites, on the Jocko Reservation, where a good many of their race and blood have already good farms, might easier be induced by the example of others and the help they will then receive from the Government to settle down; on the contrary, remaining in the Bitter Root Valley, surrounded on every side by new settlers, some of whom are inclined to take advantage of their ignorance, and, in fault of activity of the Indians, they cannot with any advantage compete with their white neighbors.

There are, however, many difficulties in my judgment against this removal:

1st. The natural and I may say traditional attachment to their land.

2d. The stubbornness of their hereditary Chief Charlos, founded on his never having

consented to the opening up or settlement of the Bitter River Valley, or the sale of the lands, and also on account of the fact of most of the Flatheads having been deprived of the fruits of the sale of their land on behalf of only a few who removed to the Jocko Reservation.

3d. The prejudices the Flatheads entertain against the Pend d'Oreilles and Kootenays.

4th. Their repugnance to have Henry or Arlee as their chief instead of Charlos.

5th. The idea entertained by some of them that they will again be removed, even from the Jocko Reservation, to make room for white settlers, and this idea is intensified by whites, who tell them plainly that this is the determined policy of the Government.

6th. The fear of being entirely shut up on the reservation and prevented from hunting outside the limits of the same.

To overcome these difficulties the Government should make generous appropriations and offers to these Indians in the way of establishing them on farms, with implements of labor and stock. Those who have improvements in the Bitter Root Valley should be allowed to sell them and receive prices according to their value. The Indians should be made to understand that the Government will help them on the reservation with the necessary implements and means, according to the disposition shown by each of them, and the need they stand in; that if they settle down on the reservation and the land be divided among them in severalty they will not be removed at least for many years. They should be encouraged by proposing to them the advantages of a good school for their children.

The Indian Department and the commissioners should also be reminded of the constant good behavior of the Bitter Root Indians through very adverse circumstances. That the Garfield treaty or agreement has been carried on to present date without the consent of the hereditary chief of the Flatheads, Charlos, although his name appears appended to the agreement, and resulted to the benefit of a few families who removed to the Jocko Reservation, while the greater portion clung to Charlos and his poverty and remained in the Bitter Root Valley; that the Flatheads showed their fidelity to the Government in a wonderful way during the Nez-Percé war, when Joseph and his band marched triumphantly through the Bitter Root Valley. Instead of joining the hostiles, who were their friends, both by marriage ties and former alliances, and flushed at the time with apparent success, none of them either joined or helped them, and by their behavior and bravery saved the Bitter Root settlement from slaughter and devastation.

I am of the opinion that it will not be a difficult task to induce the Indians, of their own accord and without forcible measures, to remove from the Bitter Root Valley to the Jocko Reservation; they see themselves surrounded on all sides by white settlers only too eager to take advantage of their ignorance; they see their chances of making a living in competition with the white settlers diminishing, and if they be asked their opinion individually (not making the chief their mouth-piece) a large majority will be willing to remove to the Jocko Reservation, providing suitable arrangements can be made for their future welfare.

In regard to the Jocko Reservation, I claim that the Indians are making fair progress toward civilization and self-support, and that their condition and surroundings will compare favorably with any other Indians outside of the civilized tribes of the Indian Territory. However, of that the commission will be able to judge for themselves, and I have no suggestion to make, save to here give copy of a letter addressed by me to Hon. I. K. McCammon, Assistant Attorney-General of the Interior Department, Washington, D. C., which will explain itself and save going over the same ground.

\* \* \* \* \*

Hon. I. K. McCAMMON,  
*Assistant Attorney-General of the Interior Department, Washington, D. C.:*

SIR: You will remember that at the general council held at the Flathead Agency, which was concluded by you on the 2d day of September, 1882, the Indian chiefs urged in the most strenuous manner that the boundaries of their reservation be extended so as to include all that portion lying north of said reservation, to the British line. Said strip of country, from the best information I can obtain from parties who have traversed it, is of no value whatever save as for hunting and fishing grounds for Indians, as it is a wilderness of rock, forest, and streams, abounding in game and fish, with the exception of that small portion which lies at the head of Flathead Lake, where there are now a few settlers engaged in stock-raising.

The chiefs have a perfect understanding of what you promised in regard to the extension of their boundaries, which, in effect, was that you would use your influence at Washington to have their wishes complied with; but the young men and malcontents have been sowing the seeds of dissension by claiming that you made a distinct promise that the country would be given to the Indians, provided they agreed to your propositions in regard to the Northern Pacific Railroad right of way, and have been

warning settlers at the head of the lake that the country belongs to them, and to stop making improvements there.

A few days ago I was waited upon by the chiefs, and the matter was fully discussed, and I promised to lay the case before you. I tried to impress upon the Indians the folly of urging a proposition upon the Government which would involve the ceding to them of thousands of acres of land, while it seems to be the policy of the Government to cut down instead of enlarging Indian reservations. To this they answered that a very short time ago the country was all their own; that in begging back the strip of wild country, which is unfitted by God and nature for any other purpose than hunting and fishing grounds for Indians, they were actuated by not altogether selfish motives for their own tribes, but that it would be a great benefit to the western Indians, who are being pushed aside by advancing settlers, and who would be welcomed to a home upon their reservation should the boundaries be extended to the British line.

I furthermore represented to the chiefs that in all probability the Government would ask, in return for the cession of the land asked for by the Indians, all that country now belonging to them lying for some 50 miles along the line of the Northern Pacific Railroad, which would include the Jocko Valley and the lands along the Pend d'Oreille River to Horse Plains. To this suggestion the chiefs replied that they would ask for the extension of their boundaries to the north without giving any land in return, but if they could not get it in that way they were willing to talk about and negotiate a trade with any commission who may be empowered to negotiate with them, and change and establish boundaries.

It is my humble opinion that the extension of the boundaries of this reservation to the British line, and the curtailing of the reservation along the line of the Northern Pacific Railroad, and the removal of the Indians from this great line of travel will redound greatly to the benefit of the Indians, as well as the white settlers.

At the request and urgent solicitations of the chiefs of the tribes occupying the reservation I lay the matter before you, and trust you will give me an early answer as to whether or not any steps will be taken in the matter looking to a settlement of the question, so that I can inform the chiefs, who will look for a reply from you.

Very respectfully,

Respectfully submitted.

PETER RONAN,  
*United States Indian Agent.*

PETER RONAN,  
*United States Indian Agent.*

SEPTEMBER 15, 1883.

Council held at the Blackfeet Agency.

Chiefs present: "White Calf" (head chief), "Bear Chief," "Sitting White Cow," "Fast Buffalo Horse," "Running Crane," "Tearing Lodge," "Little Fox," "Big Nose," and most of the males of the tribe.

Interpreters: Baptiste Champoye, Joseph Chognette.

Senator VEST explained the object of the council: This was a mission from the Great Council and the Great Father at Washington. We want to know if, with the large area of hunting lands now assigned them, the Piegans are not getting poorer. The game has disappeared; the buffaloes are gone; hunting lands are of no more use. We find that but for the gratuity of the Government the tribe would be starving; they are little better now; they are almost in a starving condition. What must be done for the future? Would it not be better for the Government to give them a smaller amount of land and assist them to make a living on it? How would they like to take farms in severalty, each for himself?

LITTLE DOG. You are a good white man. We have more land than we want; it is no good to us; we will tell you what part we want to let go. We have counseled over these things. We want no more land; we have more than we want; there is no game on it. I do not understand what you mean by taking land for myself; I hardly understand the question; no white man has taught me these things.

Senator VEST explained: We came to learn what was good for you—what you want. Would you rather have a reservation owned by all your tribe, or your land to belong to you alone—to be divided among you?

LITTLE DOG. I want to be with my band; our bands want to live together. They are well divided now. Each band would settle where it liked on the reservation. I want a reservation with the Birch Creek on the south, as now. We like the land near the mountains. On the east you can draw a line from the western end of the Sweet Grass Hills to the Marias River. That would touch the river near Willow Sound. The country between that and the mountains we would like to have. From that line down to the Bear Paw we have no use for the country. There is no game. We don't want to go there. We would rather stay here where there are streams and good land,

and where our homes lie. The reason that I put the line so far east is that I want the people to have a good living; plenty of range for horses and stock. We want the Government to help us. Money would be good, but for the Indians money would not stay long with them. They would spend it and then they would have nothing; would be poor as now. I want my Grandfather to give us tools to farm with, and wagons, and stronger horses to pull them. Our ponies cannot break up the sod. We want men to teach us how to plow. I do not think I want cattle given to me yet; I would rather not take care of them. I would rather be furnished with beef when I want it. [Here he was prompted by the half-breeds.] I also want two million of dollars.

Senator VEST. The Great Father wants the Indians to have homes of their own, and to send their children to school. We have come here to see if you don't want to learn to live like the white man. The Great Father will give them farming utensils, and wagons, and cattle, and help to build homes for them, but he will not give them money.

LITTLE WHITE COW. Our lands are no use to us. The reason we ask for the money is that we may be rich. I hope you will not think hard of me for asking for money. I want to be rich.

Senator VEST. The game is gone; you cannot live on buffalo; you must live as the white man. The Great Father will help you. It is by work that the white man has got rich.

LITTLE WHITE COW. I am glad to learn that the Great Father will help me. I have been a long while looking for help. I have been waiting for you to come. I have a little farm. I want to improve my farm and help my band to farm. I am pleased to live here. I don't want to be moved to the eastern part of the reservation. I do not want that country. This is a good country; I like it. I am poor in horses. I like to be near the mountains, and want to give up all the land from the line named. If the Great Father will help me to farm I want my farm.

(Here "White Wolf," from the audience, interrupted him, and urged him to stick to what he had said, and not to change it.)

I do not want to go away from here. I would be a stranger anywhere else. All the children go to school, but it does not do them much good. I do not see that they improve. All the young ones that can go, do so. They have not been able to go regularly. I want the Indians to go to school. [Here prompted by the half-breeds.] I want to know why the Government will not give money.

Senator VEST. The Government will not give you money.

LITTLE WHITE COW. Well, I ask for these other articles because I am so poor. We all say this. I have no more to say.

White Calf then arose and said:

WHITE CALF. I am very well pleased with the reserve marked out by Little White Cow. We have all talked over that and do not want more land. He is well pleased to see us. He has been friendly to the whites. I have been a long time at peace and I want to make a good treaty. They want all the reserve in the east to go; the western end is plenty for us. I think the Great Father ought to give us three million dollars. Don't think hard of me for asking all this money. I am poor. I have been a long time in this country. The white man is rich. The Indians want this place. They do not want to go to the east end of the reserve. They do not want that. All the half-breeds belong to the tribe. He wants them to be taken care of the same as the Indians. He has protected the white men who have Indian wives for years, and I want them to live on the same land. The reason I travel off this land is because my relations are away. When they are here I stay at home. I want the half-breeds to have the same rights as the Indians on the reserve. His Grandfather has a good many children and gives them plenty. I hope you will tell him I would like three million of dollars. I ask this because I am poor. It is no use to have so much land when there is no game. I am glad the Great Father will teach me how to work and make a living. I hope he will send men to teach me how to make a living from the ground. It is all I can do now—all my children can look forward to.

Senator Vest said the Great Father would help them; would give them plenty of land and agricultural implements and settle them in homes. He would not give them money.

BIG NOSE, chief of the Piegans, said he was going to speak from a long while back. He had a medal which he received from Governor Stevens. I am willing to turn over to the Government all the land east of the line laid down by Little White Cow. We have all agreed to that. It is no use to us. I like this part of the reserve, and I work my farm and make a crop, and with the help of the little beef issued by the Government I keep my people from starving. I do not want the east part of our hunting grounds, but I think the Great Father ought to give us more than a needle or a quarter of a dollar; but I am satisfied with what the commissioner has said. Everything said by him (Vest) has been all right, and I am satisfied with the ground marked out by Little White Cow. I want to live here. Hunting grounds are no use. The buffalo

are gone. Cattle would be a good thing now. I am well satisfied with the place we have. There are some rocks, but among these there is grass for the horses. There are many good spots for farms in the valleys. There is timber on the mountains. When the farming implements come and the aid you now promise us, when we see this we will know we have it and we will get along in the world. Now we are all afoot. We have no horses that are fit to plow. The ones we have are all too small. The agent breaks up what land he can, but it only goes a little way among so many. I am afraid many will starve this winter.

Senator VEST said: The Great Father will help you all that he can. The Great Council and the Great Father will not let you starve this winter.

BIG NOSE. I am glad to hear that we will not be allowed to starve. I was afraid that many would die for want of food.

Senator VEST. No, you will not be allowed to starve this winter; but you must learn to work. You must keep your young men at home and not let them go and steal horses from the Crows.

BIG NOSE said: If our young men had means to farm they would be all here, but being cramped they have to borrow and wait on one another and some get left out and get in no garden; then they have nothing to do and they go off the reservation. If they are hungry they may kill white men's cattle, or try to make reprisals on other tribes for horses stolen. The agent ought to have more horses to break up the ground, and every Indian settlement on each creek ought to have a man to show them how to farm and help them to get on. What is the good of one farmer? He can only teach those at the agency. It is hard to hold the plow if some one will not show you how to do it. We did not learn it as boys; we must learn now. The land described by Sitting White Cow is all I want. It is plenty; more than we can occupy. I will give up the rest; I do not want it; but I want the Great Father to help me and my children for fifteen or twenty years. I will do well as long as I live, and I want my children to have something to live on. The agent, Major Young, has done a little, and would do more if he could. If a man asks for a horse and you have only a colt, that is all you can give him. When our lands are assigned to us, we want the half-breeds to have the same rights; to have lands also. Since Gov. I. I. Stevens came here, this is the first time the Government has done me a service; since then there has been nothing but unfulfilled promises. I hope you men (the Commission) will carry out your words. What I mean is, that for a while after the Stevens treaty we got plenty, then dwindled down to nothing. This council raises my hopes, but the winter is close. You see how poor we are; there is no buffalo; we are on the verge of starvation. I would like to know if anything will be done this winter. If not, it will be too late for many; they will starve.

Senator VEST said that it would be three months before the Great Council would meet. He would immediately ask that something be done to keep them this winter. Under our laws the Great Council must vote money before it can be used; but he would make it his business to see that they would be provided with food for the winter. He saw that the buffalo were gone and that something must be done, but he warned them that the buffalo would not come back with the spring; the game was gone forever. It had been destroyed, and the Government will now give you plows and reapers and hoes, will break up some ground for each family, and help to build a house, and when they will take care of them give some cattle to replace the buffalo, and we will do all we can to help you make a living for yourselves. (Cries of good! good! from the chiefs and Indians.)

"RUNNING CRANE" arose and said that he had heard the talk. He is satisfied. They are all satisfied. The land described is all they want. All we want is for the Great Father to help us for twenty or twenty-five years, until the children and Indians have learned to support themselves; that is all we want. The Indians around him have heard this talk and all are satisfied. We have no more to say.

Senator VEST requested the interpreter to ask the Indians if they understood and were satisfied; there was a general exclamation in the affirmative.

Senator VEST then said: All you have said has been taken down and will be read to the Great Council. We will go to Washington and do all we can to have you settled on farms on the part of the reservation you want, and to do these other things to help you, and now the council will break up. [Exclamations of satisfaction.]

As we were leaving the agency next morning White Calf followed for 20 miles, and having found an interpreter, stopped us in the road. He complained bitterly of the agent, said he was dishonest and did not distribute the rations fairly except when the commission or some inspector was around. Said the school was of no use. Complained that the priests had been driven off the reservation. He had given them some boys to educate himself, but the agent had taken them back. They had learned more at the Blackrobes school in three months than all the other children; we could see that for ourselves. But they had been taken back and one had died, it was said, of starvation at the agency. He did not believe in violence, but if there was not a change in the agent there would be trouble.

Senator VEST questioned him, and warned him against violence, &c.



*Record of conference between the honorable Senator Vest and the honorable Delegate Martin Maginnis and the chiefs and headmen of the Gros Ventres and Assinaboine Indian tribes, held at Fort Assinaboine, Mont., September 19, 1883.*

William Bent, interpreter at Fort Belknap Indian agency, interpreting.

Senator VEST. Tell the chiefs we have come from the Great Father and Council at Washington to talk with them about their condition, and to learn from them what they have to say as to what is good for their people.

Answer. Good.

Question. Have you any complaints to make against anybody; if you have, what are they.

Answer. No.

Senator VEST. The Great Father and Great Council want to know if you desire severalty. (This was thoroughly explained to them, that it meant title to land, schools, farming implements, cattle, seeds, &c.)

Answer (by Jerry, Gros Ventre chief). We would like—

(Here the Indians (Gros Ventres) requested that Jack Brown, military interpreter at Fort Assinaboine, Mont., interpret for them, as he spoke better Gros Ventre than Mr. Bent.)

JACK BROWN, interpreter. As game is all gone you cannot hunt, you must live by some other method, either by farming or cattle-raising. While the Government does not propose to force you, we desire to lead you to the white men's habits, so that you may become a great people once more. The Great Father and the Great Council would like you to talk with each other about the desire of the Government, and let the committee know what you think about it. The committee came a long way to do you good, and would like to hear your views. As you cannot live any longer by hunting, we desire to take counsel with you as to your future welfare. We would like to hear from your chiefs and headmen. Your large reservation must be cut down; the Government wishes to give you farms and cattle; this is for your good; you receive cattle, lands, farming implements, and seeds for the land you give us. We want to hear what you think.

Answer by JERRY, Gros Ventres chief. I am poor, and am glad to see you; I hope for pity, and that you will save me, so that I will not be poor, and I am willing to give you part of my country.

Senator VEST. We don't want your country, but think it to your interest to have less land, with farms, houses, and cattle.

Reply of JERRY. My father and relations were raised and died in this country; I like the country; my father is buried here. I am not acquainted with farming, but am willing to give up the land on the north side of Milk River and towards Sweet Grass Hills.

Senator VEST. What do you want for this land?

Answer. I would like implements, cattle, cows, sheep, chickens, &c., and everything to farmers.

Answer. You shall have it.

JERRY. I would like a flour mill and everything that belongs to a farm, same as the whites, and raise my children as white children.

Senator VEST. We are glad; and will see that you have all these things, and that your children shall be raised like white children—to work.

JERRY. I want saw-mills, and men to instruct us.

Answer. You shall have them.

Senator VEST. The line of the reservation you propose does not suit us. It is better for us to fix this thing now, so that you can have what we agree upon forever.

JERRY. My country is very small now. If I have cattle and so forth, it will not be more than sufficient.

Senator VEST. What particular part of your country do you wish to give up?

JERRY. We want to keep from military reservation on Milk River, south side, east to mouth of Beaver Creek, and south to the Missouri River, because we want to retain timber on Milk River.

Delegate MAGINNIS. How would you like the land on both sides of Milk River, and have the west line the Little Rocky Mountains, and the other or east line further east than Beaver Creek?

JERRY. I been raised here, and do not want to go further east; I know this to be a good country, and would like to keep it; if you give me money, I would not know how to use it; we rather have cattle and farm implements. I would like to have these things for forty years; after that I could take care of myself. Have mercy on me, and learn my agent to have mercy on me; when I get seven days' rations they only last three days.

Senator VEST. The agent gives you what he gets; you eat it up too quick. We are glad to know that you want cattle.

JERRY. I do the best I can with the rations, but they don't last.

S. Rep. 283—III

Senator VEST. We will tell the Great Father about the rations. It is a poor way to live by rations; work and support your families is the better way.

JERRY. I want to commence at once. I want to stop roaming the prairie, and live like the whites. After I get cattle, &c., if you come and want more of my ground I will probably give you more.

Senator VEST. The Piegans thought twenty years sufficient for the Government to take care of them.

JERRY. Piegans are more advanced than we, know more about farming than we, do not require so long. We want men who have intermarried with us to live with us. We want two traders on the reservation in place of one; very poor with one trader, cannot trade to advantage. I would like to have a paper to keep off white men from the reservation (hunters, trappers, &c.). This is all I have to say.

Senator VEST. Who are the men you want to stay; how many?

JERRY. Ten that I know of at present.

Senator VEST. Have any other chiefs anything they want to say to us?

Answer. No; Jerry has said all.

*Remarks of "Little Chief," Assinaboine chief. Interpreted by William Bent, interpreter at Belknap Indian Agency.*

The Great Spirit brought, and made, and placed us in this country; we always lived between here and the Yellowstone. God made us the same as the whites, and we lived and chased the buffalo with the whites; but now it is different. It has been thirty-one years since we drew annuities from the Government. I understand that the committee wants to put us on a new reservation. I am glad when a great chief of the whites comes; we want him to speak the truth and not fool us.

Senator VEST. The white men will do what we say. Your reservation is too large, and you must learn to live by farming.

Answer. Good.

Senator VEST. Have you any complaints to make to the Great Father and Council about anybody? They want to hear them if you have. Do you want two (2) traders, the same as the Gros Ventres?

Answer. I will tell you more hereafter. The whites live a long time; they learn in a long time. We want to live and learn like them (names things that they want but do not get—seeds, agricultural implements, &c.).

Senator VEST. You and your people shall have all that you want of these things. The whites are glad to give you them. The best thing you can do is to get rid of so many ponies and get cattle for them—it is better to have more cattle and less ponies.

Answer. Good plan.

Senator VEST. Your children should learn to read, to write, and to work. The children of white people all learn to work, and as there is no longer any game, your children must learn to work.

Answer. We would like to have these promised things ourselves, and we will then learn our children.

Senator VEST. The whites will do all they can to learn you and your children to work.

Answer. The children cannot do much—they are little.

Senator VEST. You are too old, but you must learn your children to work.

Answer. We do not want our children taken away; we want to learn them ourselves.

Senator VEST. We do not want your children to go away from you. They must learn to read, to write, and to work. Do you think it is better for your people to have each a farm or to roam over the reservation as you do to-day?

Answer. We are not a great nation; we would like to keep our children with us as we have been doing.

Senator VEST. Would you like a separate reservation?

Answer. We want to live with the Gros Ventres.

Senator VEST. The Gros Ventres have told us where they want to live, now tell us where you want to live.

Answer. Assinaboines want reservation to extend east to mouth of Milk River.

Senator VEST. Your reservation is too large.

Answer. Our reservation is not very great, just enough to live on; formerly extended to Yellowstone. We don't like to leave our country. When the Nez Percés were pursued through our country by the whites, we were the white man's friend and against them. I am talking for our home.

Senator VEST. We do not want to take your home from you; only want to give you a smaller home and pay you for the land you give us in cattle, &c. We want to give you a title for your homes, a deed, like the white man has, so no one can take it from you.

Answer. Plenty of timber on Milk River, east of Snake Creek. We would like this country for the timber. I love my country, my agent, and interpreter. I do not want to be taken away from them.

Senator VEST. You and your people and friends must learn now that you cannot live any longer by hunting. You must live by cattle and farming.

Answer. That is what I want. I want to know what I will do.

Senator VEST. If you and your people will go and farm we will give you your land in severalty, stock, farming implements, seeds, &c., but as long as you live as you do we cannot do it.

Answer. I want to do the same as the Gros Ventres and with them.

Senator VEST. The Gros Ventres say they want to live like white people. You must know that you cannot live any longer by hunting; the game is all gone and you cannot live. We will furnish you and your people with everything that is necessary to go to work. The Great Father and Great Council will not move you away, but will not agree to the lines that you mark out for your reservation. It is too large.

Answer. We do not think it is a large country.

Mr. MAGINNIS. We think it is, and we want you to understand that we do. Why do you want to go to the Missouri? Why not to the top of the divide only? We want to give you a home that will not be changed. It will be better to leave the lands along the Missouri River out of the reservation, because steamboats, towns, &c., will constantly be calling for these lands. Our desire is to give you a home where you want it, but we want to give you such a one as will stand—that will not be changed. All streams that flow into Milk River will flow in your land; all that flow into the Missouri River will be on the white man's land.

Here JERRY, Gros Ventre chief, *objects* and says: My country does not belong to the Assinaboines, it belongs to me. I want to have the Assinaboines with me, but I want to mark out my own lands.

Mr. MAGINNIS. The Great Father and Council will certainly consider the land you have marked out too large; we are not making any bargain, but the Great Council wants to know how all the Indians feel and what they want, and the Great Council want to do what is right.

JERRY. One of my children will probably die to-day of starvation.

Senator VEST. A small reservation and farms will prevent starvation of your children and make you a rich people. The Great Father wants you to have land and cattle and houses that cannot be taken away from you. We will tell the Great Council what you say, and they will do what is right.

LITTLE CHIEF (Assinaboine) then said: If the Gros Ventres are dissatisfied with us we would like a reservation down the Missouri River, with the Lower Assinaboines from Medicine Crow, near Medicine Lodge, Big Bend Milk River, east or southeast to the Missouri River. We would like a reservation by ourselves.

Mr. MAGINNIS. It will cost too much money. The Great Father hopes that when you get farms, &c., you will not want a separate reservation.

Answer. We want help for fifteen years.

Senator VEST. You and your people shall have all the seed and agricultural implements that you want. Does any other chief want to talk with the committee?

Answer. No.

Mr. W. L. LINCOLN, United States Indian agent, Fort Belknap Agency, then made the following statement:

I wish to state that Congress has appropriated only sufficient money to pay for the following subsistence: 150,000 pounds of flour and 25,000 pounds wheat—this will be equal to 30 weeks' rations; 180,000 pounds of beef (in gross)—it takes 30,000 pounds each week in the winter months when feeding beef—this would be just 6 weeks' rations; about 5,000 pounds of bacon, which they would eat up in 4 weeks. About 6,000 pounds coffee have been furnished. I have always carried some over, not deeming it necessary to be issued. Heretofore there has been plenty of game, and I have forced the Indians to subsist during the summer by hunting, except in the cases of the old and infirm. By this course I have always had enough to enable them to come through the winter in good shape; as to coffee, sugar, and tobacco, the issue of these has been prohibited by the Secretary of the Interior, except work enough has been performed to pay for it. These supplies, in connection with the crops we have raised, has seen them comfortably through. In looking back I cannot see how I have done so well with so little. At the request of the committee Mr. Lincoln gave his opinion as follows: The reservation is plenty large, location very fair, but should have clearly defined boundary, such as Milk River on one side, Missouri on the other. Agency should be moved to better location for water and wood. Each Indian (head of family) should have 15 or 20 acres broken up. Give them, say, 160 acres in severalty, and break up small patch and help to fence it—good patches attainable on Milk River bottom. No use of trying to feed Indians on one-fourth rations any longer. To properly subsist them one year requires \$50,000. New agency would cost \$60,000; blacksmith shop, saw-mill, school-house, &c., \$30,000. Recommends establishment of industrial boarding-schools; no day-schools.

After the council Jerry called on Mr. Maginnis. Made some complaints about the agent; said perhaps it was not his fault, but that of the soil. Said something must be done or his people would perish. He thought they ought to have more than one trader. The whites had the benefit of competition. He was not allowed to trade at the store at the post, even when he could do better. He could not understand why this should be so, as he was willing to pay for what he got. He would like his reservation to go up into the mountains, as his people liked to pick berries and live on them. But he knew if mines were found in the hills that mining camps and a rough population, and liquorshops, &c., would come in, there would be trouble. So it would be better to have the reservation extend from the mouth of Clear Creek to the Three Buttes, then along the summit of the Little Rockies, and down Beaver Creek to Milk River. The best place for an agency would be below the mouth of Snake Creek. There was good farming lands there and plenty of timber, and they could make homes. The Indians said that there was no other alternative, and we are now willing to go to work. He hoped some definite arrangements would be made this winter. They could not long go on as they were. Starvation and hopelessness would lead to trouble, which could have only one end, the destruction of the Indians. He had lived a good deal among the whites and understood these things.

The Assinaboines, headed by Little Chief, also called. They wanted to know if the Government gave a reservation to them jointly with the Assinaboines, if they would be equal owners, or if the Gros Ventres could get up in council, as Jerry had done to-day, and insult them by saying they were merely intruders upon the reservation.

They were assured that if the Government gave them a joint reservation they would be equal owners in it, and have equal rights with the Gros Ventres. The President would see to that. Then they said that they would be satisfied with one agency and one reservation. The Gros Ventres could settle on the upper end and they would take the lower end and open up farms. This we can see is our only salvation. We must have cattle to take the place of the buffalo. They are gone. A reservation going from the mouth of Clear Creek to the Little Rockies, and coming down Beaver Creek would be big enough. Only we would like to have the privilege of visiting our relations on Poplar River and to crossing the free lands. If the Gros Ventres would be satisfied we would just as soon have our reservation on the lower part of Milk River, below the Little Rocky Mountains, and joining the Lower Assinaboines and Yanktons. But, in spite of the feeling in the council to-day, we would rather stay with the Gros Ventres in the upper part of the valley. All we want is for the Government to give us homes and help us to open farms and raise stock and keep our people from starving. Unless something is done soon many will die of hunger this coming winter. We will go anywhere the Government wants, but we want equal rights on the reservation with the other Indians.

---

SAINT IGNATIUS MISSION, *September 12, 1883.*

HONORABLE AND DEAR SIR: I was informed that during your late council with the Indians at the Flathead Agency a remark was made by or at the instigation of Arlee, a Flathead subchief, that parents were compelled to work to support their children at this school. I hardly expected to hear such a complaint, considering all the sacrifices we have made for the purpose of educating these Indians, as the short subjoined history of our school will show, and can account for it only on the ground of a feeling of opposition on the part of the same individual, because the school is not at his own place, where there are but few Indians, and which is situated near the limit of the reservation.

Our boarding-school for Indian children has been running uninterruptedly since 1864, the mission maintaining from that time until 1878 a number of boarders, varying from 30 to 50. No compensation whatever was received from Government until 1868, when a small salary was paid by the Indian Department for two teachers, but no allowance for board or tuition, the mission in the mean time and at all times maintaining the children entirely at its own expense, with the exception of perhaps half a dozen of well-enough-to-do parents, who would at times give some slight compensation for the education of their boys or girls.

All that the Government expected from us during the time that we were paid salaries for two teachers was that we should conduct a day-school. Knowing well that a day-school for Indians amounts to next to nothing, the mission maintained the boarding-school as stated. At last, in 1878, the Government made allowance for a boarding-school, paying us at the rate of \$100 per head per year for an average of 40 children, cutting off at the same time the previously allowed salaries for teachers. Last year the number was increased to 60, and for the present fiscal year the number has been raised to 100. As the mission maintained the school at its own expense when no compensation was received, so it was not the intention to limit the number of our pupils to the number paid for by the Government, but we intended to take all we could ac-

commodate, and we have, up to the present time, maintained from 12 to 25 over and above the number for which provision was made by the Indian Department. Not even the parents of this surplus number were compelled to work either at the mission or elsewhere for the support of those children. A few parents, as stated above, gave at times some slight compensation, but it was more of a spontaneous contribution than a forced one; certainly not one child was ever refused admittance or sent away for want of giving any compensation.

It is true that some of the parents, especially of late, bring Sunday clothes to their children, but if they do so they do it partly at the request of their own children, partly because Indians being rather proud about their dress they wish their children, especially their girls, to be dressed even with a certain elegance. To this, viz, to furnishing some clothing, and to nothing else, can the complaint made by Arlee have reference. Now, we are strictly not obliged by the terms of our contract to furnish except necessary and suitable clothing. Certainly one suit would be sufficient. Now all have at least two suits, whether they be furnished by the parents or not. When we supply what is necessary to the paid-for pupils we have done our duty. If parents give what is over and above they give what they have no right to expect from us. Our yearly allowance of \$100 per child, requiring of us as it does to supply not only teachers, prefects, board, tuition, clothing, &c., but also school buildings, school furniture, &c., gives certainly but little chance to be over-liberal with regard to surplus clothing.

As you stated to me during your visit at the mission that you would be pleased to receive any suggestions which I might think proper to make for the good of the Indians, I would respectfully call your attention to two requirements:

First. The establishment of an Indian police, such as exists at present at most Indian agencies. It should consist of at least seven or eight good men, and should be paid by the Government, as is the case elsewhere. Up to within about one year from the present time we had no trouble to keep up a volunteer police of from fifteen to twenty. Whilst it lasted there was little misbehavior, and consequently little trouble. It was evident, however, for quite a while back that such an organization could not continue long without compensation for their service, especially in times of trouble like these, when, partly on account of the railroad, which gives mostly free transportation to the Indians, and thus enables the loafers, drunkards, and gamblers of the lower country to come up here, and partly on account of many Nez Percés, who escaped at the time of Joseph's surrender, and have of late invaded this reservation, defying all authority and generally trying to demoralize these Indians.

The second suggestion I beg to make is the establishment of a Government blacksmith shop for the benefit of the Indians, somewhere at or near the mission, in consideration of the remote location of the agency from the center of the reservation and the center of population.

I inclose a few letters written by the pupils of the school as a specimen of their progress.

I have the honor to remain, with much respect, your obedient servant,

L. VAN GOEP,  
*Society of Jesus.*

HON. GEORGE G. VEST, *United States Senator.*

## AGREEMENT

WITH

## THE SIOUX INDIANS,

PROPOSED BY THE COMMISSION CONSISTING OF NEWTON EDMUNDS,  
PETER C. SHANNON, AND JAMES H. TELLER.

This agreement, made pursuant to an item in the sundry civil act of Congress, approved August 7, 1862, by Newton Edmunds, Peter C. Shannon, and James H. Teller, duly appointed commissioners on the part of the United States, and the different bands of the Sioux Indians by their chiefs and headmen whose names are hereto subscribed, they being duly authorized to act in the premises, witnesseth that—

## ARTICLE I.

Whereas it is the policy of the Government of the United States to provide for said Indians a permanent home, where they may live after the manner of white men, and be protected in the rights of property, person, and life, therefore to carry out such policy it is now agreed that hereafter the permanent homes of the various bands of said Indians shall be upon the separate reservations hereinafter described and set apart. Said Indians, acknowledging the right of the chiefs and headmen of the various bands at each agency to determine for themselves and for their several bands, with the Government of the United States, the boundaries of their separate reservation, hereby agree to accept and abide by such agreements and conditions as to the location and boundaries of such separate reservations as may be made and agreed upon by the United States and the band or bands for which such separate reservation may be made, and as the said separate boundaries may be herein set forth.

## ARTICLE II.

The said Indians do hereby relinquish and cede to the United States all of the Great Sioux Reservation—as reserved to them by the treaty of 1868, and modified by the agreement of 1876—not herein specifically reserved and set apart as separate reservations for them. The said bands do severally agree to accept and occupy the separate reservations to which they are herein assigned as their permanent homes, and they do hereby severally relinquish to the other bands respectively occupying the other separate reservations, all right, title, and interest in and to the same, reserving to themselves only the reservation herein set apart for their separate use and occupation.

## ARTICLE III.

In consideration of the cession of territory and rights, as herein made, and upon compliance with each and every obligation assumed by the said Indians, the United States hereby agrees that each head of a family entitled to select three hundred and twenty acres of land, under Article VI of the treaty of 1868, may, in the manner and form therein prescribed, select and secure for purposes of cultivation, in addition to said three hundred and twenty acres, a tract of land not exceeding eighty (80) acres, within his reservation, for each of his children, living at the ratification of this agreement, under the age of eighteen (18) years; and such child upon arriving at the age of eighteen (18) years shall have such selection certified to him or her in lieu of the selection granted in the second clause of said Article VI; but no right of alienation or encumbrance is acquired by such selection and occupation, unless hereafter authorized by act of Congress.

## ARTICLE IV.

The United States further agrees to furnish and deliver to the said Indians twenty-five thousand (25,000) cows and one thousand (1,000) bulls, of which the occupants of each of said separate reservations shall receive such proportion as the number of Indians thereon bears to the whole number of Indian parties to this agreement. All of the said cattle and their progeny shall bear the brand of the Indian Department and shall

be held subject to the disposal of said department, and shall not be sold, exchanged, or slaughtered, except by consent or order of the agent in charge, until such time, as this restriction shall be removed by the Commissioner of Indian Affairs.

ARTICLE V.

It is also agreed that the United States will furnish and deliver to each lodge of said Indians or family of persons legally incorporated with them, who shall, in good faith, select land within the reservation to which such lodge or family belongs, and begin the cultivation thereof, one good cow and one well-broken pair of oxen, with yoke and chain, within reasonable time after making such selection and settlement.

ARTICLE VI.

The United States will also furnish to each reservation herein made and described a physician, carpenter, miller, engineer, farmer, and blacksmith, for a period of ten years from the date of this agreement.

ARTICLE VII.

It is hereby agreed that the sixteenth and thirty-sixth sections of each township in said separate reservations shall be reserved for school purposes, for the use of the inhabitants of said reservations, as provided in sections 1946 and 1947 of the Revised Statutes of the United States.

It is also agreed that the provisions of Article VII of the treaty of 1868, securing to said Indians the benefits of education, shall be continued in force for not less than twenty (20) years from and after the ratification of this agreement.

ARTICLE VIII.

The provisions of the treaty of 1868, and the agreement of 1876, except as herein modified, shall continue in full force.

This agreement shall not be binding upon either party until it shall have received the approval of the President and Congress of the United States.

Dated and signed at Santee Agency, Nebraska, October 17th, 1882.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

The foregoing articles of agreement, having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at the Santee Agency, in Knox County, in the State of Nebraska, do hereby consent and agree to all the stipulations therein contained, saving and reserving all our rights, both collective and individual, in and to the Santee Reservation, in said Knox County and State of Nebraska, upon which we and our people are residing.

Witness our hands and seals at Santee Agency this 17th day of October, 1882.

Robert Hakewaste, his x mark. Seal.	Napoleon Wabashaw. Seal.
John Buoy. Seal.	Thomas Wakute. Seal.
Joseph Rouillard. Seal.	A. J. Campbell. Seal.
Solomon Jones. Seal.	Daniel Graham. Seal.
William Dick, his x mark. Seal.	Star Frazier. Seal.
Samuel Hawley. Seal.	Albert E. Frazier. Seal.
Eli Abraham. Seal.	John White. Seal.
Iron Elk, his x mark. Seal.	Henry Jones. Seal.
Husasa, his x mark. Seal.	Louis Frenier. Seal.
Harpi yaduta. Seal.	John Reibe. Seal.

Attest:

ALFRED L. RIGGS, *Missionary to the Dakotas.*  
 W. W. FOWLER, *Missionary to Santee Sioux.*  
 ISAIAH LIGHTNER, *U. S. Indian Agent.*  
 CHARLES MITCHELL, *U. S. Interpreter.*  
 C. L. AUSTIN, *Agency Clerk.*  
 GEO. W. IRA, *Agency Physician.*

I certify that the foregoing agreement was read and explained by me, and was fully understood by the above-named Sioux Indians, before signing, and that the same was executed by said Sioux Indians, at Santee Agency, county of Knox, and State of Nebraska, on the 17th day of October, 1882.

SAM'L D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservation for the Indians-receiving rations and annuities at Pine Ridge Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning at the intersection of the one hundred and third meridian of longitude

with the northern boundary of the State of Nebraska, thence north along said meridian to the South Fork of Cheyenne River, and down said stream to a point due west from the intersection of White River with the one hundred and second meridian; thence due east to said point of intersection and down said White River to a point in longitude one hundred and one degrees and twenty minutes (101° 20') west, thence due south to said north line of the State of Nebraska, thence west on said north line to the place of beginning.

Dated and signed at Pine Ridge Agency, Dakota, October 28th, 1882.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

The foregoing article of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Pine Ridge Agency in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Pine Ridge Agency, Dakota, this 28th day of October, 1882.

Mahpiva-luta, his x mark. Seal.  
 Taopicikala, his x mark. Seal.  
 Simka-luta, his x mark. Seal.  
 Simka-wakan-hin to, his x mark. Seal.  
 Tatanka-hunka-sni, his x mark. Seal.  
 Mato-sapa, his x mark. Seal.  
 Sunanito-wankantuya, his x mark. Seal.  
 Pehinzizi, his x mark. Seal.  
 Canker-tanka, his x mark. Seal.  
 Sunka-bloka, his x mark. Seal.  
 Wapaha-sapa, his x mark. Seal.  
 Mim-wanica, his x mark. Seal.  
 Owa-sica-hoksila, his x mark. Seal.  
 Toicewa, his x mark. Seal.  
 Sunmanito-inala, his x mark. Seal.  
 Wakinyan-peta, his x mark. Seal.  
 Pehan-luta, his x mark. Seal.  
 Tasunka-kokippi, his x mark. Seal.  
 Conica-wanica, his x mark. Seal.  
 Suniska-yaha, his x mark. Seal.  
 Wahanka-wakuwa, his x mark. Seal.  
 Si-tanka, his x mark. Seal.  
 Wahukeza-wompa, his x mark. Seal.  
 Mato-hi, his x mark. Seal.  
 Wicasa-tankala, his x mark. Seal.  
 Mato-witkotkoka, his x mark. Seal.  
 Wankan-mato, his x mark. Seal.  
 Sunka-himka-sni, his x mark. Seal.  
 Manka-tamahica, his x mark. Seal.  
 Cotan-cikala, his x mark. Seal.  
 Kisum-sni, his x mark. Seal.  
 Hehaka-sapa, his x mark. Seal.  
 Zitkala-ska, his x mark. Seal.  
 Ogle-sa, his x mark. Seal.  
 Sunmanito-wakpa, his x mark. Seal.  
 Wasicum-tasunke, his x mark. Seal.  
 Egeonge-word, Captain Polo. Seal.  
 Akicita-injin, his x mark. Seal.  
 Tasunko-inyauko, his x mark. Seal.  
 Wagmu-su, his x mark. Seal.  
 Wamli-heton, his x mark. Seal.  
 Kangi-maza, his x mark. Seal.  
 Sunmanito-ska, his x mark. Seal.

Sunka-unzica, his x mark. Seal.  
 Mato-sapa, his x mark. Seal.  
 Hinho-kinyu, his x mark. Seal.  
 Tasunka-kokipapi, sr., his x mark. Seal.  
 Hazska-mlaska, his x mark. Seal.  
 Tasunke-maza, his x mark. Seal.  
 Okiksahe, his x mark. Seal.  
 Mato-masula, his x mark. Seal.  
 Kangi-cikala, his x mark. Seal.  
 Wicahhpi-yamin, his x mark. Seal.  
 Wasicum-waukautuya, his x mark. Seal.  
 Antoine Leiddeau, his x mark. Seal.  
 Beaver Morte, his x mark. Seal.  
 Sam Deon. Seal.  
 Edward Larramie. Seal.  
 John Jangrau, his x mark. Seal.  
 Charles Jamis, his x mark. Seal.  
 Richard Hunter, his x mark. Seal.  
 David Gallineau. Seal.  
 Thomas Toin, his x mark. Seal.  
 James Richard, his x mark. Seal.  
 Opaungowica-kte, his x mark. Seal.  
 Hogan, his x mark. Seal.  
 Antoine Provost. Seal.  
 Benj. Claymore. Seal.  
 Soldier Storr. Seal.  
 Sili-kte, his x mark. Seal.  
 Petaga, his x mark. Seal.  
 Talo-kakse, his x mark. Seal.  
 Wiyaka-wicasa, his x mark. Seal.  
 Akicita, his x mark. Seal.  
 Zitkala-napin, his x mark. Seal.  
 Leon F. Pallardy, his x mark. Seal.  
 J. C. Whelam. Seal.  
 Sunka-cikala, his x mark. Seal.  
 Pehin-zizi-si-ca, his x mark. Seal.  
 Mato-akisya, his x mark. Seal.  
 Wasicum-mato, his x mark. Seal.  
 Wi-cikala, his x mark. Seal.  
 Taku-kokipa-sni, his x mark. Seal.  
 Mato-can-wegna-cya, his x mark. Seal.  
 Mato-Wakuya, his x mark. Seal.

Attest:

S. S. BENEDICT,  
*U. S. Indian Interpreter.*  
 V. T. MCGELLYCUDDY,  
*U. S. Ind. Ag't.*  
 J. W. ALDER,  
*Agency Clerk.*  
 WILLIAM GARNETT,  
*Agency Interpreter.*



I hereby certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians, before signing, and that the same was executed by said Indians at Pine Ridge Agency, Dakota, on the 29th day of October, 1882.

SAM'L D. HINMAN,  
Official Interpreter.

It is hereby agreed that the separate reservation for the Indians receiving rations and annuities at Rosebud Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning on the north boundary of the State of Nebraska at a point in longitude one hundred and one degrees and twenty minutes (101° 20') west, and running thence due north to White River, thence down said White River to a point in longitude ninety-nine degrees and thirty minutes (99° 30') west; thence due south to said north boundary of the State of Nebraska, and thence west on said north boundary to the place of beginning. If any of said Indians belonging to the Rosebud Agency have permanently located east of longitude ninety-nine degrees and thirty minutes (99° 30'), they may hold the lands so occupied, and have the same certified to them in accordance with the provisions of Article VI of the treaty of 1868 and Article III of this agreement, or they may return to the separate reservation above described, in which case they shall be entitled to receive from the Government the actual value of all improvements made on such locations.

Dated and signed at Rosebud Agency, Dakota, this 6th day of November, 1882.

NEWTON EDMUNDS. [SEAL.]  
JAMES H. TELLER. [SEAL.]  
PETER C. SHANNON. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Rosebud Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Rosebud Agency, Dakota, this 6th day of November, 1882.

Sinto-gleska, his x mark. Seal.  
Mato-luzaham, his x mark. Seal.  
Wakinyau-ska, his x mark. Seal.  
Kangi-sapa, his x mark. Seal.  
Mato-ohanka, his x mark. Seal.  
Wakinyau-ska, 2nd, his x mark. Seal.  
Tasunke-tokeca, his x mark. Seal.  
Asampi, his x mark. Seal.  
Mahpiya-inazin, his x mark. Seal.  
He-to-pa, his x mark. Seal.  
Tasimke-wakita, his x mark. Seal.  
Sunka-bloka, his x mark. Seal.  
Caugleska-wakinyin, his x mark. Seal.  
Wamniomni-akicita, his x mark. Seal.  
Wanmli-cikala, his x mark. Seal.  
Wamli-waste, his x mark. Seal.  
Mahpiya-tatanka, his x mark. Seal.  
Wapashupi, his x mark. Seal.  
Mato-wankantuya, his x mark. Seal.  
Igmw-wakute, his x mark. Seal.  
Hohaka-gloska, his x mark. Seal.  
Mato-ska, his x mark. Capt. Police.  
Seal.  
Pehan-san-mani, his x mark. Seal.  
Okise-wakan, his x mark. Seal.  
Getau-wakimiyau, his x mark. Seal.  
Wakinyau-tomaheca, his x mark. Seal.  
Mloka-cikala, his x mark. Seal.  
Toka-kte, his x mark. Seal.  
Mato-wakan, his x mark. Seal.  
Tasuhpi-to, his x mark. Seal.  
Ho-waste, his x mark. Seal.  
Ito-cantkoze, his x mark. Seal.  
Kutepi, his x mark. Seal.  
Zaya-hiyaya, his x mark. Seal.  
Mato-glakinyau, his x mark: Seal.

Mato-cante, his x mark. Seal.  
Cecala, his x mark. Seal.  
Pehin-zi-sica, his x mark. Seal.  
Pte-he-napin, his x mark. Seal.  
Sunsun-pa, his x mark. Seal.  
Tasunke-wamli, his x mark. Seal.  
Louis Richard. Seal.  
Louis Bordeaux. Seal.  
Tasunke-hin-zi, his x mark. Seal.  
Itoga-otanka, his x mark. Seal.  
Tunkan-sila, his x mark. Seal.  
Wagleksun-tanka, his x mark. Seal.  
Caugleska-sapa, his x mark. Seal.  
Wosgi-gli, his x mark. Seal.  
Naca-cikala, his x mark. Seal.  
Cante-maza, his x mark. Seal.  
Tatanka-kucila, his x mark. Seal.  
Mato-wakuwa, his x mark. Seal.  
Si-hauska, his x mark. Seal.  
Kinyau-mani, his x mark. Seal.  
Tatanka, his x mark. Seal.  
Hehaka-wanapoya, his x mark. Seal.  
Taspan, his x mark. Seal.  
Tasunke-hin-zi, his x mark. Seal.  
Wicauhpi-cikala, his x mark. Seal.  
Wohela, his x mark. Seal.  
Jack Stead. Seal.  
Joseph Schweigman. Seal.  
Zitkala-sapa, his x mark. Seal.  
Mato-najin, his x mark. Seal.  
Yahota, his x mark. Seal.  
Hunku, his x mark. Seal.  
Sunka-wanmli, his x mark. Seal.  
Pte-san-wanmli, his x mark. Seal.  
Tatanka-ho-waste, his x mark. Seal.  
Tasunke-hin-zi, his x mark. Seal.

Tasunke-luzahan, his x mark. Seal.	Ite-cihila, his x mark. Seal.
Kang-sapa, his x mark. Seal.	Cante-peta, his x mark. Seal.
Sunka-ha, his x mark. Seal.	William Bourdeau. Seal.
Cikala, his x mark. Seal.	Wanmlisun-maza, his x mark. Seal.
Si-husakpe, his x mark. Seal.	Louis Moran, his x mark. Seal.
Thomas Dorion, his x mark. Seal.	William Redmond. Seal.
Tacannonpe-waukantuya, his x mark. Seal.	Tatanka-taninyau-mani, his x mark. Seal.
Caza, his x mark. Seal.	Mato-ite-wanagi, his x mark. Seal.
Wagluhe, his x mark. Seal.	Wanagi pa, his x mark. Seal.
Ista-toto, his x mark. Seal.	Baptiste McKinzy, his x mark. Seal.
Wahacauka-hinapa, his x mark. Seal.	John Cordier, his x mark. Seal.
Mle-wakan, his x mark. Seal.	Akan-yanka-kte, his x mark. Seal.
Hehaka-wanmli, his x mark. Seal.	Maza-wicasa, his x mark. Seal.
Si-tompi-ska, his x mark. Seal.	Ipiyaka, his x mark. Seal.
Hehaka-witko, his x mark. Seal.	Tunka-yuha, his x mark. Seal.
Sinte-ska, his x mark. Seal.	Tawahacanka-sna, his x mark. Seal.
Wahacauka-waste, his x mark. Seal.	Cetan-nonpa, his x mark. Seal.
Mato-kinajin, his x mark. Seal.	Zuya-hanska, his x mark. Seal.
Mawatani-hanska, his x mark. Seal.	Mato-wakau, his x mark. Seal.
Wanmli-wicasa, his x mark. Seal.	Wannli-mani, his x mark. Seal.
Henry Clairmont, his x mark. Seal.	Keya-tucuhu, his x mark. Seal.
Cecil Iron-wing. Seal.	Cega, his x mark. Seal.
Mato-maka-kickum, his x mark. Seal.	Ohan-ota, his x mark. Seal.
Kiyetehan, his x mark. Seal.	Sunka-wananon, his x mark. Seal.
Mato-wanmli, his x mark. Seal.	Dominick Brey. Seal.

Attest :

JAS. G. WRIGHT, *U. S. Ind. Ag't.*  
 CHAS. P. JORDAN, *Clerk.*  
 CHAS. R. COREY, *Physician.*  
 LOUIS RAULINDEANE, *Agency Interpreter.*

I hereby certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians before signing, and that the same was executed by said Indians at Rosebud Agency, Dakota, on the 6th day of November, 1882.

SAM'L D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservations for the Indians receiving rations and annuities at Standing Rock Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning at a point at low-water mark on the east bank of the Missouri River, opposite the mouth of Cannon Ball River; thence down said east bank along said low-water mark to a point opposite the mouth of Grand River, thence westerly to said Grand River, and up and along the middle channel of the same to its intersection with the one hundred and second meridian of longitude; thence north along said meridian to its intersection with the south branch of Cannon Ball River—also known as Cedar Creek; thence down said south branch of Cannon Ball River to its intersection with the main Cannon Ball River, and down said main Cannon Ball River to the Missouri River at the place of beginning.

Dated and signed at Standing Rock Agency, Dakota, this 30th day of November, 1882.

NEWTON EDMUNDS. [SEAL.]  
 JAMES H. TELLER. [SEAL.]  
 PETER C. SHANNON. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Standing Rock Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained. We also agree that the Lower Yanktonais Indians at Crow Creek, and the Indians now with Sitting Bull, may share with us the above-described separate reservation, if assigned thereto by the United States, with consent of said Indians.

Witness our hands and seals at Standing Rock Agency, Dakota, this 30th day of November, 1882.

Akicita-hauska, his x mark. Seal.	Wiyaka-hanska, his x mark. Seal.
Mato-gnaskinyan, his x mark. Seal.	Cante-peta, his x mark. Seal.
Mato-nonpa, his x mark. Seal.	John Grass, his x mark. Seal.
Ista-sapa, his x mark. Seal.	Sasunke-luta, his x mark. Seal.
Wanmli-waukantuya, his x mark. Seal.	Owape, his x mark. Seal.
Wakute-mani, his x mark. Seal.	Cante-peta, sr., his x mark. Seal.

- Mato-wayuhi, his x mark. Seal.  
 Pabin-ska, his x mark. Seal.  
 Kangi-atoyapi, his x mark. Seal.  
 Mato-kawinge, his x mark. Seal.  
 Wakinyan-watakope, his x mark. Seal.  
 Tasina-luta, his x mark. Seal.  
 Tasunke-hin-zi, his x mark. Seal.  
 Hehaka-okan-nazin, his x mark. Seal.  
 Maza, his x mark. Seal.  
 Taloka-inyauke, his x mark. Seal.  
 Mato-wapostan, his x mark. Seal.  
 Heton-yuha, his x mark. Seal.  
 Sungila-luta, his x mark. Seal.  
 Mastinca, his x mark. Seal.  
 Sunka-maza, his x mark. Seal.  
 Waumli-cikala, his x mark. Seal.  
 Kangi-mato, his x mark. Seal.  
 Mato-wankantuya, his x mark. Seal.  
 Ite-glaga, his x mark. Seal.  
 Cetan-unzica, his x mark. Seal.  
 Mato-luta, his x mark. Seal.  
 Pizi, his x mark. Seal.  
 Kangi-wanagi, his x mark. Seal.  
 Wahascanka, his x mark. Seal.  
 Anoka-sau, his x mark. Seal.  
 Mato-hota, his x mark. Seal.  
 Hehakato-tamahoca, his x mark. Seal.  
 Tamina-wewe, his x mark. Seal.  
 Waga, his x mark. Seal.  
 Tatanka-duta, his x mark. Seal.  
 Mato-wankantuya, his x mark. Seal.  
 Iyayung-mani, his x mark. Seal.  
 Magi-wakau, his x mark. Seal.  
 Wamli wanapeya, his x mark. Seal.  
 Canica, his x mark. Seal.  
 Tahinca-ska, his x mark. Seal.  
 Hogan-duta, his x mark. Seal.  
 Sunka-wanzila, his x mark. Seal.  
 Ite-wakan, his x mark. Seal.  
 Sunka-wawapin, his x mark. Seal.  
 Cetan-to, his x mark. Seal.  
 Inyan-kuwapi, his x mark. Seal.  
 Waukau-inyanka, his x mark. Seal.  
 Sunka-duta, his x mark. Seal.  
 Pebin-jasa, his x mark. Seal.  
 Waumdi-watakpe, his x mark. Seal.  
 Wapata, his x mark. Seal.  
 Taopi, his x mark. Seal.  
 Mato-unzica, his x mark. Seal.  
 Zitkadan-maza, his x mark. Seal.  
 Cetan-iyotanka, his x mark. Seal.  
 Kangi-napin, his x mark. Seal.  
 Tatanka-hanska, his x mark. Seal.  
 Kaddy, his x mark. Seal.  
 Wanmdi-konza, his x mark. Seal.  
 Mini-aku, his x mark. Seal.  
 Mato-sapa, his x mark. Seal.  
 Makoyate-duta, his x mark. Seal.  
 Wanmdi-mani, his x mark. Seal.  
 Mato-ska, his x mark. Seal.  
 Tacanhipi-kokipapi, his x mark. Seal.  
 Tatanka-cikida, his x mark. Seal.  
 Wahacanka-sapa, his x mark. Seal.  
 Sna-waknya, his x mark. Seal.  
 Cante-tchiya, his x mark. Seal.  
 Wan-awega, his x mark. Seal.  
 Wakankdi-sapa, his x mark. Seal.  
 Ingang-mani, his x mark. Seal.  
 Wanmdi-sake, his x mark. Seal.  
 Nakata-wakinyan, his x mark. Seal.  
 Wanmli-watakpe, his x mark. Seal.  
 Hato-sabiciya, his x mark. Seal.  
 Baptiste Rondeau, his x mark. Seal.  
 Tacanhipi-sapa, his x mark. Seal.  
 Hato-ite-wakan, his x mark. Seal.  
 Wakinyan-ska, his x mark. Seal.  
 Hakikta-nazin, his x mark. Seal.  
 Hitonkala-ista, his x mark. Seal.  
 Hanpa-napin, his x mark. Seal.  
 Waumdi-yuha, his x mark. Seal.  
 Hinto-kdeska, his x mark. Seal.  
 Candi-ynta, his x mark. Seal.  
 Zitka-mani, his x mark. Seal.  
 Nasula-tonka, his x mark. Seal.  
 Hokaka-ho-waste, his x mark. Seal.  
 Sunk-sapa-wicasa, his x mark. Seal.  
 Mastinca, his x mark. Seal.  
 Thomas C. Fly. Seal.  
 Joseph Primeau. Seal.  
 Leon Primeau. Seal.  
 Matilda Galpin, her x mark. Seal.  
 John Pleets. Seal.  
 Tasunke-ska, his x mark. Seal.  
 Kangi-maza, his x mark. Seal.  
 Ota-inyanke, his x mark. Seal.  
 Pa-inyankana, his x mark. Seal.  
 Mato-zina, his x mark. Seal.  
 Isanati-win-yuza, his x mark. Seal.  
 Mato-wastedan, his x mark. Seal.  
 Hehaka-ho-waste, his x mark. Seal.  
 Gan-waste, his x mark. Seal.  
 Itohega-tate, his x mark. Seal.  
 Hi-seca, his x mark. Seal.  
 Hunke-sni, his x mark. Seal.  
 Gilciya, his x mark. Seal.  
 Owe-nakebeza, his x mark. Seal.  
 Mato ho-tanka, his x mark. Seal.  
 Henry Agard, his x mark. Seal.  
 Hitonka-sau-sinte, his x mark. Seal.  
 Antoine Claymore, his x mark. Seal.  
 Benedict Cihila. Seal.  
 Charles Marshall, his x mark. Seal.  
 Tatanka-wanzila, his x mark. Seal.  
 Tatanka-hanska, his x mark. Seal.  
 Tatanka-himke-sni, his x mark. Seal.  
 Kankeca-duta, his x mark. Seal.  
 Hehaka-cante, his x mark. Seal.  
 Sna-wakuya, his x mark. Seal.  
 Citan-pegnaka, his x mark. Seal.  
 Wasu-mato, his x mark. Seal.  
 Mato-kawinge, his x mark. Seal.  
 Nig-woku, his x mark. Seal.  
 Maza-kan-wicaki, his x mark. Seal.  
 Waniyutu-wakuya, his x mark. Seal.  
 Waumdi-wicasa, his x mark. Seal.  
 Putin-hanska, his x mark. Seal.  
 Hoksina-waste, his x mark. Seal.  
 Sam-iyeciya, his x mark. Seal.  
 Wahacanka-maza, his x mark. Seal.  
 Tatanke-ehanna, his x mark. Seal.  
 Tawacanka-wakinyan, his x mark. Seal.

Attest:

JAMES McLAUGHLIN, *U. S. Ind. Agt.*  
 JAMES H. STEWART, *Agency Clerk.*  
 THOMAS H. MILLER, *Issue Clerk.*  
 CHARLES PRIMEAU, *Interpreter.*

PHILIP L. WELLS, *Interpreter.*  
 JOSEPH PRIMEAU, *Interpreter.*  
 M. L. McLAUGHLIN, *Agency Interpreter.*

I hereby certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians before signing, and that the same was executed by said Indians at Standing Rock Agency, Dakota, on the 30th day of November, 1882.

SAM'L D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservation for the Indians receiving rations and annuities at Cheyenne River Agency, Dakota, and for such other Indians as may be hereafter assigned thereto, shall be bounded and described as follows, to wit:

Beginning at a point at low-water mark on the east bank of the Missouri River opposite the mouth of Grand River, said point being the southeasterly corner of the Standing Rock Reservation; thence down said east bank of the Missouri River along said low-water mark to a point opposite the mouth of the Cheyenne River; thence west to said Cheyenne River and up the same to its intersection with the one hundred and second meridian of longitude; thence north along said meridian to its intersection with the Grand River; thence down said Grand River, along the middle channel thereof, to the Missouri River, at the place of beginning.

It is also agreed that said Indians shall receive all necessary aid from the Government in their removal to said reservation, and when so removed each of said Indians shall be entitled to receive from the Government the full value of all improvements in buildings or on lands owned by him at the time of such removal and lost to him thereby. Said compensation shall be given in such manner and on such appraisements as shall be ordered by the Secretary of the Interior.

Dated and signed at Cheyenne River Agency, Dakota, this 21st day of December, 1882.

NEWTON EDMUNDS. [SEAL.]  
PETER C. SHANNON. [SEAL.]  
JAMES H. TELLER. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at the Cheyenne River Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Cheyenne River Agency, Dakota, this 21st day of December, 1882.

Zitkala-kinyan, his x mark. Seal.

Cuwi-hda-mani, his x mark. Seal.

Mato wanmli, his x mark. Seal.

Toicuwa, his x mark. Seal.

Waumli-gleska, his x mark. Seal.

Mato-luta, his x mark. Seal.

Waunatan, his x mark. Seal.

Cante-wanica, his x mark. Seal.

Wokai, his x mark. Seal.

Wankan-mato, his x mark. Seal.

Cetan, his x mark. Seal.

Maza-hanpa, his x mark. Seal.

Maga-ska, his x mark. Seal.

Kangi-waknya, his x mark. Seal.

Pte-san-wicasa, his x mark. Seal.

Mahpiya-iyapata, his x mark. Seal.

Mato-topa, his x mark. Seal.

Cawhpi-sapa, his x mark. Seal.

Tatanke-paha-akan-nazin, his x mark. Seal.

Cetan-tokapa, his x mark. Seal.

Waumli-obitika, his x mark. Seal.

Wagmasa, his x mark. Seal.

Cuwila, his x mark. Seal.

Mato-nakpa, his x mark. Seal.

Maste-au, his x mark. Seal.

Nape-wanmiomin, his x mark. Seal.

Sunka-ha-oin, his x mark. Seal.

Tacauhpi-maza, his x mark. Seal.

Nato-cikala, his x mark. Seal.

Nahpiya-watakpe, his x mark. Seal.

Louis Benoist, his x mark. Seal.

Wahacauka-cikala, his x mark. Seal.

Sunk-ska, his x mark. Seal.

Wanmli-main, his x mark. Seal.

Wicasa-itancan, his x mark. Seal.

Siha-sapa-cikala, his x mark. Seal.

Eugene Brugnier. Seal.

Attest:

WM. A. SWAN, *United States Indian Agent.*

ROBT V. LEVERS, *Agency Clerk.*

N. G. LANDMEPE, *Issue Clerk.*

NARCISSE NARCELLO, his x mark, *Agency Interpreter.*

MARK WELLS, *Interpreter.*

It having been understood and agreed by the undersigned commissioners and the Brulé Indians at Rosebud Agency, parties to this agreement, that the reservation for the Lower Brulé Indians shall be located between the Rosebud Reservation and the Missouri River, it is hereby agreed that the reservation for the said Brulé Indians, now at Lower Brulé Agency, Dakota, and for such other Indians as may be assigned thereto, shall consist of all that part of township No. 103, range 72, west of the 5th

principal meridian, in the Territory of Dakota, lying on the north bank of the White River, together with the tract of land bounded and described as follows, to wit:

Beginning at a point at low-water mark on the east bank of the Missouri River opposite the mouth of said White River; thence down said east bank of the Missouri River along said low-water mark to a point opposite the mouth of Pratt Creek; thence due south to the forty-third parallel of longitude; thence west along said parallel to a point in longitude ninety-nine degrees and thirty minutes (99° 30') west; thence due north along the eastern boundary of Rosebud Reservation to the White River, and thence down said White River to the Missouri River, at the place of beginning. It is also agreed that said Indians shall receive all necessary aid from the Government in their removal to said reservation, and when so removed each of said Indians shall be entitled to receive from the Government the full value of all improvements, in buildings or on lands, owned by him at the time of such removal and lost to him thereby. Said compensation shall be made in such manner and on such appraisal as shall be ordered by the Secretary of the Interior.

Witness our hands and seals this 23d day of January, 1883.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

*Subsequent agreement made with the Indians at the Crow Creek Agency.*

This agreement, made by Newton Edmunds, Peter C. Shannon, and James H. Teller, commissioners on the part of the United States, under authority of an item in the sundry civil act, approved August 7, 1882, and the Sioux Indians at the Crow Indian Agency, Dakota, by their chiefs and headmen, they being thereunto duly authorized, witnesseth:

That said Indians hereby assent and agree to the terms of an agreement made by said commissioners and certain bands of Sioux Indians, which agreement was submitted to Congress by the President on the third day of February, 1883. Said Indians hereby relinquish and cede to the United States all title and interest in and to all lands heretofore claimed by them, saving and excepting the land hereinafter reserved and set apart for their permanent homes.

In consideration of above said Indians shall receive all the benefits and advantages to which they would have been entitled had they been original parties to said agreement. It is also agreed that there shall be reserved and set apart, as the permanent home of said Indians, the following described land in the Territory of Dakota, to wit: The whole of Township 106, R. 70; 107, R. 71; 108, R. 71; 108, R. 72; 109, R. 72, and 107, R. 70, except sections 1, 2, 3, 4, 9, 10, 11, and 12; and such parts as lie on the east or left bank of the Missouri River of the following townships, to wit: 106, R. 71; 107, R. 72; 108, R. 73; 108, R. 74; 108, R. 75; 108, R. 76; 109, R. 73; 109, R. 74; 109, R. 75; 109, R. 76, and 107, R. 73; also the west half of 106, R. 96, and sections 16, 17, 18, 19, 20, 21, 28, 29, 30, 31, 32, and 33 of 107, R. 69. It is further agreed that if any of said Indians have located permanently on lands not included in the reservation above described they may hold the lands so occupied under and in accordance with Article VI of the treaty of 1863, or they may return to said reservation and make new locations therein, in which case they shall be entitled to receive from the Government the actual value of all improvements lost by such change of location.

The Government shall have the right to keep open the roads now in use on said reservation, and to lay out and open, from time to time, such other roads and highways as may be necessary for the use of the Indians.

It is understood and agreed that Article VII of the agreement above mentioned shall not operate to vacate or reserve for school purposes any land selected and occupied in severalty by said Indians.

Dated and signed at Crow Creek Agency, Dakota, this 26th day of February, 1883.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

The foregoing articles of agreement and the agreement therein mentioned having both been read and fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Crow Creek Agency, Dakota, hereby agree to all the stipulations and terms therein contained.

In witness whereof we hereunto set our hands and seals at Crow Creek Agency, Dakota, this 26th day of February, 1883.

Wanagi-ska, his x mark. Seal.	Wanhankdi Wanzina, his x mark. Seal.
Matowakuwawicalica, his x mark. Seal.	Hokfi, his x mark. Seal.
Sunka-caukohan, his x mark. Seal.	Talanteaduta, his x mark. Seal.
Wizi, his x mark. Seal.	Cakpa, his x mark. Seal.
Matowapope-sni, his x mark. Seal.	Onspesin, his x mark. Seal.

Cinyeyopi, his x mark. Seal.  
 Kange-iawakan, his x mark. Seal.  
 Pakunyeyapi, his x mark. Seal.  
 Mahpiyapeta, his x mark. Seal.  
 Matowanpuntuya, his x mark. Seal.  
 Tatanka-isanana, his x mark. Seal.  
 Cankajipa, his x mark. Seal.  
 Hanwanzidan, his x mark. Seal.  
 John Flurry, his x mark. Seal.  
 Kangiwicasta, his x mark. Seal.  
 Hersansan, his x mark. Seal.

Nazinyanpi, his x mark. Seal.  
 Mazakute, his x mark. Seal.  
 Mahjiyahopipapi, his x mark. Seal.  
 Heyokatokca. Seal.  
 Saul Demaur. Seal.  
 Hinhanpa, his x mark. Seal.  
 Chas. Le Claire. Seal.  
 Leon Kirkie, his x mark. Seal.  
 Tatanka-calka, his x mark. Seal.  
 Cehakacikada, his x mark. Seal.

**Attest:**

**Wm. S. DYER, Clerk in Charge.**  
**H. BURT, Missionary.**  
**VALENTINE C. PHERMAN, Overseer and Storekeeper.**  
**WILLIAM W. WELLS.**  
**MARK WELLS, Agency Interpreter.**

---

---

TESTIMONY  
TAKEN BY  
A SELECT COMMITTEE OF THE SENATE  
CONCERNING  
THE CONDITION OF THE INDIAN TRIBES  
IN THE  
TERRITORIES OF MONTANA AND DAKOTA,  
UNDER  
RESOLUTION OF THE SENATE OF MARCH 2, 1883.

---

COMMITTEE:

H. L. DAWES, *of Massachusetts.*  
JOHN A. LOGAN, *of Illinois.*  
ANGUS CAMERON, *of Wisconsin.*  
JOHN T. MORGAN, *of Alabama.*  
GEORGE G. VEST, *of Missouri.*

---

CLERK.....CHESTER M. DAWES.  
STENOGRAPHER.....J. R. McCARTY.

TESTIMONY

IN SENATE

AND HOUSE OF REPRESENTATIVES

THE CONDITION OF THE INDIAN TRIBES

IN THE TERRITORIES OF MONTANA AND DAKOTA

IN RESPONSE TO A RESOLUTION OF SENATE

COMMISSIONERS

- W. L. DAVIS, of Montana
- JOHN A. LAMAR, of Idaho
- ANDREW CAMPBELL, of Wyoming
- JAMES H. MOHR, of Idaho
- GEORGE S. YERK, of Montana

BY THE SENATE, JOHN W. FOSTER, SECRETARY

BY THE HOUSE, J. H. CLAYTON, CLERK



## TESTIMONY.

---

CROW AGENCY, MONTANA TERRITORY,  
August 7, 1883.

A council was held, with Bernard Bravo as interpreter.

The CHAIRMAN (to the interpreter, Bernard Bravo). Say to the Indians that the Congress at Washington has sent a committee out here to have a talk with them. The committee has not come here to get away any of their lands. They have heard that the Indians have grievances or complaints against the Government, and they have come out here to hear the Indians tell their own story about it if anything has gone wrong, and they want the Indians to tell them just what they want changed, and different from what it is now, and they want them to tell the committee just exactly what they want, and they need not be afraid to say just what they feel, for no harm shall come to any of them for anything they say to this committee.

(To the interpreter.) Tell them if they have any one man among them they would like to have tell us what they want we would be very glad to hear that one man. Ask them who will speak for them. [The chiefs consulted together and presently announced that they had chosen Iron Bull and Two Bellies to speak for them.]

### IRON BULL.

IRON BULL (through the interpreter). I am going to talk about what the Great Father told me a long time ago. He told me to go to farming. I did as the Great Father told me, and I and my people got poor; I take care of my crop, and know how to use the hoe; my house is not good, but I live in it; our land is going away from us very fast, and we have but very little of it now on the other side of the Rosebud and the Yellowstone. All the buffalo and elk and deer are gone, and we have so little to eat that our children are starving. We want the Great Father to give us cattle, and we want cows that will have young ones, and we will put them at the foot of the mountains and all along the creeks, and by the springs.

All of the white men who have married our women belong to our people too. The land belongs to the women, and they have many children who are growing up with our people, and they will need a great deal of land to live on.

I want to say to you that our agent, Major Armstrong, does not use us wrong, but treats us all well.

By the CHAIRMAN:

Question. Is there anything he wants the Great Father to do for him that he has not already done?—Answer. The Great Father said he would give us cattle for the right of way and for the Boulder country, and we would like to have them so that we can raise calves for our people. All

the game, is gone and if we didn't get rations from the Government our children would starve.

Q. What would you do with the cattle if the Great Father were to give them to you? Would you take care of them, or would you kill and eat them?—A. If the Great Father gives us the cattle we will put them at the foot of the mountains and take care of them and raise calves for our children.

Q. Does he want to have his cattle by himself, and the other Indians each one have theirs by themselves?—A. My people would like to go to farming and would like to get cattle when they get the farms.

Q. But I want to know whether each Indian wants to get the cattle separately or have the cattle belong to the tribe?—A. I think all in lodges and all in houses ought to have the cattle separate.

Q. Would you like to have 160 acres of land on the hills and have cattle for yourself, with a large range for them to feed on?—A. Yes; I would like to have a big range, with lots of room for my cattle.

By Mr. MAGINNIS :

Q. Do you want the cattle to run on the whole of the range or not?—A. I want to put them over the Bolwder and let them run to the Little Horn.

By the CHAIRMAN :

Q. Do you want your cattle by yourself or do you want to put all the cattle together?—A. I want to have my cattle separate from the others, and I want to herd them separately, and have all the other Indians do the same thing.

Q. Do you want the white men who have married among your people driven off of the reservation, or do you want them to remain?—A. I told you awhile ago that I wanted the white men who are here now to stay where they are. They are Crows, and I want to keep them here with us.

Q. Do you want the agency buildings moved from where they are now to the Little Big Horn?—A. When I said that I wanted the cattle to go over the Boulder I didn't mean that the agency buildings should be moved away. I want them to stay where they are.

By Mr. LOGAN :

Q. Why is it that the Indians have not made farms from here to the Yellowstone? Why haven't they cultivated the land and made farms of it?—A. This is the place here for us to make farms, for we have some one to show us how to farm, and if we go below we will not know how to go to work upon the land.

Q. Has there been anyone here to show you how to farm?—A. Major Armstrong has shown us how to farm, and that is the reason we know how, but if we went far off we would not have anyone to show us.

By the CHAIRMAN :

Q. Wouldn't the farmer show the Indians how to farm wherever they would go?—A. He would show them if he had a ranch down there; and if the Great Father did not send a man down there to show them how to cultivate the land they would not know how.

Q. How many of these strong men around here are farmers?—A. I don't know how many of these strong men are farmers. Major Armstrong knows better than I do; he has got them all marked down.

Q. Point out all here who do any work on a farm.

[The witness sweeps his arm over the circle of Indians.]

Q. Do you mean to say that all these men here work on farms?

[The witness raises his arm and a large number of men stand up.]  
The INTERPRETER. He says all the men who are standing up are farmers.

By the CHAIRMAN :

Q. That is enough; they can sit down again.—A. Lots of them are not here yet.

Q. Has he got anything more to say?—A. That is all.

Q. Is there any other Indian who would like to say anything to the committee?

#### TWO BELLY.

TWO BELLY. My land runs up the Boulder; on the other side of the Little Horn is the line. I would like to have a house over the Boulder clear to the Little Big Horn. There are a great many Crows, and we are going to have a good many white men scattered over the reservation to show us how to farm. They will take the lead and we will follow them. If we can get our cattle separately we will herd them separately.

By the CHAIRMAN :

Q. Would you not eat them up?—A. We would eat some of them, but the most of them we would not eat. I want to have cattle, but I want Major Armstrong to stay here, and keep the agency buildings here, and I will come here for my rations.

Q. Do you want to come clear over here from the Big Horn?—A. I will come from the other side of the Little Big Horn for rations.

Q. If you have a farm why don't you raise your own food?—A. What I raise on my farm I want to eat, but I want to get rations besides, so that I can have good living. I don't want to part with any of my land, but I want to keep it just as it is now.

Q. Don't he want to have his farm all by himself, and keep the other Indians off of it?—A. I just told you the line of the Boulder was my farm. I want to have our houses close together over the Boulder to the Little Big Horn, and I want all these white men who have married among us here to stay. I want them to have some land too, just the same as we have it, and I don't want them sent away.

Q. Do you want each one to have his land and cattle by himself, or do you want your people to have them all together?—A. I think all the people ought to have their cattle separate, and ought to herd them on the creeks.

Q. What has become of the cattle the agency used to have? Didn't the agency have a great many cattle some time ago?—A. We have no cattle now except those the agent kills for us.

By Mr. MAGINNIS :

Q. If he wants the Government to give him all these cattle what will he give the Government in return?—A. We are just waiting for the cattle the Great Father promised to give us, so that we can raise calves, but we haven't anything to give the Great Father in return.

By the CHAIRMAN :

Q. Do you want all this great reservation, and cattle besides, and yet give nothing in return to the Great Father?—A. All of this land is mine, and belongs to me already.

Q. Does the cattle belong to you too?—A. When he gives them to me of course they belong to me too.

Q. If the Government gives the Indians cattle, will they take care of themselves or not?—A. When we go to farming, and we have our rations and our cattle too, we will have a living.

Q. Which would you rather have if you can't have both?—A. I would like to have both.

Q. Do you wish to say anything more to the committee?—A. That is all I have to say.

By Mr. LOGAN:

Q. Do the Indians expect to learn to be farmers, so as to be able to raise what will sustain them without the Government having to feed them? Do they ever expect to learn to raise enough to live on without the Government feeding them?—A. When we know how to make a living we expect to get rations, and we want cattle besides.

#### PLENTY COOS.

PLENTY COOS. I would like to ask you men, who have come here from the Great Father, if you don't know that we have paid for those cattle?

By the CHAIRMAN:

Question. How did you pay for them?—Answer. We sold the Boulder country and all the timber on the creeks to pay for the cattle. I don't see any pay for all this land and for the timber, but I don't ask all the time where it is.

Q. Tell us all about it.—A. There are a great many things we have never gotten pay for, but we don't ask every day where the pay is. I think the Great Father is trying to steal the agency and carry it into the lower country.

Q. What is your reason for thinking the Great Father wants to steal the agency and carry it away?—A. Because he sent some people out here a little while ago, who threw up a great deal of dust.

Q. The Great Father intends to pay all he agreed to pay for the land and right of way. We have only come here to ascertain what you are going to do with the money when you get it, and what is the best thing to do with it.—A. We all want a plenty of cattle.

Q. The Great Father wants to pay every dollar he owes the Indians, but he wants to know the best way to spend it for them.—A. All the Indians that live on the prairie and wear the breech-clout are fools, but none of the Crows are fools yet.

Q. What is the reason the Crows are not fools?—A. The reason they are not fools is because they like to live in this country, and want to go to herding cattle.

Q. Don't you think the Indians can take care of themselves when they get the cattle and the money which is due them by the Government?—A. When we get cattle and farms we will have something to eat.

Q. Do you want to go to farming like a white man, and take care of yourself like a white man?—A. We want houses and farms along the creeks, and if the Great Father will give us cattle we will raise them, and will kill a calf once in a while and eat it with potatoes.

Q. If the Great Father gives you farms and cattle, will you want rations too?—A. Yes.

Q. Do you want the Great Father to do more for you than he does for the white man? He doesn't give both to the white man.—A. We would like to have rations all the same, because we don't know anything about farming yet.

Q. Have you planted any corn yourself this year?—A. All of us raised pretty good corn this year.

Q. How much have you planted yourself?—A. I put the corn in the ground and covered it myself.

Q. Have you a squaw?—A. Yes, I have a squaw; and I think all these men here are married, too.

Q. Did you or your squaw put the corn in the ground and do the work on the farm?—A. I did the hardest work myself, and my squaw did the lightest work.

Q. Would you like to live and dress just like a white man, or be like an Indian, and dress like an Indian?—A. I would like to have clothes like the white man, to put on when I go to work. We are not fools. The white men killed some of my relations in the lower country, and I have said nothing about it, but I was not asleep; and they took my horses from me in the day time, too.

Q. Who did this?—A. The white men did it over on the other side of the Little Horn in open day.

Q. The white men punish their people when they steal horses. Do Indians punish Indians when they steal the white man's horses?—A. If Indians go and steal horses we follow them and kill them, but we point our guns away from the white man when he steals horses.

Q. Is there anything else you wish to say?—A. I have nothing else to say except to tell you that I don't want the agency moved, but want to keep it where it is.

Q. Do the Indians wish to say anything more to the committee?

#### BULL-NOSE.

BULL-NOSE. You men talk pretty good, but you are trying to find some fault to turn it against us.

By the CHAIRMAN:

Q. We have no fault to find. We want to hear everything you wish to say.—A. A long time ago the Indian and the white man were both made of dirt. Do you know about that?

Q. The Great Father wants you to be just like the white man. He wants you to work on the land and take care of yourselves.—A. The Great Father ought to give us rations until all the Crows die and are gone.

Q. The Great Father wants the Crows to understand that they must learn to take care of themselves just as quickly as they can, but he don't mean to have any one wrong them any more.—A. What the Great Father says he will do is good, but we want our rations as long as the Crows exist.

Q. The Great Father will give the Crows rations just as long as he agreed to do it.—A. That is what I am talking about. The Great Father promised to give us rations always.

Q. The Great Father only promised to give the Indians rations for a certain number of years that are almost gone now.—A. But we want the rations to keep coming.

Q. The Great Father wants you to understand, and every Crow to understand, that you must learn to take care of yourselves, so that when the rations are all gone you will not starve.

By Mr. MAGINNIS:

Q. Were you present when the treaty of Laramie was made, in 1868?—A. I was not there the first time, but the last time I was there.

Q. When was that?—A. I don't know the exact date.

Q. Didn't the Great Father agree then to give you rations for four years only? (No answer.)

By the CHAIRMAN:

Q. How long did the Great Father agree to give you rations in that treaty?—A. He told us he would give us rations as long as we lived. We have held on to his words, and will never forget them.

Q. Didn't the Great Father tell you that it would be better to move the agency buildings from where they are to the Little Big Horn River? (No reply.)

OLD-DOG. I went to see the Great Father in Washington, and he told me he would give us rations as long as we live, and our children after we are gone. That is all I have to say.

#### BULL-THAT-GOES-A-HUNTING.

BULL-THAT-GOES-A-HUNTING. If you wanted to put us somewhere else why did you put us up here to go to farming? Why did you build us such bad log-houses to live in? I have been farming all the summer, and I have a mill to grind my wheat in.

By Mr. LOGAN:

Q. Would you like to stay where you are, and have a farm, as the white man has his?—A. I don't know much about farming, but if I did know I would like a ranch of my own, and I would like to have something that has young ones.

Q. Would you like to have horses, cattle, or sheep?—A. We want everything that has young ones—what don't have young ones we don't want.

By the CHAIRMAN:

Q. Are you not afraid the other Indians will get your cattle away from you?—A. I will have my own land, and will herd my own cattle, and the other Indians can do the same; and if they want to take away my cattle I will not let them do it. If the other Indians take my cattle or kill them I will take some of theirs to pay for them.

#### TAKES-WRINKLES.

TAKES-WRINKLES. Look over there (pointing in the direction of the burying-ground) and you can see everybody I love growing white in their coffins. They are all lying over there, and I want to stay here near them until I die. The Great Father sent two men out here who told us they would give us flour, yeast-powder, salt, sugar, and coffee as long as we lived, and I am going to do as they told me. My land is down on the creek. The water and the timber were given to me, they are all mine, and I don't want to leave them. I am going to stay right here. The Great Father told me when the railroad got through I would have a plenty of everything, but I have not seen it yet. I have received nothing, and I am poor, as you can see by my clothes. You can go to my lodge and see that I have but very little flour; and I have only one piece of meat there, cut up and dried. If you want to treat us well, give us what we had at the old agency. Give us flour by the sack and a big piece of bacon. I shake hands with the white man and hold on very strong, and don't let go. I don't want to talk bad to these white men sitting here, and I like to eat with all the white men I see, but I

don't like to pay for what I eat. I like to eat without paying for it. The Great Father says he would like to see me, and I would like to go and have a talk with him.

By Mr. LOGAN:

Q. Do you work on a farm?—A. Yes, I work on a farm.

Q. What do you raise?—A. I raise potatoes, corn, parsnips, carrots, beets, turnips, pease, cabbage, and squash. I raise everything they want me to raise.

Q. Why, then, do you want the Great Father to feed you?—A. The Great Father told us he would give us rations besides what we raised, so that we can live well.

Q. I want to ask you, as an Indian and a man, why, if you raise all these things, which would be as much as I would want to eat, why do you still want the Government to give you rations?—A. Because the Great Father promised me rations, and he ought to give them to me.

Q. But you raise all these things. What do you do with them? Do you eat them?—A. Yes; I eat them.

Q. Well, why do you want anybody else to give you something to eat?—A. The Great Father promised us rations if we would go to farming, and I am just doing as he told me to do.

#### MEDICINE-CROW.

MEDICINE-CROW. I am no fool. You can see me standing here before you. I have three of my friends learning in the school, and I am doing as the agent tells me, and I wanted to tell you about it. I want to know if those two men (pointing in the direction of General Hatch and Lieutenant Roe, who were sitting near by) are the ones who stopped us from getting ammunition at the store here?

By Mr. LOGAN;

Q. If there is no game what do you want with ammunition?—A. There are prairie dogs, antelope, and deer which I could kill and bring in to eat if I could get the cartridges at the store. We go to the store and try to get them, but we can't find any.

By the CHAIRMAN:

Q. Hadn't you rather raise what you eat off of the ground like the white man does?—A. Both are good; what I can raise off of the ground and the game, too. The white man eats ten different kinds of food. He has fish, as well as many other things.

By Mr. LOGAN:

Q. Do you like fish?—A. I like to eat just what the white man eats. I want to say just one thing more—I want the Great Father to let the trader sell ammunition so that we can buy it.

#### THIN-BELLY.

THIN-BELLY. I would like to say a few words to you, my friends.

By the CHAIRMAN:

Q. Say what you wish to say; the committee will listen to you.—A. My country extends from the Boulder over to the other side of the Rosebud, and as far as the butte called Seven-Crane; and I don't want the white man to fool with this country. Why have they been troubling my country already? I don't want him to come and settle on it.

Q. What do you want to do with this land yourself?—A. I want to farm on it.

Q. Do you think you can farm on all of this land?—A. I can farm clear down to the lower end of it, where there is any land.

Q. Why have you not been farming already?—A. I have been farming up here.

Q. What have you raised this year?—A. I have raised everything.

Q. Have you had all the land you wanted?—A. No; I want more land than I have now.

Q. Why don't you take more?—A. The reason is that I want to keep near the agency, and don't want to go far away from it.

Q. Is there anything more you want to say?—A. I want the Great Father to give me everything the white man has. I want chickens and animals.

Q. Could you then take care of yourself if you had all these things? If you had everything just as the white man had?—A. If we had everything I think we could.

### HENRY J. ARMSTRONG.

Maj. HENRY J. ARMSTRONG examined.

By the CHAIRMAN:

Question. Major Armstrong, you are the agent here?—Answer. Yes, sir.

Q. How long have you been acting as agent?—A. I have been agent here for one year and seven months.

Q. Can you give the committee any account of the amount of work the Indians have done towards supporting themselves?—A. I have a list of the farmers in our field. I understand that there were only 22 Indians prior to my coming here who did any labor. Last year the number increased to 98, and this year there are 140 who have allotments of ground.

Q. Please state, in substance, the amount they have contributed, on these allotments, towards their own support.—A. They have raised right nice crops of vegetables. Their lots are clean, too, and I would be glad for you to see them.

Q. But they have not raised enough to support themselves for a whole year?—A. No, sir; only a part.

Q. Have any of them raised any other products besides vegetables?—A. No, sir. They raise only vegetables, and a very small part of what is needed.

Q. Do they raise one-quarter of it?—A. No, sir.

Q. Not one-quarter of it?—A. No, sir.

Q. You have had only a little over a year's experience with the Indians?—A. Yes, sir; at this agency?

Q. What is their disposition? Is it to learn to make a living like white men, or is it to remain in their wild state?—A. I have no doubt the Crows would all prefer the wild life they are created to, but many of them see that they cannot live in that way much longer, and are ready to abandon their wild, roving state and settle down permanently.

Q. Do you think the number of those who are willing to settle down in homes is increasing?—A. Yes, sir; I think a larger number will be persuaded to adopt this new way of living every year.



By Mr. CAMERON :

Q. You think they appreciate the fact that they cannot live hereafter as they have lived heretofore?—A. Yes, sir; a great many of them feel that way, and I have tried to explain it as fully as possible.

By Mr. MAGINNIS :

Q. What explanation did you give them?—A. I have explained to them that the Government has not promised in its treaties with them to furnish rations as a gratuity.

By the CHAIRMAN :

Q. The body of them have not been talked to by any white people upon this subject?—A. I have explained it to them on every occasion.

By Mr. MAGINNIS :

Q. Don't these people know what is in their treaty?—A. They all say they think the treaty is different from what it really is. I don't know whether that is merely a notion or not.

By the CHAIRMAN :

Q. Would they be willing to go to the Big Horn?—A. That is the favorite part of the reservation, and if the agency were located there I don't think any Crow would come up here; I think they oppose the removal simply because they think there is opposition to their staying here.

Q. Do you think the Government could get along better with them if the money now due were to be paid to them?—A. If the money due the Indians had been expended as a private person would spend it, at least a hundred families would have made a good start towards supporting themselves.

Q. What do you think the Government ought to do that has not been done already?—A. At least four years ago the best portion of the reservation should have been selected, and the Indians located there, and whatever money was due should have been given to those who were willing to work, and the others would before long have been anxious to do something for themselves too. If the agent were to undertake to make the whole tribe self-supporting now, it would be a failure; but those who have already started should have a few cattle, and the necessary implements of agriculture, and they should be made to take care of them. That would be my plan of expending the money now in the Treasury to the credit of the Indians.

Q. Could the reservation be reduced without injury to the Indians?—A. Certainly. The only question is to get them to consent to a reduction.

Q. Do you think they could be better taken care of at the proposed new agency than here?—A. Certainly; because we could locate farms, and one ditch would cover a large number of them, whilst here one ditch would only cover four or five.

Q. Do you think there would be any difficulty in removing them after they understood what was wanted with them?—A. No, sir.

Q. Have you any other suggestions to make?—A. No, sir; I think not.

By Mr. MAGINNIS :

Q. What is your opinion of the best way to obtain their free consent to their removal, and the ultimate cession of the rest of the reservation?—A. Simply to use the money now lying in the Treasury to their credit in helping the parties now well disposed to build themselves up. These number one hundred families; and the rest would soon follow.

I don't see why the Government should not control them just as it controls other people, and require them to perform certain labor about the reservation. I was born among the Indians, and came to this agency to live with somewhat different feelings than most agents who have been here. I believe I understand the General Government's plan to make these people self-supporting. I believe it is simple. The only difficult task is with the agent and his employés.

By Mr. CAMERON:

Q. What experience have you had before coming here?—A. Only my life with them, and having a general knowledge of the way in which the Government has been dealing with the Indians for a great many years.

CHARLES H. BARSTOW.

CHARLES H. BARSTOW examined.

By the CHAIRMAN:

Question. How long have you been at this agency?—Answer. I have been here since the 7th day of December, 1878.

Q. Can you tell the committee what the grievances of these Indians are, and what ought to be done to advance their best interests?—A. I think the first and last duty of the Government is to advance them in agriculture, and to put mechanics at the different agencies, and put not less than two apprentices under each mechanic. We had several apprentices at work, but only one is working still. Houses should be built rapidly for the Indians.

Q. On what part of the reservation?—A. My candid opinion is that they should be located on the Big Horn River, and the other portion of the reservation should be sold, and they should have an annuity to support them until they become self-supporting; the rest of the money to be expended as the President thinks right.

Q. You think, then, the *rest* of the reservation should be cut down?—A. There is no question of it. I don't see why these wild men, who have no use for the land, should keep it. I think the Indians are well disposed towards the Government, but they are children to all intents and purposes, and the Government should treat them as a father treats his children. The Government should point out the direction in which they shall go, and insist upon their obedience.

Q. In what way would you expend this money in order to advance them in self-support as rapidly as possible?—A. I would use a sufficient sum in building cabins for them, and I would direct the agent to expend the rest in buying cattle, and I would insist upon their keeping them intact, and if they desired anything further let them sell their ponies.

Q. Would you locate them on the eastern portion of the reservation?—A. I have never visited the eastern part of the reservation.

Q. Would you locate them all together or separately?—A. Not together, but separately, on 80 or 100 acres of land.

Q. There would be no difficulty in fielding them?—A. Under the right management, there would be no difficulty.

Q. What other encouragement would you hold out?—A. I would purchase cattle for individual Indians to a slight extent, and brand them with their own brands.

By Mr. MAGINNIS:

Q. The Government would be compelled to dig but one ditch on the Little Horn and one on the Big Horn; the leading ditches they can dig

themselves?—A. The main one should be provided by the Government.

By the CHAIRMAN:

Q. Is herding an occupation they would take to more than to any other?—A. Beyond all question. I have been acquainted with them for some time, and I think there is no question of it.

Q. Could an Indian maintain any considerable herd of cattle on less than 160 acres of land?—A. I think the 160 acres should be for agricultural purposes, and the herd separate and distinct. The Indians would naturally combine their herds, each one having his individual brand.

Q. Would they understand what the brand meant?—A. There are a great many who understand what that means. They understand it in horses, and they would in cattle, also, I believe.

Q. What effect does owning a farm and cattle of his own have upon an Indian?—A. It has a most happy effect; it makes him self-reliant, and he is anxious to accumulate more.

Q. What change in the method by which these Indians have been treated during the last five years, beyond what you have already suggested, suggests itself to you?—A. That is difficult to answer, Senator, but I would recommend that the agent, whoever he may be, should insist on exchanging the ponies for cattle, and allow only trustworthy persons to make that exchange.

Q. Do you think there would be any difficulty in getting their consent to exchange their ponies for cattle?—A. Not if the exchange was made by men in whom the Indians had confidence.

Q. Do you think it would be difficult to get their consent to remove to the Little Big Horn or Big Horn?—A. I don't think there is any hesitancy on their part. I would bet a fortune on that.

Q. Would the difficulties be removed to any extent if the Government were to apply the money now on hand for that purpose?—A. I think the difficulties would be materially removed. The fact of its being withheld is quite an obstacle.

Q. If that money were expended for their benefit so that they could see it had been expended, would there be any serious obstacle to a reduction of the reservation?—A. I don't think there would be.

Q. Are you acquainted with that portion of the reservation near the Little or Big Horn?—A. Only from hearsay; but my information is very unreliable.

Q. What is the objection to remaining here?—A. The land is very thin; and after a little cultivation it becomes very poor. There is gravel underneath the soil, and in hot weather very little can be raised. There is very little agricultural land here.

By Mr. MAGINNIS:

Q. How is the land in the valley?—A. There is not enough of it to begin agriculture on.

By Mr. DAWES:

Q. Would it be wise to locate the Indians here on land of this character?—A. It would be money wasted. The soil varies in depth from a couple of inches to seven or eight, and is, of course, worth but little for agricultural purposes.

Q. Do you think that half of the present reservation would be enough for the Indians?—A. Throwing aside the segregation west of the Boulder the rest would be ample. I think there is enough land east of the Big Horn for every Crow who desires to engage in agriculture.

By Mr. MAGINNIS :

Q. Is there enough land for agricultural and grazing purposes too ?—  
A. Yes, sir.

By the CHAIRMAN :

Q. What proportion of it is waste land ?—A. I haven't very definite information about that, but there is considerable waste land.

By Mr. MAGINNIS :

Q. Would it not be good grazing land ?—A. First rate. All our uplands are good grazing lands when the snows are on the lowlands.

By the CHAIRMAN :

Q. You think there is a plenty of land for both grazing and farming ?—A. Yes, sir ; I think there is ample land east of the Big Horn.

By Mr. LOGAN :

Q. How much land is there ?—A. There must be about 3,000 square miles.

By Mr. CAMERON :

Q. Would it be a good thing to make the line on the river ? Would not the whites come to the opposite bank of the river and interfere ?—  
A. It is best to make natural boundaries, and both Indians and whites will know them.

By Mr. MAGINNIS :

Q. How would it do for the Government to mark every mile or half mile along the boundary line ?—A. That would be the safer plan.

By the CHAIRMAN :

Q. What objection is there to allowing every Indian who is now settled to remain where he is and give him a title ?—A. It would be a superb idea. There is one chief, for instance, who is settled on Pryor Creek, and I don't think he would be willing to leave there.

By Mr. LOGAN :

Q. What is the character of the land east of the Big Horn ?—A. It is very good land, and an immense number of farms could be obtained there.

A. M. QUIVEY.

A. M. QUIVEY examined.

By Mr. MAGINNIS :

Question. You are deputy United States marshal ?—Answer. Yes, sir.

Q. The committee would like to have your views about the management of the Indians here, and where you think the agency should be located ?—A. Permit me to say just here at the beginning of this examination, what may seem a piece of egotism on my part ; but gentlemen, if there is anything I know anything about it is Indians. I have been here among the Crows for ten years, and I have been acquainted with nearly all the Indian tribes west of the Rocky Mountains, and those in Idaho also ; I have been thirty-two years among them altogether, and have lived as they have lived ; I have been in battle with them by my side as allies, and I have had them in front of me as foes. I have been for a long time with the Crows and know their inner life well. I feel more friendly towards them than towards any other people, yet I am in favor of these people understanding and being told clearly that if they

are not self-supporting in a very few years they will come to grief. They must have homes and farms, and be making their living by agriculture in a few years. I believe that in five years they will be self-supporting if the proper means are employed. If they are not self-supporting then they never will be. The longer they are allowed to dance and paint themselves, and these young Indians are taught or allowed to believe that it is dishonorable to work, the longer it will be before they become self-supporting. I also believe that it is doing them a great injury to build houses for them and put up fences on their land. They should be made to help. White men should not do the work and they sit by and smoke; and I don't believe in paying them for building their own houses. Of course the white men here should teach them, for it would be unreasonable to suppose they could do the work without being taught, because it is all new to them; but in a short time they would learn to work; but I don't believe they will do much work as long as they all live together, because they are dancing most of the time. They should not live together, but should have separate farms.

There is a custom among the Indians that the food in all of the lodges is free to every one, and this custom should be broken up. I believe that many of them are learning the ways of the white man rapidly. When they earn money they are quite saving; they are actually stingy. In my opinion the man who holds their food controls them. A good deal of their intellect is in their stomachs. The agent should explain to them why it is for their benefit to go to work; and when they are settled on farms with some one to show them how to use their tools and cultivate the land, and if they refuse to work then issue no rations. This would bring them to time. Of course everything should be explained to them. The agent should bring them together once a week, or once a month, and give them a pretty good lecture, and the Indians will listen to him, too, and he would be very influential with them.

Another thing: An agent should be devoid of fear, and should not be influenced; otherwise, he is unfit for the position; he must be the chief.

By Mr. MAGINNIS:

Q. Don't the Indians naturally settle close together?—A. Yes, sir; they will settle together in small bands.

Q. Then a man should be placed with each band as farmer?—A. Yes, sir; a trustworthy man should be placed with each band to show them how to farm.

Q. Can trustworthy men for these places be found?—A. Yes, sir; they can be found without much difficulty.

By the CHAIRMAN:

Q. Must not such a man understand their language?—A. It is necessary for him to know something about their language, but he can pick it up very soon.

Q. Do you think there are men who would take an interest in instructing the Indians in farming?—A. Many men would take pride in assisting them to accomplish something.

Now in regard to schools: A school at an agency where the camp influence predominates is almost entirely thrown away, especially if in charge of a teacher who comes temporarily, and for a salary. Indians are very suspicious. It does not do for a missionary to get rich too fast; and they imagine that every white man who comes among them to live gets rich in a short time. Now a word in regard to the police: The police force of an agency like this is a fraud and delusion. It is good for nothing. The camp has no respect for them at all; they

have nothing to do, have better clothes and rations than the other Indians, but they are of no account whatever. The whole police force could not coerce a baby, and I have, as deputy marshal, refused to take a policeman with me to make an arrest.

By Mr. DAWES:

Q. The police are good for nothing among the Indians?—A. Absolutely good for nothing.

Q. I want to ask you, Mr. Quivey, if you think it will be difficult to make Indians who have always lived together live alone in houses by themselves?—A. It is possible it will be, but those who have lived together should be placed on adjoining farms.

By Mr. MAGINNIS:

Q. Relations would naturally join together, would they not?—A. Yes, sir.

By the CHAIRMAN:

Q. What is your idea of the best place to locate them?—A. The Big Horn country is the only place. Where these people are trying to farm here a white man would starve, on account of the boulders. I don't think any of them have more than two acres, but they think they are farming on an immense scale. The finest land is on the Big Horn. The valleys are wide and productive. The Indians imagine they can farm in the Big Horn Valley and live here, but if the agency is removed they will soon drop this country.

Q. You have been in the Little Big Horn and Big Horn country?—A. Yes, sir; I know it perfectly.

Q. How are the winters there?—A. The winters are no harder than they are here.

By Mr. MAGINNIS:

Q. There may be more snow there than here?—A. There may be more snow there than right here, but no more than along the foot of the mountains here. The difference in the winters is not much, but the country there is much better for summer, the season is longer. The soldiers at Fort Custer raised splendid vegetables, melons, potatoes, and tomatoes.

By the CHAIRMAN:

Q. I suppose the discipline there would expedite matters somewhat. How near to this country we are speaking of is Fort Custer?—A. It is right on the border of it. I have been told that good gardens have been made there without irrigation.

Q. What are the capabilities for irrigation?—A. There is plenty of water. It would not be very difficult to bring the water in. The country about Grass Lodge Creek and the Big Horn could be irrigated very easily.

Q. How wide are the valleys of the Little Big Horn and Big Horn?—A. The Big Horn Valley is from one to two hundred miles wide, and the Little Big Horn Valley is also very wide.

Q. What kind of country is that in the hills?—A. It is good grazing land.

By Mr. LOGAN:

Q. You say you have been acquainted with these Indians for ten years?—A. Yes, sir.

Q. Have you any knowledge of the schools here?—A. Yes, sir.

Q. How many Crows can speak English?—A. I don't think you can find a Crow, except a few boys, who can converse at all. I can find

women who were in school four or five years who cannot reply to you if you ask them a question. It is impossible to make them talk by any ordinary means, I think.

Q. Have those taught here changed from the other Indians in any respect?—A. I can't say that they have. They go back to their native customs.

By the CHAIRMAN:

Q. Have those who have been at school tried to change the habits of the others?—A. No, sir; I have never seen anything of the kind.

Q. What are the ages of the children who attend school?—A. From twelve to twenty.

By Mr. CAMERON:

Q. Have you known any Indians who were educated at the Eastern schools—Hampton and Carlisle?—A. No, sir. None were taken to Hampton and Carlisle from here until last year.

Q. Do they show any improvement?—A. Their letters show decided improvement. One of the boys writes that he learns more there in one month than he could in two years out here.

Q. How long have they been at school?—A. They were only sent there last winter.

By the CHAIRMAN:

Q. How many of them were sent?—A. There are eight there.

Q. Were they taken promiscuously from the tribe, or were the children of the chiefs selected?—A. They were taken promiscuously from the tribe.

Q. Had any of them been in the schools here?—A. Some of them had been in the schools here. In fact most of them had been.

Q. Does it have any effect upon their parents?—A. Only that they are very glad to hear from them, and are happy to see them at school.

Q. Is there anything else you wish to say?—A. Some time ago I got possession of a manuscript belonging to a trader who had lived in this country a good while ago. At that time the traders were located along the Yellowstone, and about the Crow country, because the Crows were friendly to the whites. They were the traditional enemies of the other tribes of Indians, but have always been friendly to the white man. In 1863, they had a war with the Sioux, and it was very dangerous for white men in the vicinity of the Crow camps, but not from the Crows. The Sioux were constantly hovering about the Crow camps watching for a chance to scalp a Crow, and of course the whites suffered too.

By Mr. LOGAN:

Q. Have they had white men with them from the Government as agents all the time?—A. Yes, sir.

Q. What are their morals?—A. They are at rather a low ebb; their immorality is traditional.

By the CHAIRMAN:

Q. Can their religious dance be broken up by force?—A. I would give them permission to have a dance once a week, but if they attempted to dance every day I would notify them that their rations would be cut off the next week.

By Mr. CAMERON:

Q. Do you think the Indians are increasing in number?—A. I have taken the census several times in issuing rations, and I don't think their

number has materially changed; abortion is very common among them; it originated a good many years ago, when there was a great deal of work for the women to do, and they could not work when in the family way; their method of producing abortion would kill a white woman; I think, by the way, there are as many Crows to-day as there will ever be. I would like to say before closing my remarks that Indian agents are generally strangers to the Indians, and have a great many wrong ideas. I will venture to say that I could go to Plenty Coos and talk to him, and to-morrow he would be willing to go to the Little Horn, and go to farming. I believe that if this commission would make such a proposition to them they would accept it. The agent here don't like to have other people talk with the Indians. He wants to manage them entirely himself. I think he is rather suspicious of all men who come here. I would like to call attention to the white men who have married Indian women. The agent should make each one of them assist him in civilizing the Indians. If one of them should refuse he should be ordered off the reservation. They could be made very useful in showing the Indians how to work and cultivate their farms.

GEORGE R. MILBURN.

GEORGE R. MILBURN examined.

By the CHAIRMAN:

Question. What is your official position?—Answer. I am a United States special Indian agent.

Q. How long have you been in that position?—A. Since the 20th of November last.

Q. What are you doing now, sir?—A. I am acting, at present, under orders from the Commissioner of Indian Affairs, superintending the erection of twenty-five cabins on the Little Big Horn River for the use of the Crows, in contemplation of their removal to the said Little Big Horn River and adjacent country on the Big Horn.

Q. At what point?—A. The agency buildings are to be located—as at present stated in the Government's advertisements for proposals—about 8 miles south of Grass Lodge Creek; but I understand that the Department has determined to change this to the point which I selected.

Q. How near is the point advertised to Fort Custer?—A. About 35 miles south, sir, of Fort Custer.

Q. Did you make that selection yourself?—A. I did not, sir, but advised against it. I advised that the agency be located at the first crossing of the Little Big Horn in the vicinity of the Custer battlefield, just opposite the Custer monument, in the vicinity of the 15-mile ranch.

Q. Is that nearer the Northern Pacific Railroad than the point just south of Grass Lodge Creek?—A. Yes, sir; it is on the west bank of the Little Big Horn River, and is some 12 or 14 miles south of the fort. Mr. Armstrong, the agent, says he understands that this is the point which has been finally settled on by the Department for the agency. The mention of the other site in the advertisements is probably a clerical error, and the advertisements will probably be altered.

Q. What advantage is there in locating it there, at the point which you selected, rather than leaving it where it is now advertised to be put?—A. I suggested to the honorable Commissioner of Indian Affairs the locating of the agency at that point for several reasons. We, that is, Indian Agent Armstrong and I, had examined four eligible points,



two on the Big Horn and two on the Little Big Horn. We concluded that the Little Big Horn contained superior sites and of the two sites on this river I decided to recommend the one at the first crossing, it being superior, in the first place, because it has a mail service three times a week, and the Big Horn has no mail service. The road there is much better for transportation, being less hilly. In respect of the point further up the Little Big Horn, the first crossing point is superior to it, because the agency would be located between the Indians and Fort Custer and the railroad. Junction City, with its whisky shops, is the worst town in this section. It has always been considered, by persons interested in Indians, to be very important to keep soldiers and Indians separate. The intimacy which naturally results from placing Indians close to soldiers is pernicious. The squaws frequent the vicinity of the soldiers' camps and the soldiers visit the Indian lodges, and it is impossible to keep them separate and apart. Just after soldiers' payday squaws are observed to have a dollar or two each, and it is well understood, the storekeepers tell me, how and whence they get the money. The evil of the juxtaposition of soldiers and Indians, in camps, is recognized by the agents and military officers, at Standing Rock Agency (Fort Yates, Dak.) and Cheyenne River Agency (Fort Bennett, Dak.), and stringent rules and strict surveillance, on the part of both the officers of the military and the Indian service, are necessary to prevent improper intimacy between the soldiers and the Indian women. The military and the Indian agents are entirely harmonious in their united efforts to check the evil, conducive as it is to calamitous results.

The soldiers, moreover, being in the Indian country to protect both Indians and whites, as the case may determine, it will not do for the soldiers and the Indians to become intimate. The Indian should fear the soldier, not love him. For these reasons the agency headquarters should be between the body of the Indians and the fort. The reverse would be the case were the agency located near Grass Lodge Creek and not at the site I selected. I did not give any consideration to points north of Fort Custer, on the Big Horn, for the reason, in addition to what applies here in respect to the soldier-Indian intimacy, that a spirit of uncertainty would obtain and prevail, in connection with a site chosen north of the fort, on account of the agitation which the Northern Pacific Railroad Company will doubtless inaugurate, in conjunction with the movement to this end already started by the people and the press of the adjacent country, looking to the opening up of a strip of country contiguous to the railroad. In such case any movement of the Department to improve the condition of the Indians in the erection of buildings, construction of irrigating ditches, or in other ways, might be rendered inoperative; moreover, the Indian agent could not plan for the future with confidence, fearing that some day his labors would be rendered futile by the necessity for another change of base. I considered such an uncertainty a sufficient reason for locating the agency south of Fort Custer and not north of it.

The agency headquarters should be at the lower part of the Little Big Horn Valley in order that the agent may be between the body of the Indians and the soldiers and the railroad.

By Mr. MAGINNIS :

Q. Would not the Indians be very close to the agency, and consequently close to the soldiers and the railroad?—A. No, sir; the Indians would not be within a mile of the agency on the south, as I am building at more than that distance on the south, and it is not expected to build hereafter houses for many Indians north of the site chosen by me.

By the CHAIRMAN :

Are these buildings located together?—A. No, sir; my instructions are to build the houses in such parts of the valley as are favorably situated with regard to timber, with 160 acres of land to each cabin, upon surveyed land. The survey has already been made. I am further instructed to employ such Indian labor as may be useful, but I do not know a single Crow who can cut a log. General Hatch, who is present, I believe, knows some capable Indians, but I have not been able to find any.

Q. Can you give us any reasons why the agency should be removed?—A. I have not, Senator, given much thought to that matter, as it is not in the purview of my instructions. I was directed to come here and inaugurate these improvements on the Little Big Horn. I may say, sir, however, that the Department, recognizing the fact that no longer is there an unsettled "frontier," but that the white man is omnipresent, and that the game is nearly gone, and hence opportunity for support by hunting no longer exists, and that it is unwise to feed and clothe these Indians for all time, has concluded to settle them on the most eligible portion of their reserve, build them houses, break land for them, buy stock cattle for them all, with their money derived from sale of the portion of the reservation west of the Boulder Creek, and from other sources. The present site of the agency is in a country illy adapted to the prosecution of the Department's plan of making farmers and grazers of these Indians, which they must become or starve, for neither will the Government always maintain them as paupers nor can they longer find sufficient game in the mountains and on the plains to support them.

Q. Have you any other suggestions which would be useful to the committee?—A. The first thing which I would suggest is to prohibit and prevent by force these Indians leaving their reservations in bands. Under their treaty of May 7, 1868, article IV (15 Stats., p. 650), the Crows, named therein, "shall have the right to hunt on the unoccupied lands of the United States so long as game may be found thereon, and as long as peace subsists among the whites on the borders of the hunting districts." This is a serious damage to the Crows, as the principal game—buffalo—is nearly extinct, and during their prolonged absence they lose their weekly rations, and they become embroiled in difficulties with the whites, committing more or less depredations and suffering somewhat from depredations committed by whites. These excursions will provoke trouble and will result in bloodshed. The temper of the people about here for the last five months shows that.

By Mr. MAGINNIS:

Q. Do they kill cattle?—A. I have investigated that matter thoroughly, giving five weeks to it. I have interrogated every one supposed to have any knowledge on the subject, and have visited every ranch on the Tongue and Rosebud Rivers, in Montana, where information could be had, and I have concluded that the percentage of cattle lost by death in Montana is very small, and that the factors making the loss are these: Cold, snow, depredations by whites traveling through the ranges, some few by the cattle men themselves, depredations by logging camps, by buffalo hunters, some by Crows, and there was one case proven in which the Cheyennes were involved, but this had mitigating circumstances. To these different causes of loss I may add the hundreds of dogs following Indian camps and harassing cattle to a material extent on the ranges through which the Indians travel. The principal cattle men stated that their losses were very few and some reported no loss. The

purpose of my visit to the cattle districts was published by a local paper, and all thus had an opportunity to make their complaint or give me the names of parties who knew anything about the matter. These remarks pertain to cattle. Horse stealing by Indians, and by whites also, prevails to a great extent, and to this I referred particularly when I stated, a moment ago, that I feared bloodshed will ensue. A large number of horses have been reported to me as stolen by Crazy Head and his band on the Rosebud and Tongue Rivers. Lieut. S. W. Miller was recently detailed by the commanding officer at Fort Keogh to follow Crazy Head to recover horses stolen by him from the Cheyennes on the Rosebud River.

By the CHAIRMAN:

Q. Is Crazy Head a Crow?—A. Yes, sir; he is a Crow, but he has not been at the agency for rations or annuity goods since April, 1882.

Q. How many Indians are with him?—A. He has about 200 with him.

Q. How do they support themselves?—A. They go out, professedly, to hunt buffalo, and I believe they did thus hunt last summer and fall, but the result of their hunt was small. I saw them in a poverty-stricken condition at Fort Custer about June 1st last.

Q. Why does not Crazy Head come to the agency?—A. I do not know, sir.

Q. Have you any suggestions to make in regard to the best method to make the Indians self-supporting at the earliest possible moment?—A. That, Senator, is a question which has engrossed the attention of much wiser men than myself. Twenty-five or thirty families here have done remarkably well tilling little patches of ground. One or two on the Big Horn, especially "War Man," have taken the plow and hoe in hand and are working well. One measure which I can suggest is that every Indian interfering with a farmer Indian shall be promptly and severely punished. One Indian, I am informed, threatened to kill every Indian who undertook to farm. Some measure should be adopted to punish such men severely.

By Mr. LOGAN:

Q. What was done with him?—A. He had his say and walked out, as I was told.

Q. Was that here at the agency?—A. So I was told.

By Mr. MAGINNIS:

Q. Would not a little nerve be a good thing for an agent to show?—A. The circumstances must be considered in judging what is safest and best to do at such times. Such Indians should be, I think, sir, locked up and punished. Spotted Horse stated to me that he and Crazy Head owned the Little Big Horn River, and that they would not permit me to build the Crow cabins on the stream. Spotted Horse informed General Hatch that he had served this notice, whereupon the general reprimanded him severely and told him that the Government would build the cabins. After this the chief was polite, and on his next visit to my camp he said if I would give him a little coal-oil he would move on and bother us no more.

By the CHAIRMAN:

Q. Is there anything else you can suggest?—A. This only, Senator. The Government should, I think, sir, decrease the quantity of clothing issued to the Crows, and use the money thus saved for their benefit in other directions. The clothing, excepting blankets, is of little service

to them, as they almost always sell it for a trifle. A dozen shirts or a suit of clothes they will sell for \$1. If these goods are still to be issued to them with the purpose of having the Indians adopt the garb of civilized life, it should be made, sir, an offense punishable by law to purchase the clothing (and blankets and other articles issued to the Indians—Crows and all others) from them. At present the Indian sells even his blanket and gets little or nothing in return except, perhaps, whisky, which is worse than nothing.

### JOHN P. HATCH.

General JOHN P. HATCH examined.

By the CHAIRMAN :

Question. General Hatch, what official position do you at present hold?—Answer. I am colonel of the Second Cavalry, commanding the military post at Fort Custer, Mont.

Q. How long have you been in command there?—A. Since December, 1881.

Q. Had you any personal knowledge of the Crows previous to that time?—A. No, sir.

Q. What information have you in reference to the condition of the Crows?—A. I have seen a good many Crows who have visited my post since I came there. A large number come in there at times, and if they have any complaints to make they talk a great deal, generally winding up, however, with a request for rations. I have had some former experience with Indians, and have watched this tribe pretty closely since I came here and their management by the Department. I think the Department in Washington does not understand the condition of affairs as existing at present among the Crows. It arises from the fact that the buffalo have almost entirely disappeared, and they can no longer support themselves and are forced to fall back upon rations, or are driven to some desperate means of obtaining food. This condition of affairs causes a good deal of ill feeling among them at times. I don't think they themselves understand the existing circumstances of the case. I look upon them as children, hardly able to reason out the case properly; but I am satisfied of one thing, that with judicious management a large proportion of them could be put, within a year, in a way towards self-support.

Q. In what way?—A. By inducing them to part with their ponies, at least a portion of them, and put the proceeds into cattle. It would be better, I think, for them to buy the cattle with the proceeds of the sale of their ponies than to have cattle given to them, because they would value them more highly. I think additional cattle should be given as rewards to those Indians who are willing to part with a portion of their ponies, and to those who take care of their cattle. I also think it would be well to give cattle to those who are willing to live in houses. No large number of cattle should be given in a body, or distributed suddenly, because they would be mostly eaten up. Many of the Indians say that they must do something to support themselves. Quite a number say they are willing to sell their ponies and buy cattle. War Man, a young Indian who is quite prominent among his people, told the agent in my presence, this past spring, that he and his people, about forty lodges in all, would be willing to exchange 600 horses for cattle. The agent said he must wait until next year. I don't like to see a postponement until next year when the Indians are willing to do it at once. I

suggested that the number was too large to start with, but that he might be allowed to sell 100 horses, and put the proceeds into cattle, and he said he would do it, but it has not been done. That is only one of a number who have told me they were willing to trade.

Q. Why is a herd of cattle better than horses?—A. Because as long as they keep horses in large numbers their herds are good covers for stolen horses, and a good many of them are stolen by white men besides.

I would like to make another suggestion. Mr. Milburn is now engaged in putting up houses for the Indians. Now, I think the land should be assigned, then the Indians should be told that these houses are for them to live in, and they must come with their families and help to put them up. Mr. Milburn says they can't use an ax, but even if this is the case they can do a great deal to help. I understand that so much money was set aside to build these houses, and the work was to be done by white men alone. Indians will very soon learn to work for themselves. War Man's people are working for themselves, and don't want to work for wages. I wish you could see what they are doing. There are eight families cultivating ground this year. They would all turn in and help to build houses for themselves; it is an education to them, with one or two experienced persons to show them how.

Now as to the best place to locate these Indians, I learned soon after coming here, in conversing with the different officers who have served here for a series of years, that a larger body of land suitable for agriculture lay in the valleys of the Little Big Horn and Big Horn than upon all the rest of the reservation together. The country is very conveniently situated, and the Little Big Horn has tributaries, many of which have fine bottom land, and the divides afford good grazing. I think the Indians should be settled there, and I have done what I could towards inducing them to do so; but not being their agent, and having no control, I could do but little. Last fall a great many Indians came to me and said they wanted to go and live on the Big or Little Big Horn, but the agent would not give them any means of breaking up the land; he would not allow tools to go more than 20 miles from the agency. The treaty says the Indians can locate where they please upon the reservation, but the agent said that although he thought that the best place for the Indians, still, under his instructions from the Department, he could not allow the tools to go over there. Late last fall I broke up myself twelve patches of land, I think, at a place in the valley where the Indians had told me they would like to settle, and they said they would come over there this spring and settle, but when the spring came only one put in an appearance. This was War Man, and he came when the snow was still on the ground. He said to me, "I have come to settle down, and go to farming, and I am going up to locate." It was very cold weather, but I said, "Go and cut poles for your fence, and get logs for your houses, and haul them with your ponies." Before planting he came back and reported the number of poles he had cut and hauled. I have forgotten how many there were, but there were enough to enclose 160 acres of land. I think he reported 80 logs, too. Later in the spring the agent came to that section of country for the first time, and he went over and saw the work War Man was doing, and when he returned to the agency he at once sent for War Man, and gave him an order for two wagons and harness, and plows and tools, and the Indians have broken up a good deal of land since. The agent then gave them seed potatoes, and I think some other seeds. I gave them corn, and they are doing very well, I am told. I believe others could be induced to do the same thing.

By Mr. MAGINNIS :

Q. Do you think that is the best country for them?—A. Yes, sir; from what has been told me by officers who are familiar with the locality, there must be more suitable land in the Little Big Horn and Big Horn country than in all the rest of the Crow Reservation.

Q. What do you think of the comparative merits of the two proposed locations?—A. I can hardly give an idea. I have been to the lower point and I think the location is good; but whether the immediate point which has been selected is a good place I do not know, but I think they have made a mistake. That very spot is sometimes overflowed when there is an ice gorge in the river; but a good point can be found within a mile or two, I have no doubt.

By the CHAIRMAN :

Q. Is there anything else you can suggest?—A. Yes, sir; there is one thing further. The Crows have been receiving rations for years without any treaty stipulation. They did not need rations when the treaty was made, and many of them would not come in for them. They had a plenty of game. These valleys have been, until within the last two years, their principal hunting ground, and there were large numbers of buffalo on the reservation. Now that the Indians are about being forced by the Government to go to the Little Big Horn, and go to work, their rations are being reduced. That is a little hard. They received no benefit from the right of way, or sale of their land, yet their their supplies have been materially reduced since the sale, and they feel the injustice.

Q. What effect will this have upon the present or future attempts of the Government to get them into a self-supporting condition?—A. It has led them to distrust the promises of the Government, and it will require a good deal of management to undeceive them in their opinion that the Government is swindling them.

Q. Do you think if they are well located in the contemplated place there would be any difficulty in getting them to part with the rest of the reservation?—A. If well located there I don't think they would want this portion of the reservation. I have a letter on file in which I suggested that the agency be removed first, and my reason was that it was at that time supposed there were valuable mineral deposits in this part of the reservation, and as soon as this was ascertained with certainty the country would be taken away, and if the agency were removed in a little time the Indians would be willing to sell this portion. I learn now that there is a great deal of fear among the Indians that the Government is going to take the land away from them.

Q. Do you mean without paying them for it?—A. Yes, sir; they think so.

Q. What use could a fair compensation for the land be put to?—A. I think a portion of it could be expended in building houses for them, and a portion in feeding them. I mean, of course, those who go to work; and after that has been done possibly the remainder might be spent in educating them. I believe in educating an Indian as our frontier people were educated a hundred years ago. Teach them first to cut down trees, plant corn, and become self-supporting before they learn to read. I don't attach much importance to teaching Indians to read and write.

Q. You mean the young Indians?—A. Yes, sir; I don't think it is of importance to teach them at present to read and write.

Q. What is of more importance?—A. To teach the young Indian

how to work, and be able to keep himself and his family from being hungry. Let that precede his schooling. I can't see what practical benefit those will derive who are now at school. They have been sending children from the Fort Sill Agency to the schools in the East, and the Indians who did not go are improving, and I think when they come back they will find that they are far behind those who remained at home in practical knowledge.

By Mr. MAGINNIS:

Q. What boundary lines would you suggest in order that the reservation would contain ample land for both grazing and farming purposes? Do you think a line from Pompey's Pillar along the divide to the southern edge would be right?—A. A line drawn along the 108th meridian to the 46th parallel, and along that parallel to its intersection with the present eastern line, and along that line to the present southern line, and along that to the 108th meridian, would leave all the land they would have any possible use for.

CHARLES F. ROE.

Lieut. CHARLES F. ROE examined.

By the CHAIRMAN:

Question. What is your official position?—Answer. I am first lieutenant and adjutant of the Second Cavalry.

Q. Where are you stationed?—A. I am stationed at Fort Custer, Mont.

Q. How long have you been stationed there?—A. For the past three years.

Q. Have you known the Crows before that time?—A. Yes, sir; for about ten years.

Q. Are you familiar with their reservation as well as with the Crows themselves?—A. Yes, sir.

Q. Where do you think their agency buildings should be located?—A. In my opinion, the best locality would be on the Little Big Horn River, about 35 miles up the river.

Q. What are your reasons for this?—A. There is a large valley up the river in which quite a number of families could be settled near the agency, and there is a trail to the Big Horn, which would connect this valley with the Big Horn.

Q. How far is this place you speak of in the Little Big Horn Valley from Fort Custer?—A. It is about 35 miles from Fort Custer.

Q. What advantage would there be in removing the agency buildings from where they are now to the Little Big Horn?—A. A large proportion of the Indians are desirous of settling in the Little and Big Horn country, and the point in the Little Big Horn Valley would be more accessible to them, and the agent would have more control over them.

Q. What is the difference between the Little Big Horn and the present location for the Indians and the agency buildings? Why is one place better than the other?—A. The Little Big Horn Valley is much better for agriculture than the present location.

Q. What is wanted in the administration of affairs to enable the Indians to support themselves?—A. Well, I think the Indians misunderstand, to a certain extent, what is due them from the Government.

Q. What is the impression of the Indians?—A. It appears they have

the idea that they are entitled to rations for all time. This, I understand from the Laramie treaty, is erroneous.

Q. What effect has that impression upon the Indians?—A. It makes them indisposed to work. They have no incentive to work.

Q. What can be done to dispossess them of this impression, and lead them to consider the question of self-support?—A. I think they should be told plainly by the Government, or its representatives, that they will be allowed rations and annuities for a specified term, and after that they must shift for themselves.

Q. In the mean time what would you suggest as the best treatment?—A. They should be located in the Little Big Horn, or Big Horn Valley, and placed on small farms just large enough to raise sufficient for them to live on; and in addition to this each head of a family should have a small number of cattle, and after a while the number should be increased, if they took care of them.

Q. Would this plan require any extra care?—A. They should have an agent and a gardener besides—a man who would labor with them and be interested in their permanent establishment.

Q. How much toward their settlement should the Government give, as an inducement?—A. It seems to me the Government could purchase a very large portion of their reservation, which is of no use to them, and with the proceeds buy them cattle, and assist in establishing them.

Q. Would you do anything to induce them to exchange their horses for cattle?—A. I think it would be well to exchange a few horses for cattle.

Q. What portion of the reservation would it be better to dispose of, and take the proceeds and apply them to their benefit?—A. It strikes me that all the western portion, from the Big Horn to the Yellowstone, could be sold, and the eastern side of the reservation retained for them.

Q. Where would you place the dividing line?—A. It should run from the mouth of the Big Horn south to the Wyoming line.

Q. Would you make Pompey's Pillar one corner of the reservation?—A. I should say the Big Horn River, which runs due north, would be the natural line rather than the hills. Having the whites on one side of the river and the Indians on the other would not have any worse effect than having their cattle and farms meeting on the high divide.

Q. Will there be any difficulty in persuading the Indians to go over into the Little Big Horn Valley?—A. From what I have learned from interpreters they seem to be disinclined to talk about it now, but if the agency were once established there they would soon be willing to go. It would certainly be to their advantage; with the agency nearly in the middle of the reservation, and the Indians at a reasonable distance from the eastern and western boundary lines, so that they would not be interfered with.

Q. After they are once settled there, do you think there will be any difficulty in obtaining their consent to dispose of the western portion of the reservation if the proceeds are applied to advancing them?—A. There will be no serious difficulty.

Q. What would you say to attempting to make them herdsmen?—A. Do you mean for their own benefit?

Q. Yes; could they be made to herd cattle for themselves?—A. Yes, sir; and if the Big Horn is made the western boundary they will have abundant land for their herds and for agriculture, too.

Q. What, in the present management of affairs, could be beneficially changed for the Indians?—A. It seems to me wrong to compel those Indians who are already settled in the Big Horn Valley, and those who



are willing to settle in the Little Big Horn Valley, to come to the present agency for rations.

Q. What proportion of the tribe are settled in the Big and Little Big Horn Valleys?—A. At least one-half are willing to settle there, and some few are already settled there.

Q. Is their present location here of any account to the Indians for agricultural purposes and for their own support?—A. The valley is too confined, and the land is very poor. The soil, I know from personal inspection, is not fit for cultivation. It differs entirely from the other valleys, being more sandy and not near so rich. It lacks facilities for irrigation, whilst the Little Big Horn and Big Horn valleys can be readily irrigated from the Little Big Horn River and other streams.

Q. Could the Indians be successfully instructed in irrigation?—A. I think the Government would be required to run the main ditches, and after that, by a little instruction, the Indians could do the rest.

Q. Are the Crows on the increase?—A. They are not on the increase, judging from what I have known of them for the last ten years.

Q. Are they a peaceable tribe?—A. Yes, sir; they are a very peaceable tribe.

Q. Are they above the average capacity of Indians?—A. They are above those I have seen.

Q. Have they been improving, or have they retrograded for the last ten years?—A. There has been no material change.

Q. Can you account for the fact that they are nearly stationary when they are above the average capacity?—A. It arises from the fact that the Government has supported them for years, and they understand they always will be supported.

Q. What is their chief complaint against the Government?—A. The chief complaint seems to be the non-receival of certain moneys due them for the right of way to the Northern Pacific Railroad, and for land sold last year, which I have heard amounted to about \$30,000.

By Mr. MAGINNIS:

Q. From your knowledge of the reservation you think the Little and Big Horn country is the best part of it?—A. Yes, sir; the valleys are large and productive, and numerous streams flow from small fertile valleys into the Big and Little Horn.

Q. What is the general character of the country between the Big Horn and the Little Big Horn?—A. The country is rolling.

Q. Are the hills good for grazing stock?—A. Excellent.

Q. Would the grass on the hills support the stock apt to be owned by the Indians?—A. It will support five times as many as they are likely to have.

By the CHAIRMAN:

Q. If this country west of the Big Horn is disposed of you think the Indians should be placed about 35 miles from the mouth of the river. Why not locate them farther down?—A. Because if they are located within, say, ten or twelve miles of the mouth of the river they would be brought in contact with whisky, but at the place I have suggested—35 miles up the river—they will be free from this.

Q. What will be the amount of increase in the transportation?—A. The whole distance will be covered by 75 miles, only crossing the Big Horn once, and it will be unnecessary to cross the Little Big Horn at all.

Q. How large is the Little Big Horn Valley?—A. It is 25 miles wide.

HELI'NA, MONT., August 8, 1883.

THOMAS H. RUGER.

General THOMAS H. RUGER examined.

By the CHAIRMAN:

Question. What is your official position?—Answer. I am colonel of the Eighteenth Infantry, commanding the district of Montana.

Q. What are your duties?—A. The posts of Fort Maginnis, Fort Ellis, Fort Shaw, and Fort Assinaboine are under my command, and the country adjacent.

Q. Are there any Indians within your command?—A. Yes, sir, the Flat Heads, Blackfeet, Bloods, Piegans, Gros Ventres, and Assinaboines.

Q. How long have you been familiar with the Indians?—I have been in command here since May, 1879.

Q. Did you have any personal knowledge of the Indians before that time?—A. No, sir.

Q. In round numbers how many Indians are there altogether in the tribes you speak of?—A. I can come very close to it, but I don't know the exact number. Attached to the Flat Head Agency there are about 1,400; to the Blackfeet Agency, according to the report of the Commissioner of Indian Affairs for 1880, there are about 7,500; this includes Blackfeet, Bloods, and Piegans, both in the United States and north of the boundary line. I don't think there is any accurate census of these Indians. I wrote to the present agent upon the subject; and he replied that they were scattered about hunting, and had not been numbered, at the same time giving the figures as stated in the report of the Commissioner of Indian Affairs for 1880; but from all the information I can get I don't think they number 2,000 in all. The estimates of those who know anything about the matter place them at from 1,400 to 2,200. I asked the Indian inspector who was here two years ago this fall about that matter, and he said there were 2,200 collected at the agency when he was there; but I think 2,000 is nearer right, from the reports of officers and others who are conversant with the subject. The Gros Ventres and Assinaboines at the Fort Belknap Agency number about 2,000.

Q. Are those all the Indians in the section of country over which you have command?—A. Yes, sir.

Q. Are they all upon well-defined reservations?—A. The Flatheads are. That is there is a well-defined reservation for them, but there are about 350 or 375 Indians who belong upon the reservation, but are living in Bitter Root Valley, and never carried out the treaty known as the Garfield treaty. They are still in the Bitter Root Valley. The Blackfeet, Bloods, and Piegans at Blackfeet Agency, and the Gros Ventres and Assinaboines, at Fort Belknap Agency, have no separate or defined territorial limits, but belong to a general reservation made by act of Congress, in 1874, which set as one general reservation for the Piegans, Blackfeet, Bloods, and other Indians. There has been no order separating them issued by the President or by any other competent authority, but they are as a matter of fact living at separate points on the general reservation.

Q. On what do they depend for subsistence?—A. The Flatheads depend almost entirely upon their own resources.

Q. What are their resources?—A. They have considerable land enclosed and under cultivation, and raise wheat and oats chiefly; they

have cattle and horses, and hunt in the region adjacent as far east as the Musselshell country, and through the mountains.

Q. Do any of them cultivate the land on separate farms?—A. Oh, yes; some have separate farms, and live in log cabins.

Q. Have they any titles to this land?—A. I understand the land has been allotted under the treaty.

Q. Under the Garfield treaty?—A. Yes, sir.

Q. Was it allotted in severalty?—A. Yes, sir; in severalty.

Q. How much money did they receive from the Government under the treaty?—A. All they received from the Government, in money, was \$50,000, to be paid in ten annual instalments. They will receive the last instalment in this year's appropriation bill. After that they have nothing further by treaty.

Q. Do you think they will get along without any appropriation?—A. I think so; excepting what money is required to run their mills and blacksmith shops; I think the agent should ask for that.

Q. Do they understand that this annuity is to cease?—A. I think so; still I am not so certain about that.

Q. Can you make any suggestions to promote their welfare?—A. The Flatheads in the Bitter Root Valley, I understand, claim that they never signed the treaty which required them to leave the Bitter Root Valley and go to the reservation, and they have remained in the valley. I think it would be well to settle them where they are if it can be done satisfactorily.

Q. In what way?—A. By giving them lands in severalty; or else induce them to remove to the reservation.

Q. Do you think these Indians are far enough advanced to take 160 acres of land?—A. Hardly; but still it might do if they were under the direct supervision of an agent; either the agent at the Flathead Agency or some other agent.

Q. Would it not be best for them to go to the reservation if they could be induced to go there?—A. Most undoubtedly. I don't think they ought to have a separate agent.

Q. Have those who are already living upon the reservation any schools?—A. Yes, sir; there is a mission school under the auspices of the Jesuits and the Catholic Church.

Q. How much good does it do the children?—A. Well, I don't think they learn very much.

Q. Do they learn to work?—A. Yes, sir; some little is taught them, I believe.

Q. Have you any suggestions to make of anything different from what is being done now that would promote the welfare of these Indians?—A. I don't really know what they are doing there exactly.

Q. Have these Indians made any trouble?—A. They have made no trouble, and get along as well as could be expected.

Q. Do you think the recommendations of the Commissioner are all right?—A. Probably the recommendations of the Commissioner are all right; but while really not in conflict with him, I think there should be men employed as farmers and to run the grist-mill, and to do blacksmith and carpenter work.

Q. Take the Flatheads who are on the reservation; can they stand alone?—A. I think so; with the care of the agent, and some one to instruct them in their school, and some one to operate the grist-mill for a time, and a carpenter and blacksmith to give instruction in those trades. They do have these assistants now, but after this year there will be no

money to pay them. The agent uses the money he receives now for that purpose.

Q. Do you think the Indians understand that now, as the game is gone, they must help to support themselves by farming and raising cattle?—A. They understand that, I think.

Q. Would you advise that the Government give each head of a family 160 acres of land and allot it in severalty?—A. Perhaps they ought to have more than 160 acres allotted to them.

Q. Why more than 160 acres?—A. It might not be easy to get 160 acres for each family except by picking about through the country, and if you give only 160 acres, unless an Indian is restrained from selling it he would eventually be crowded so that he would not stick to his land.

Q. Does the land need irrigation?—A. Most of it does.

Q. Do the Flatheads have considerable farms?—A. No, sir; they do not cultivate much land; mostly small fields.

Q. How many acres has each one?—A. I don't know exactly, but their fields are quite small I know.

Q. Do they raise anything to sell to anybody?—A. Some individuals raise more than they can use themselves, and they have sold it I know. I think one Indian, at the time the Northern Pacific Railroad was under construction, sold \$3,000 worth of provisions; but there are but few in that condition.

Q. You think the Flatheads could, with proper care and instruction, be speedily put upon their feet as farmers and herders?—A. They understand and are now herding horses and cattle.

Q. Have they any sheep?—A. No, sir; they have no sheep. It would not be a good sheep country, as they understand sheep raising here; there is too much snow. It is pretty difficult to raise cattle even.

Q. Are the Catholic schools more useful than the others?—A. Rather more, I think. The priests were here at a very early day, and nearly all the Indians who have become Christians are members of the Catholic Church; the priests exercise more control over them than any other people have.

Q. Is their teaching of a religious nature entirely, or do they try to give the Indians ideas of labor and property also?—A. I think they try to give them ideas of labor and property also.

Q. As much as Protestant teachers do, or more?—A. That I don't know. There is no other denomination that has been so long associated with the Indians.

Q. Are all the missions under the charge of the Catholic Church?—A. Oh, no; but they seem to have acquired a greater control over the Indians than any other people.

Q. Is the acquiescence of the Indians voluntary, or is some degree of force used?—A. It is a voluntary matter entirely.

By Mr. LOGAN:

Q. Where are these different agencies located?—A. The Flathead Agency is about 45 miles west of the Missouri River; the Blackfeet Agency about 75 miles from Fort Shaw and about 80 miles from here (Helena); and the Gros Ventres Agency 30 miles east of Fort Assiniboine—a little north of east. It is 230 miles from here by stage.

By the CHAIRMAN:

Q. We would like to hear something about the Indians attached to the Blackfeet Agency.—A. The Indians attached to the Blackfeet

Agency are, for the most part, Piegans. There are very few Bloods and Blackfeet there, they being north of the line.

Q. Have these Indians done much in the way of agriculture?—A. They have done very little in that direction.

Q. On what do they depend for support?—A. They depend for support upon hunting, principally; the amount of money appropriated for them has only been enough to aid them, but not enough for them to depend upon entirely. There has been a great change in their condition since I have known them.

Q. In what respect?—A. When I first became acquainted with them there was an abundance of large game everywhere, but it has now almost entirely disappeared. It is a rare thing to find an antelope or deer now, and these Indians are in a straightened condition for food.

Q. Has the appropriation remained the same?—A. It is the same as last year. There was an increase a few years ago, but I don't remember exactly the year. For several years the appropriation has been the same, and their necessities have increased. They have nothing but the appropriation, except hunting, and that is very slim indeed.

Q. Do they raise anything at all?—A. They raise some potatoes, and I think they raise a few oats; but very little of anything except potatoes.

Q. What is the character of the title they have to their lands?—A. They have a title in this way to their reservation: In the Stevens treaty of 1856, which embraced the Blackfeet and Flathead Indians, "all the tract of country lying within lines drawn from the Hell Gate or Medicine Rock Passes, in the main range of the Rocky Mountains, in an easterly direction, to the nearest source of the Musselshell River, thence down said river to its mouth, thence down the channel of the Missouri River to the mouth of Milk River, thence due north to the 49th parallel, thence due west on said parallel to the main range of the Rocky Mountains, and thence southerly along said range to the place of beginning," was recognized as the territory of the Blackfeet. There has been no treaty with them since. All that has been done since then was by act of Congress of 1874.

Q. Do they all have a common title?—A. There was a separate treaty made with the Flatheads afterwards.

Q. The Blackfeet depend almost entirely for support upon the appropriation made for them?—A. Yes, sir.

Q. In the mean time has the Government done anything to put them in a way to help themselves?—A. A few years ago there was an attempt made to provide herds of cattle, or a herd of cattle, which was afterwards added to.

Q. Who did that?—A. General Hatch. I mean that ponies were sold, and cattle were bought with the proceeds.

Q. Do you know how many were bought?—A. About 500, I think.

Q. Were they cows?—A. Yes, sir.

Q. Were they delivered to the Indians?—A. They were delivered to the agent, and ranged as a herd.

Q. As an agency herd?—A. Yes, sir.

Q. Did the agent or the Indians herd them?—A. There was no regular herd. The cattle ran on and off the reservation. It was the agent's business to take care of them, and he employed a herder.

Q. And the Indians, I suppose, stood by and looked on?—A. Probably they assisted sometimes. Most of the cattle, I think, have been killed by the Indians for food, because of necessity.

Q. Has there ever been an attempt made to furnish an Indian with cattle to herd individually?—A. No, sir.

Q. Are they capable of herding cattle in this way?—A. I don't think they are capable of doing it at present.

Q. What could be done to put them in a condition to keep herds themselves?—A. As long as they have a reservation in common, and continue their tribal organizations, nothing can be done.

Q. Can an individual Blackfoot have a herd of cattle unless he has a pretty large tract of land in severalty?—A. He might do as the whites, have the cattle all run on a common range; but I don't think he could be successful in his present condition.

Q. What could be done to put him in the way of making a success of it?—A. By assigning patches of ground in severalty, and by encouraging individual effort they could be gradually brought to it.

Q. You say "patches" of ground, what do you mean by that?—A. I mean a body of land large enough to support a family. Then the land remaining after making these assignments the Indians would have in common, to be used just as white men use the wild land.

Q. Would you give a body of them a herd of cattle to have and round up as white men?—A. That matter should be brought about gradually—after they have been given their patches of ground, and have been taught to cultivate them.

Q. How long would it be before they could take a herd?—A. Do you mean how many years?

Q. Well, in general terms?—A. Not, I think, until they showed a desire to have property separately, and to own and cultivate patches of ground. If an Indian were obliged to do most of the work upon the land himself, the Government doing only what was absolutely necessary, he would gradually be brought to a condition of exerting himself for his own benefit.

Q. Are they so far advanced as to understand if they were told, "you must work or starve"?—A. No, sir; not at once, but only a matter of a few years.

Q. In order to bring that about, what suggestions would you make as to treatment, so as to bring them to an understanding of what it would be to have their own homes and depend upon their own earnings?—

A. I think the policy of the Government should be to provide sufficient for these Indians to prevent absolute want. They should be given land in severalty, and the means for beginning its cultivation, and they should be given to understand that after a certain time all aid from the Government would cease, and they must depend upon the products of their farms, the same as the white men about them. They know well enough how the white men live, and if told "you must do as white men do" they will understand that.

Q. Would it be of any service to Indians, in their present condition, to say to them, "If you raise a bushel of potatoes the Government will give you another bushel"?—A. I think not.

Q. Can they be made to do anything by giving them to understand that what they get from the Government will depend upon the amount of work they do?—A. I think so.

Q. Are there always idle loafers about the agency?—A. Yes, sir.

Q. Are any of those Indians up there of sufficient understanding to comprehend if they were told, "You shall not have anything unless you go to work"?—A. I think not. If the agent refused to give them anything they would live on the other Indians. That is what they do now. As long as an Indian has anything at all he has to divide with the rest.

Q. After he has earned it himself does he give it away just the same?—

A. Yes, sir; for a time he does, but the tendency is the other way; but the tribal influence is so strong that it is very difficult for any one Indian to separate himself so far as to say that what he has he will keep for himself and give to no other Indian.

Q. Is not that the first step in making them self-supporting, to make an Indian understand that he must keep what he raises for his own food?—A. That is a condition to approach. You will have to break up the tribal organization first.

Q. Is not that organization generally crumbling away?—A. Not with these Indians.

Q. Is not the idea of land in severalty which they talk about, is not that itself incompatible with the tribal relation?—A. To a certain extent it is. The Indians have a notion that the condition of things has changed greatly, and that soon the change will be complete; they do talk about it, but they don't make any effort to do anything. They are waiting for help. They ask for cattle and for this and that thing, but to start out for himself the Indian is not to be found.

Q. What is your notion as to what you would do if you had a personal obligation as a private individual to take care of these Indians, and you had all that land to do it with? You know them, and their land, and their needs, and that is the work you have to do yourself as a private enterprise, how would you go about it?—A. Of course I would have a talk with the Indians and their principal men first, going back to the history of the country as they know it, stating the facts of the white men coming and being too strong for them as they knew; the game disappearing, and everything changed, and the old condition of things could never return, and if they want to live, or their children after them, they must think of the future, and see what they would do. They would see that a white man did not depend upon game for food, but cultivated land, and raised horses and cattle, and lived, as they knew themselves, by that means, and that is what they would have to do. After they became impressed with this idea, and seemed to be convinced that the situation was accurately described to them, I should then state what would be done for them to help them. That they could take land, each one his farm as the white man had, and the Government would give them seed to sow, and would provide a certain number of agricultural implements, but they must use their own ponies. I would tell them that they would be instructed by a white farmer, and would be given so much in provisions the first year; that the next year they must raise a certain amount of crops, and they would be given so much for each head of a family for the second year; that they must build log houses, or houses of some substantial kind. This, in fact, many of them have already done. I would tell them that they would be assisted in building these houses; that what the Government gave them would be less each year in quantity, and after a certain time, when their children were able to work, they would be given nothing more; but after that the Government would provide schools for them for some time, and possibly some mechanics and farmers to instruct them, but after a time everything would cease, except, perhaps, for the schools; that after they had cultivated patches of ground for, say, two years, a certain number of cows would be given to each family, according to the number in the family; that if any of them killed these animals they would not be given any more to replace them; that I would help them in mistortune if they worked well, and I would carry out all I promised, year by year. I would also tell them if they committed any offenses against white people after having been provided with sufficient for their support the ones

who committed the offenses would be arrested and tried by the civil courts the same as white men, and he would be punished the same as the white men are; and if any white men committed unlawful acts against them I would see that they were arrested and tried and punished by the same courts. I would extend the operation of the civil law so as to embrace Indians in general.

Q. Under such a policy how soon would you expect to have them off of your hands?—A. Thirty years, probably.

Q. You spoke of schools. What kind of schools would you have?—A. Simply to teach them reading, writing, and ordinary arithmetic. Simply the elements of instruction.

Q. Would you have these schools on the reservation, or elsewhere?—A. I would have them on the reservation.

Q. Do you think the schools have been useful to the Indians up to this time?—A. They have done some good, but in many cases there has been no money appropriated to carry them on. There is no regular system amongst the Indians here, and no inspection. As a rule some relative of the agent has been schoolmaster.

Q. I believe a general school inspector has now been appointed?—A. That has not come fully into operation yet.

Q. Is that a wise thing to do?—A. I think it will be a good thing if the inspector is a good and efficient man.

Q. Are schools like those at Hampton, Carlisle, and Forest Grove of any benefit to the Indians? Would they be to these Indians under your charge?—A. Those of the tribe who would really enter upon the duties of school teachers among their own people, and were recognized as such, would do good.

Q. Could you take from these schools Indians who could be made teachers?—A. Probably only a few. Most of those who are educated and are superior to their own people want to stay away.

Q. How long has the mission school at the Flathead Agency been established?—A. For quite a number of years.

Q. Is there a mission school at Blackfeet Agency?—A. No, sir; there is only an agency school, which is in charge of a lady.

Q. How long has this school been in operation?—A. For some years.

Q. How many Flatheads can speak the English language?—A. Quite a number speak English.

Q. Do the children who go to these schools speak it?—A. I think not; I think the instruction has been, as far as possible, in their own language.

Q. Do you think it a good idea to instruct them by means of their own language?—A. It is not a good idea, but the teachers can get their attention quicker, and it is easier to teach them in their native language.

Q. Is it not remarkable that we have been teaching them ever since you and I can remember, and yet only a small percentage can speak the English language?—A. Not so remarkable I think. Very few have ever been to school.

Q. What is the reason of it?—A. The teachers have had no influence and the agent has had influence only with reference to their relations with the Government, and none whatever in domestic matters. The attendance at school is entirely voluntary; and the school begins and ends with opening the doors for the children to come and go.

Q. What practical good is done?—A. Very little.

Q. Supposing, as I have already said, that you were under a personal obligation to take care of these Indians, when you took charge of them



would you change the system of education now in operation?—A. There would be no choice except by compulsion or by giving rewards for attendance.

Q. Would you endeavor to make a way by which the children would get more advantage out of their schooling than what they desired themselves?—A. I should try to induce parents to send their children by every means that would occur to me; but it is a very difficult task; and among a nation of savages you can only use force or rewards, and I would try the latter first.

Q. Is the task any more difficult than it was twenty years ago?—A. No, sir.

Q. Is the problem any nearer solution than before?—A. The Indians feel that they must assume the white man's ways. I have talked with a number of prominent Indians, and they say they are aware of the changed condition of things, and that they must do something different from what they have been doing in the past; but just what that thing is they don't know.

Q. To what Indians have you been talking on this subject?—A. We have been talking to the Flatheads and Blackfeet, but I would apply the same thing to the Gros Ventres and Assinaboines.

Q. Is there any wiser treatment that could be applied to any of the others?—A. I think not.

Q. You say there is a very general impression among the Indians, a very general belief, that they must become like the whites. Does this feeling exist among any of the Indians who are fed from day to day by the Government?—A. None of these Indians, that is the Blackfeet, Bloods, Piegans, Assinaboines, and Gros Ventres, have regular issues of rations. Rations are issued to them, but they are not sufficient for their support, and they still maintain themselves, in part, by hunting; and in proportion as they become short of food they take this idea.

Q. Is it not a rule that an Indian wakes up as he feels the absolute need of things?—A. Undoubtedly. It is nothing but necessity that arouses him.

Q. If the Government keeps on supporting him he will never wake up.—A. Some means of self-support must be found for him; but in the mean time the Government must support him. A change must come at once. In five years from now there will not be enough game north of the Missouri to support the Indians now on that reservation for one week in the fifty-two; and, if he can't take care of himself he must be taken care of.

Q. How can you keep him from suffering and at the same time make him feel the necessity of doing something for himself?—A. Well, there is some difference between the condition of suffering perhaps and the feeling of want. The Indian has heretofore felt independent because he could supply what the Government did not give him by hunting; but when he feels, as he soon will feel, if he is given nothing but what is necessary for his food, that he must earn what he needs beyond this by his own labor, this will be a sufficient pressure for some to make them earn money by work, just as some Indians in the British Dominions do. Quite a number of full-blood Indians, particularly the Crees, earn money by wood-chopping and by freighting, the same as the half-breeds do. When the Indians are confined upon small pieces of land and the whites begin to crowd them they will go to work like our own ancestors had to go to work. The young Indians and the squaws will go at it first, and the old ones will gradually come into it.

Q. Would you have them absorbed into the general body politic?—

A. Not as they are now, or are likely to be for some time.

Q. How can you help their becoming citizens if you make them amenable to the civil law?—A. I don't mean to make them amenable to all laws of the United States, but just so far amenable that an Indian could bring suit as a white man, and could be tried for crimes as a white man is; but as long as they remain on their reservation it would not be the proper policy to extend the general laws of the United States to cases between Indians and white men.

I will state that the appropriation for the Piegans, at the Blackfeet Agency, for this fiscal year is insufficient for their support under the most favorable circumstances.

Q. What is the amount of the appropriation?—A. It is \$35,000.

Q. How many Indians are there at that agency?—A. About 2,000. This appropriation includes everything for their subsistence and care; and the pay of the school-teacher, farmer, and physician comes out of it, and all the civil employés at the agency, but not the pay of the agent; he is paid by another item of the appropriation bill. As a matter of fact, they were suffering at the beginning of the fiscal year, and were depending upon beef killed from the herd for subsistence until flour and beef from this year's appropriation could reach them. This was due to the insufficiency of last year's appropriation. At the beginning of the last fiscal year there was a considerable surplus left over from the former year to begin the new year with, so their condition for this year is just so much worse, independent of the fact that the game is constantly diminishing.

By Mr. CAMERON :

Q. The appropriation gives about \$17, on the average, to each Indian?—A. Yes, sir.

Q. Have they any annuities?—A. No, sir; they have no annuities. Unless something is done they must come to want, and serious trouble will result. There ought to be an appropriation made for them that will be sufficient, with what they can get by hunting, to keep them during the present fiscal year.

Q. What inducement has been held out to them to make them believe that this deficiency will be made up, except by what they get from hunting?—A. None at all for the present year, and they will be forced to depredate or starve. The appropriation should be sufficient to prevent their being on the verge of starvation all the time. The present system of appropriations is a cast-iron one, and there is apparently no way of changing it except by a change in the acts of appropriation. Now, I looked that matter up to see what could be done for the Piegans, and found that, under the treaty of 1855, the Government agreed to expend every year for ten years, under the direction of the President, a sum of money not to exceed \$35,000, for the support of these and the other Indians who were parties to the treaty. I suppose this money has been used. The Piegans don't get any of it, I know. This is the only possible way that the Commissioner of Indian Affairs could help them: He should be allowed to use his discretion in the expenditure of money to meet cases of particular necessity. For instance, if these Indians had farms, and the grasshoppers, as sometimes happens, should sweep off all they had raised, there should be some other way to help them than by an act of Congress. This year's appropriation is not enough, and unless there is an act of Congress providing for them they are going to suffer badly.

Q. Do you understand that the estimate of the appropriation needed is made by the agent or by the Indian Bureau?—A. I think the agent asks for what he wants, and the Commissioner goes over it and it goes to the Secretary of the Interior, and they dislike to ask any increase in any one particular case, and so the appropriation has remained the same.

By Mr. LOGAN:

Q. We want to learn all we can in reference to the cutting down of these reservations you speak of. Are they too large or are they small?—A. The Flathead Reservation is larger than the Indians really need, but it is not a very large reservation.

Q. Is it larger than they need for farming and grazing purposes?—A. It is rather larger than they will need, taking all this into consideration; and if a treaty could be made with them to relinquish a part of it for a certain sum of money, payable in installments, it would be to their advantage, and by settling them on small tracts of land, it would hasten the time when they would be self-supporting. I think a treaty could be made with all these Indians by which the greater part of their general reservation would be opened up to settlement, and in lieu thereof they should receive assistance for a certain number of years, and the same advantages as were received by other Indians under other treaties. This would be to their advantage, and would open up a country for which there will be a great demand. It is all good grazing land, and some of it good farming land. The Piegiens are on the western part of the reservation, the Gros Ventres and a part of the Assinaboines in the central part, and the rest of the Assinaboines in the eastern part, at Fort Peck. They are all on separate parts of the general reservation, but have never been separated by any order. The Gros Ventres and Assinaboines are better off than the Piegiens, because their hunting range extends to the big bend of the Milk River. The country between the northern boundary line and the Missouri River is still a buffalo country, but their numbers are, of course, diminishing. These Indians get a good deal of game, but the Piegiens hardly ever go over there to hunt. Although there have been no restrictions upon their going, they confine themselves to the western part of the reservation.

Q. Do you think the remark as to reduction of reservations applies to all the agencies?—A. I think the sooner the large reservations are reduced the sooner the Indians will stop their roving habits. They will then have to stop, unless they rove for plunder and to kill white men's cattle. The reduction should be made by treaty so that the Indians would be satisfied with it; they would then feel that they were getting pay for it in some way. If it should be taken away arbitrarily they would feel as if they had lost their best friend. They look upon the General Government as their main reliance, and if they received nothing in return for their lands they would think themselves abandoned.

F. W. ROE.

Lieut. F. W. ROE examined.

By the CHAIRMAN:

Question. What is your official position?—Answer. I am first lieutenant of the Third Cavalry.

Q. Where are you stationed?—A. I am stationed at Fort Ellis, Mont.

Q. How long have you been stationed there?—A. For about three months.

Q. Where were you stationed before that time?—A. At Fort Shaw, Mont.

Q. How long were you there?—A. About six years.

Q. Is it near any of the Indian reservations?—A. Yes, sir; it is near the Piegan Reservation.

Q. Have you any knowledge of these Indians in the northern part of the Territory?—A. Yes, sir, I have; of the Piegan tribe.

Q. Of no others?—A. I have but very little knowledge of the others.

Q. What is the condition of these Indians at this time? On what do they depend for support?—A. They depend mainly upon the appropriation made for them by Congress, and to a small extent upon hunting.

Q. Are they doing anything towards their own support?—A. I have seen them cultivating patches of land, and have heard them beg for agricultural implements.

Q. Can you make any suggestions of any change in their treatment that would contribute to their self-support?—A. Yes, sir; if they had the necessary agricultural implements, and were instructed in their use, it would contribute a great deal to their welfare.

Q. Do you think as a general thing they have a desire to conform to the ways of white men?—A. Yes, sir.

Q. From what does this desire arise?—A. It arises from their appreciation of their present necessities.

Q. Do you think that some instruction in the ways that lead to self-support would be a good thing?—A. It is the only thing that can be done.

Q. Would they be willing to learn?—A. They would be glad of the opportunity.

Q. Can you make any suggestions in detail of the method to be pursued?—A. I think they should be given agricultural implements and instructed in their use, and should be encouraged to use them.

Q. Would they use them?—A. I am sure they would, for, as I have said before, I have heard them beg for them.

Q. What is the character of the land?—A. That in the vicinity of the streams can be used for agriculture and the rest for grazing. It is excellent for horses and cattle.

Q. Do you think these Indians could be taught to herd cattle?—A. They would soon learn it.

Q. Have the Piegans a reservation defined by metes and bounds?—A. I think so, but I am not very positive of it.

Q. Do you think it can be reduced in size?—A. I don't know the extent of it, sir, but I don't think it can be reduced. I don't think the Indians could be confined to smaller limits and still have enough land for agricultural and grazing purposes.

Q. Has anything been done to educate the children?—A. Some small efforts have been made in that direction.

Q. With what results?—A. With good results, I think, as far as they went.

Q. Do you think the method pursued at present by the Government to educate the Indian children is the best one?—A. I don't know how to answer that question, sir, not knowing the method of teaching.

Q. You have no particular acquaintance with their schools?—A. Not enough acquaintance with them to answer that question.

Q. Do you not think it is highly necessary to teach the children the English language?—A. It is one of the first things that should be taught them.

Q. Is great headway made in teaching the children the English language?—A. I don't know that, sir; I think it is a difficult thing to do.

Q. You don't know whether they retain or easily lose a knowledge of it?—A. I think that having once acquired it they don't easily lose it.

Q. Do you think of anything else?—A. I don't see why the Indians instructed in the Eastern schools are not sent West as instructors. I think they would take more interest in imparting the knowledge they had gained at these schools than possibly the daughters and connections of the agents, who are usually employed; they would give it more attention.

Q. You would depend upon an agency school for general instruction, and upon Hampton and Carlisle for the teachers in these schools?—A. Yes, sir.

Q. And would you take the children you have taught and send them back to their people as teachers?—A. Yes, sir. I would send them back to their tribe as teachers.

Q. Do you know of any way of making them take care of themselves better than the present way of teaching them?—A. Well, I think if they are instructed in the use of farming implements, and given land and cattle to begin with, I don't think it is anything but a question of time before they will support themselves, because I have seen Indians, under these circumstances, do well, having a fine house and garden.

By Mr. CAMERON:

Q. What Indians do you speak of?—A. The Piegans. They are using plows, hoes, and shovels, and are begging for more tools.

Q. About how many of them are engaged in agricultural pursuits?—A. I suppose about 60 families of that tribe are engaged in agricultural pursuits. I believe that with good teachers, educated at the Eastern schools, and sent back to their tribes as teachers, and if they are encouraged in tilling the soil, and given the necessary implements and taught how to use them, and if they are given some cattle, I believe the problem will solve itself in a few years. They must have a good deal of supervision by some personal instructor, and honest, square, and fair dealing, too. That has a good deal to do with our trouble with them. They are not treated as fairly as they should be. A white man can make a complaint, and often does, and Indians are punished or arrested without cause; whereas the Indians cannot make complaint of numerous things done by the whites. The Marquis of Lorne, who had been through the English Dominion, said the law there was this: An Indian could get justice as readily as a white man, and he appreciated it. That is not the case with us. They are often sinned against by poor white men, and are accused of doing things they have never done. I know of many instances.

Q. Why did the white men make these complaints?—A. Because they wanted to drive the Indian away; the Indian is simple-minded, honest, and childish, and if he sees justice and fair dealing he will do anything he is told, if he has confidence in the person who tells him to do it.

AUGUST 15, 1883.

JAMES N. WHEELAN.

Capt. JAMES N. WHEELAN, examined.

By the CHAIRMAN:

Question. What official position do you occupy?—Answer. I am a captain in the Second Cavalry.

Q. Where are you stationed?—A. At Fort Custer, Montana.

Q. How long have you been stationed in this vicinity?—A. Since 1873.

Q. Are you acquainted with the Crow Indians and their reservation?—A. Intimately.

Q. How long have you been acquainted with them?—A. Ever since I came here, in 1873.

Q. Please give us their general characteristics as Indians?—A. They have been uniformly friendly, and have given us great assistance; they have always shown a strong disposition to be friendly with the whites, and particularly with soldiers.

Q. How many Crows are there?—A. About 3,400, I think.

Q. What is their present condition? Are they advanced in civilization as compared with other Indians?—A. Yes, sir; many of them show a strong disposition to take up the occupations of white men and live as farmers, and I think, if the least encouragement were offered them, many of them, at least a third, would become good farmers.

Q. Without asking you to criticise the civil authorities, can you suggest any improvement in the present management of the Crows, or any change that would contribute to their civilization and put them in a condition to support themselves?—A. My theory is to sell a very large portion of their reservation. It is of no use to them, and of very much use to white men. If two-thirds of their reservation were sold at 50 cents an acre it would constitute a fund which would be of great assistance to them, and if honestly expended I don't know a people whose future would be brighter.

Q. What part would you retain for the Indian reservation?—A. All the country east of the Big Horn should be retained.

Q. How much land would that give the Indians?—A. That would give them nearly 2,000,000 acres, I think.

Q. Are you familiar with the whole reservation?—A. Yes, sir; I have been over it on horseback in every direction.

Q. What are its general characteristics?—A. The southwestern part is only fit for mining and stock-raising. The valleys, of course, could be used for agriculture. The southwestern portion is of that character; but the part I have suggested should be reserved for the Crows is the finest agricultural land in the Territory, embracing the Big Horn and Little Big Horn Valleys, and other valleys opening into the Yellowstone. The northern portion is an extensive grazing country, and the entire reservation is valuable for either agriculture, stock-raising, or for its mining resources.

Q. Is any of it of any service to the Crows for game?—A. I think the part I have suggested should be reserved for them is the only part where there is any game.

Q. Can the game be taken into consideration as a means of supplying food for them to any extent?—A. No, sir.

Q. If you had thrown upon you the obligation to take care of the Crows for the next twenty-five years, and had the means to do it with, what would you do?—A. I would take their ponies from them.

Q. Would you take *all* their ponies from them?—A. Well, nearly all; and I would give them farms, and make them go on them, and encourage them to work; and if that would not do I would threaten them and make them work. I would sell their ponies and buy cattle for them, and I would teach them to live like white men.

Q. You may enlarge upon that question as much as you please.—A. Many of these men have been with me in very serious affairs. Men learn to like each other in battle, and these Indians have confided in me and

talked with me freely, and many of them—many of their best men—have expressed a desire to do something in order to provide for the future. They are willing to go to farming, and ask for instruction from the white man. I would take the willing ones and encourage them in every way by giving them assistance. I would have white men to assist them, and in two or three years their progress would be so satisfactory that half of the tribe would be willing to follow their example and go to work.

Q. What would you do with those who would not work?—A. I would punish all loafers severely.

Q. How large a farm would you give to each?—A. About 300 acres.

By Mr. MAGINNIS:

Q. That would include his range, would it not?—A. Yes, sir.

Q. In locating farms would you regard family relations?—A. In assigning farms I would take into consideration their family relations; they have a very strong family feeling.

By the CHAIRMAN:

Q. In what kind of farming would you instruct them?—A. In raising potatoes and all the other vegetables.

Q. Would you have them taught to raise and care for stock too?—A. Yes, sir. This has been tried already in some instances, but Indian cows never calve, and their cattle stroll off, and it is hard to identify them if they are ever found, because they are branded with a white man's brand. This is of course very discouraging to the Indians.

Q. Why is it that Indian cows never calve?—A. Well, I do not know unless it is from want of proper care.

Q. How could you prevent their cattle from being stolen?—A. I should provide against that by allowing no white men to come on the reservation.

Q. Could you prevent their coming on the reservation?—A. I could if I had absolute power to prevent depredations. I feel very friendly toward these Indians, and would like to finish my life in helping to make them self-supporting.

Q. You stated that all of the leading men in the tribe were desirous of becoming self-supporting; what are their names?—A. One of them is War Man, but I can't recall the names of the others. War Man is farming now.

Q. Are the best men around the agency?—A. No, sir; they are never there unless sent for?

Q. Could they be induced to part with a portion of their reservation?—A. It would depend upon who made the proposition. I could make an agreement with them if I could promise them a certain thing and could feel sure my agreement would be carried out. Some of them have expressed a willingness to part with a portion of the reservation.

Q. Have they a preference for any particular part?—A. I don't know, sir.

Q. Have you heard them say they have not been paid for the land ceded to the United States some time ago?—A. Yes, sir.

Q. What do they say about it?—A. They say they don't care to discuss the matter of a further sale of land until they are paid for what has already been sold.

Q. Would it be advisable to settle for that first?—A. Yes, sir; it will be necessary to do so; there are two portions which have been ceded, and for which they have never been paid—the right of way and

the part ceded to the United States Government, for which the Indians were to receive \$25,000 by the Boulder treaty.

Q. Do you think any good would come from trying to get them to make a further cession until that is disposed of?—A. It is necessary, I think, to pay the old debts first. The Indians should have some earnest of honesty on the part of the Government, or they ought not to have the least confidence in the Government or the whites.

Q. Why?—A. Because for many years they have been starving. I don't know how much the Government promised to pay, but it has not been paid. In 1877 and 1878 the supplies that reached the post were very moderate.

Q. Is it not true that in some cases supplies that had been ordered for these Indians did not reach the agency for a year or two afterward?—A. Yes, sir.

By Mr. LOGAN:

Q. When did that occur?—A. In 1876 and 1877 I know that was the case.

Q. Does the agent manage the affairs of the agency pretty well?—A. The Indians have been treated better under the present agent than under any before him, and I have known six of them.

By the CHAIRMAN:

Q. Will not the building of the railroad facilitate the furnishing of supplies?—A. It should do so.

Q. If they are moved to the Big or Little Big Horn will they still have to be supplied as before?—A. Yes, sir.

Q. Are they dependent upon the supplies entirely for their support?—A. Upon these supplies and upon hunting.

Q. In the present condition of game is hunting any considerable source of supply?—A. Yes, sir; it is now, but will not be three years from now. It is more difficult to obtain every year, and the buffalo, which is their main dependence, is going north.

Q. If they should be induced to part with this portion of their reservation what would you do with the money?—A. The best way would be to make a fund for them. The sale of three or four million acres at 50 cents an acre would make a very respectable fund. I should buy agricultural implements and cows, and furnish every facility for making them self-supporting.

Q. Will the matter of schools, of education by schools, contribute in any degree towards their advancement?—A. Not at all. It is fifty years too soon for that. Farms should precede schools.

Q. Would you not devote the interest to schools?—A. Not at present.

Q. You think it would be a mistake?—A. It would be at first. When they learn to take care of themselves the desire to learn will naturally suggest itself, and the demand will be made then.

Q. Has anything been done in that line already?—A. The schools are not good. The teachers come merely for a salary, and often for something worse. One of them lived with a squaw most of the time. They have a school-teacher now, but I believe the salary for school-teacher may be used for any purpose the agent desires.

Q. Did not the school-house burn down lately?—A. I don't know, sir.

Q. Have the Indians any idea of the value of education?—A. I think not, sir.



Q. Do any of the Crows speak the English language?—A. The Crows object to applying the English language.

Q. Why is this?—A. I don't know, sir.

Q. Is it not essential for them to know the English language?—A. Yes, sir; and they would feel the need of it if they had to trade without an interpreter, and would soon apply the language.

Q. Would not this effort to make them self-supporting require great care and attention?—A. Yes, sir; and they should be in charge of some one who has an interest in the matter. It can't come without personal teaching. No wild Indian will take to work for support without being led by the hand.

Q. Is there any difficulty, if you know how to manage him, in teaching him how to work?—A. I think not; the best of them are willing to work, and they have a great deal of influence with the others.

Q. What is the standard of morality among them?—A. It is very low among the women.

Q. Can you give us any explanation of that?—A. The proximity of white men and their poverty explain it. Being poor, they resort to this for a living.

Q. Is immorality spreading among the Indians themselves?—A. I don't know that it is. Their ideas are not like those of white men, and yet the family feeling is very strong among them.

Q. Have they any notion of protecting their women from the whites?—A. The best men have a noble idea of what they would like to be, and would like to have their people be.

Q. How many leading men are there?—A. I should say the representative men are perhaps fifty in number.

Q. Have they any notion of defending their women as amongst themselves?—A. Oh, yes, sir; they have great regard for the family relation. A very serious difficulty occurred near Fort Custer recently. A man abandoned his woman and took another, and the squaws drove him out of camp; and he was obliged to remain out until the fuss quieted down.

By Mr. LOGAN :

Q. Suppose the Indians were under the control of the Army, would their interests be better cared for, having the officers and soldiers to take an interest in teaching them agriculture, and other useful things?—A. Yes, sir; very much better.

Q. I mean if they were transferred to the Army as a part of the Army administration, placed under the charge of the nearest post commander, and subject to orders as troops are?—A. It would be to the benefit of the Indians. I think the administration of Indian affairs would be purer and better. The checks upon the officers are so many, outside of their pride in their profession, that it would be impossible to do a wrong to the Indians without being found out. I have not the slightest doubt that in a few years after the Indians are intrusted to officers selected for the purpose the improvement in the various tribes, and especially the Crows, would be so great that the advantages would be seen by the country, and the great Indian problem would be very nearly solved.

Q. In giving your opinion as to the control by the Army, is it your idea that each division or post commander in immediate command of the country should be made responsible for the care of the Indians in that vicinity?—A. Yes, sir.

Q. Would you make the agency an appendage to the nearest post?—A. Yes, sir.

By the CHAIRMAN :

Q. Would the Army be as well qualified as civilians to interpret this self-sustaining system ?—A. Yes, sir.

Q. What makes you think so ?—A. For the reason that it seems impossible to get the proper kind of civilians; and the Army would be likely to take greater pride and interest in it; and we are taught not only bridge-building, but everything else.

Q. Is there a kindly disposition existing among Army officers and men towards the Indians ?—A. Yes, sir; and especially among officers who have served with them. Frontiersmen consider that Indians have no rights a white man is bound to respect.

Q. Do you think there would be less danger of outrages ?—A. They would be done away with entirely, sir.

Q. What is the cause of these outrages ?—A. I have never known the Indians yet—and I have been seventeen years on the frontier—I have never known the Indians to be in the wrong at the beginning. There was perhaps one case, by a party of Bannocks, and that was in resisting arrest.

By Mr. CAMERON :

Q. Why did they resist ?—A. Because they didn't understand the power of the men making the arrest. The Nez Percés outbreak was caused by rank injustice, by want of faith on the part of white men.

By Mr. DAWES :

Q. Have you any personal knowledge of the Assinaboines, Gros Ventres, Crees, Blackfeet, Bloods, or Piegans ?—A. I have no intimate knowledge.

Q. Can you give us any valuable information in regard to them ?—A. No, sir.

Q. Do you think of any other information in connection with the Crows ? Do you think they are just as dependent now as they were ten years ago ?—A. More so.

By Mr. MAGINNIS :

Q. Will the time ever come when they will not be dependent upon the Government ?—A. Unless a better plan is adopted they will be beggars, and more and more dependent, and the less entitled to respect. It is true of Indians as well as of everybody else that the fact of self-support has a tendency to cause respect.

By the CHAIRMAN :

Q. What effect would it have upon 3,400 whites to make them dependent for their support upon the Government ?—A. In about two generations they would be very wretched specimens.

Q. Is it not impossible for Indians to advance without self-support ?—A. Self-support is fundamental and essential. In following out this plan of mine all this should be made clear to them, and they will listen to me in whom they have confidence, with the attention of children and the earnestness of grown men; and they will do almost anything such a man tells them to do.

Q. Do you speak of the Indians generally ?—A. I am speaking of the representative men.

Q. Have they sufficient influence to control the tribe ?—A. I haven't a doubt of it, sir; but the proposition to part with their land, or in fact any transaction with them must be by men in whom they have confidence. They fall back upon their past history, and refer to the instances of

want of faith on the part of the Government whenever any agreement is talked about; and I believe their improvement will be impossible unless they are placed in charge of the Army.

Q. Is there a general feeling in the Army that they would like to be so employed?—A. No, sir; just the contrary.

Q. Is it your opinion that this mismanagement arises from a want of familiarity with the real condition of the Indians?—A. Much of it arises from that; and from an ignorance of their feelings and desires. Most of those who have charge of them know nothing of their history or traditions, and are not left long enough with them to find out anything; and they have nothing in common with them. They are there for so much per month. The present agent of the Crows has tried to do the best he could, but his efforts have met with opposition somewhere.

Q. Do you think these Indians, in the present condition of their agricultural interests, are in great need of a threshing-machine?—A. No, sir; they don't need it yet.

Q. Could not the money the machine would cost be better expended?—A. Yes, sir; it could be used to purchase plows and other implements of agriculture. They need a plow more than they do a threshing-machine.

Q. Would seed do more good than a threshing-machine?—A. Yes, sir; I should recommend seeds and plows first. I was at Fort Washakie last summer, and saw there horse-shoes, which had been furnished the Indians there, which were as large as my hat, and weighed five pounds apiece. The transportation from the railroad was 150 miles, and the contract price was 50 cents a pound, so I can understand why the shoes were sent.

Q. Do you know of any possible use to which such horse-shoes could be put?—A. No, sir.

Q. Do you think of anything else?—A. That is the only thing that occurs to me now, and that was so extraordinary that I made a note of it. General Sheridan saw it when he was there. It was on exhibition at the headquarters of the post commander. It was four times the size of a pony's foot.

By Mr. CAMERON:

Q. You stated that if you had the power to look after the Crow Indians you would deprive them of their ponies. Now, why would you do that?—A. They have so many that they have no possible use for them, and they represent a great amount of capital which could be used in buying cattle for them.

Q. Do you think the Indians could be induced to sell the principal part of their ponies if the reason were explained to them by persons they confided in?—A. Yes, sir; two or three chiefs have requested me to help them to turn their ponies into cattle.

Q. You have stated that in your opinion the western boundary of the Crow Reservation ought to be at the Big Horn River. Other witnesses before the committee have suggested a different boundary. Some have suggested Pryor's River, and some others Pompey's Pillar. Please state why, in your opinion, the boundary should be at the Big Horn River.—A. I think it would be a more distinct boundary line. A purely imaginary line drawn from the mouth of Pryor's River would be of no use in keeping the white men apart from them. The broad Big Horn River would be an effective barrier, and it would also open up to white settlement a very large valley on the western shore of the Big Horn, and the part set aside east of the Big Horn would be ample for the In-

dians. Drawing a line from the mouth of Pryor's River would include in the part to be retained a large portion of the Yellowstone Valley, and also the valley on the west of the Big Horn, both of which should be opened to settlement; and, besides, the river is a better barrier than an imaginary line.

By Mr. LOGAN:

Q. You mean the Big Horn should be the western boundary line of the reservation?—A. Yes, sir; and I would leave the present eastern line as it is. I would run the western line along the Big Horn, south to the Wyoming line. This would give them a plenty of land for agriculture and grazing, and it embraces nearly all of their game country.

By the CHAIRMAN:

Q. The river would be an easier boundary line to maintain?—A. Yes, sir; neither the whites nor the Indians could possibly make a mistake about the line.

AUGUST 17, 1883.

WILLIAM H. LYON.

WILLIAM H. LYON examined.

By the CHAIRMAN:

Question. Will you please give your full name and official character?—Answer. My name is William H. Lyon; I am a member of the Board of Indian Commissioners and chairman of the purchasing committee.

Q. How long have you held that position?—A. Since 1877, I think.

Q. During that time have you had occasion to be familiar with the condition of the Indians?—A. Well, I am more particularly engaged in the purchase of supplies, although I have been among the Indians to a certain extent.

Q. Have you any knowledge of the delivery of goods to the Indians?—A. I have not. We have control of the purchase and transportation, but have no knowledge of the delivery of goods.

Q. Who directs what articles are to be sent to the different agencies?—A. That comes from the Indian Office in Washington.

Q. How does the Indian Office get information of the needs of the different agencies?—A. From the lists furnished by the different agents.

Q. Do the agents, in any sense, make estimates?—A. Yes, sir; they make estimates, which go to the Indian Office.

Q. Are the kind of articles that are not designated by law designated by the agents?—A. I suppose they are. Except in the case of annuity goods the character of the supplies depends upon the agent to a certain extent.

Q. I mean the nature of the supplies.—A. Well, in the case of dry goods, for instance, they call for the standard article. The quality of goods depends somewhat upon the purchasing agency.

Q. Are you familiar with the treatment and condition of the Crows?—A. I am not able to say just what goods have been sent to that agency.

Q. Can't you state from memory?—A. I can't say how many. I know an assortment of goods has been sent there.

Q. Have you visited the agency?—A. Yes, sir; once.

Q. When was that?—A. Within a week, sir. Last week.

Q. How much time did you spend there?—A. Two days.

Q. Was there any special object in the visit?—A. I went there to ascertain what kind of goods they required. Whether the estimates were made for goods not needed. It had been reported to me that goods sent there had been sold, and I went to look into that matter.

Q. What was the result of your inquiry?—A. I found very few Indians wearing citizen's dress. Some few were wearing the clothes that had been sent; but I was informed that boots could be bought for 75 cents a pair. This was told me both on and off the reservation.

Q. Did you have with you the list of goods furnished, so that you could compare the goods received with the list of those furnished?—A. I did not compare all of them.

Q. So far as you were able to compare them did you find the same goods that were sent?—A. Yes, sir; there was no fault to find except with the manufacture of some that was not good. Heretofore, with all goods we denominate "shoddy," we have returned them and asked for a different article—either duck or Kentucky jeans. Captain Gatewood informed me that goods sent where he was would not wear a week. I convinced the Department that it had better send duck goods, and General Miles and the agent have informed me that the goods now are all right.

By Mr. MAGINNIS:

Q. The treaty prescribes that there shall be but one issue a year, does it not; and that the goods shall be lasting?—A. I have no control over the matter. Sometimes the money is short, and the Commissioner of course controls that. All I can do is to see that the Government purchases at the lowest prices.

By the CHAIRMAN:

Q. Did you find that the goods were faithfully delivered to the Indians?—A. I cannot say that.

Q. What information did you get?—A. The agent informed me that the goods had been received and that the Indians had cut out the seats of the trousers.

Q. Is there any way of ascertaining whether goods have been delivered or not?—A. We have no way, sir. If there is any way it is in the Department.

Q. What did you find out about the use made by the Indians of the goods delivered?—A. As I said before some were wearing the goods, and some had sold them; and I believe they were sold for a very small price. One of the men I saw at work had a blanket on but no pants; he had sold them.

Q. Did you have any conversation with the Indians upon the subject of their selling their goods?—A. I did not; they would not tell me anything about that.

Q. What can you suggest for such a condition of things?—A. It is difficult to say. I think the agent ought to control the matter; and the Indians should not have the goods if they will not wear them.

Q. Who purchase these goods that are sold by the Indians?—A. They are purchased by parties off the reservation.

Q. Would it not be well if the agent finds that the Indians do not wear the clothes issued for him to stop the rations?—A. Yes, sir; I think it would.

Q. What should be mended at the agency?—A. There are many things that need mending. Of course, I went there to ascertain more particularly as to the goods, but I had an opportunity of observing other things also. I ascertained that there were 65 acres worked and culti-

vated by Indians, 12 by the agency employés, and 2 by the children in the school.

Q. What did they raise chiefly?—A. Vegetables of different kinds, principally potatoes, and also some corn. The potatoes looked well, but the corn I had no faith in.

Q. Did you ascertain whether the Indians had done the work themselves?—A. I saw them, in several instances, in the field.

Q. Men or women?—A. Principally squaws, and the bucks watching them. There was one instance of a male Indian at work. I also saw a very distinguished looking Indian walking around as an overseer.

Q. Did you learn whether that was a matter which met with the approval of the agent?—A. The agent was with me at the time, showing me the farm. He said there were more at work now than there were last year.

Q. More females or males?—A. More males, he said.

Q. How many males did any considerable amount of work?—A. I don't think I saw but one at work in the field.

Q. Did the agent tell you whether it was the habit of the male or the female to do the work?—A. He said only a few males were at work; but the females usually did the work.

Q. If you had the Crows on your hands, and had the means at your command, what would you do?—A. I should want them to go to farming.

Q. Will you allow us to put your views on paper?—A. I would want them to go to farming, but I would put them on land where a white man could live. I don't think a white man could live where they live now. I know of no farmers who could get a living there.

Q. Can't the land be irrigated?—A. It is poor land even if irrigated; and if there was any other land where they could make a living, I would remove them, and locate them upon it.

Q. What are your views as to the way to make them self-supporting?—A. My judgment would be to give them good land in severalty, for farms, and make it inalienable for fifty years. I would have them instructed by a man who understood farming thoroughly. Many of the agents don't know anything about farming; and under their instruction the Indians would never learn anything about it. If land could not be found upon which they could raise sufficient crops, then I would give them more land, and have them taught to raise cattle and sheep.

Q. They seem to raise a great many ponies; what would you do with these ponies?—A. I should have them sold, and with the proceeds buy cattle and sheep.

Q. Do you think it possible to teach these Indians to become farmers if put upon good soil?—A. The young men could be taught, but I have little faith in the old ones. If you were to go into a forest and dig up 100 trees, old and young, and plant them somewhere else, the old ones will die, but the saplings will live. It is the same with the Indians; the old ones must remain in their present condition, and the Government must continue to give them rations and blankets, but the young ones should be put upon farms and be taught to work.

Q. What sort of instruction would you give them? Would you teach them to read and write the English language?—A. The children should be taught to read and write it as soon as possible, and as soon as they were able to work I should employ a competent farmer to teach them; he should go and take hold of the plow himself, and teach them as a white man does his boys.

Q. Would not that require a good many instructors?—A. It ought not to; several would do; and some men would accomplish more than others.

Q. Would it, in the end, be a matter of economy to employ a sufficient number of men to teach the young men how to work for themselves, or would it be cheaper to keep them as they are now and feed them?—A. For a year or two the expense would perhaps be greater, but in a few years they would become self-supporting. This is my judgment, and it is based upon what I have seen of the Indians in New York. We have there five thousand Indians, and many of them are very good farmers.

Q. Did you hear anything from the Crows about their removal to the Big or Little Horn?—A. I did hear the agent say something about it, but I heard nothing from the Indians.

Q. Did you hear anything about their not having been paid for the land they have lately ceded to the Government?—A. I understood they had not been paid, and that they objected to having any more to say to the agents of the Government about selling any more land until they were paid for that which has already been ceded.

Q. Would you advise the expenditure of the \$25,000 which was paid for the right of way?—A. I would not advise its payment to the Indians now. I would first get them settled in homes.

Q. Would you expend any portion of it in erecting houses, and in the line of preparing them to live as white men live?—A. Yes, sir; I would expend it in erecting buildings and in furnishing stock; but the distribution of any of it per capita would be an injury to the Indians; they ought not to have a dollar of it.

Q. Do you know any of them who would make a good use of it?—A. I do not, sir; they would make a bad use of it. Don't give them money. Give them land in severalty first.

Q. Do they understand what that means?—A. I think some of them do, from what I have learned, not from them but from other tribes. I believe they understand it, and desire to have it given to them.

By Mr. MAGINNIS :

Q. Did you know that some of the Crows were scouts for the Government, and have used the money they received very judiciously?—A. I did not, sir.

By the CHAIRMAN :

Q. Are you familiar with the character of any other portions of the reservation except in the immediate vicinity of the agency?—A. I am not, sir.

Q. Can you give us any information as to where the agency should be located?—A. I can't give any information on that subject, except what I have heard from outside parties.

Q. Do you think the reservation could be reduced without injury to the Indians?—A. Most assuredly.

Q. Would you give each Indian more than 160 acres of land?—A. If they are to become herders and raisers of stock it would require more than 160 acres.

Q. Can the Government or the Indian hereafter rely upon game to any extent?—A. Not at all; the Indians must have their rations furnished, or starve.

Q. Is not the condition of things brought about by the disappearance of the game absolutely wrong, and a change of policy necessary?—A. Yes, sir.

By Mr. CAMERON :

Q. I would like to have the witness state the manner of making the purchases of Indian supplies?—A. In the first place the Commissioner of

Indian Affairs must advertise. He advertises for goods and supplies or twenty days. A schedule is prepared containing a list of all the articles needed, and this is sent all over the country. The bids are received at the Government warehouse in New York, all sealed, and are put into tin boxes, and at the end of the twenty days, at 12 o'clock in the day, in the presence of the Commissioner of Indian Affairs, the Board of Indian Commissioners, and the bidders, they are opened and read. It is my duty to see that no bid is received without an accompanying check for 5 per cent. of the full amount bid, to prevent straw bidding. The bidders send in samples of the goods bid on, along with the price for which they will furnish them, and the names and bids are all registered. It is my business then to select as inspectors men who understand the value of goods. Of course I, having been in business nearly forty years, know something about the value of goods myself. To make it satisfactory to all concerned we select business men of integrity, merchants of New York, for instance, of good standing, and having no connection with one party or the other. When I choose an inspector I send his name, without his knowledge, to the Department at Washington, and the first he knows of it he receives notice of having been appointed an inspector of Indian supplies; but he usually accepts it; and with the assistance of these inspectors our purchasing committee examine the samples, and compare the bids, and the bidder who has the most suitable goods and at the lowest price gets the contract, no matter where he lives, New York, Boston, Omaha, or San Francisco.

I suppose Mr. Cameron would like to know how a faithful delivery is made.

Mr. CAMERON. Yes; go on.

WITNESS. When the goods come in it is the duty of the inspector to see that they are equal to the samples, the identical samples that accompanied the bid. If they are equal to the samples he certifies to the fact, and the goods are accepted; if not, they are rejected, and the contractor is given five days to furnish the proper goods, or his bondsman has to pay the damage.

By the CHAIRMAN:

Q. I have seen it stated as a matter of fact that the same firms get the contracts year after year.—A. That is a great mistake. It was the case some years ago, but it is not now. I would like to read a few lines from my report upon the subject.

The CHAIRMAN. Certainly.

The WITNESS [reading]:

WASHINGTON, D. C., *January 2, 1883.*

SIR: The purchasing committee of the Board of Indian Commissioners respectfully submit the following as their annual report for the year 1882:

Sealed proposals for the annual supplies and annuity goods for the Indian service were opened and publicly read at the Government warehouse, Nos. 65 and 67 Wooster street, New York, May 23, pursuant to advertisement from the Indian Bureau, in the presence of Hon. H. Price, Commissioner of Indian Affairs; Hon. J. K. McCammon, Assistant Attorney-General, representing the Department of the Interior, and the following members of the Board of Indian Commissioners: General Clinton B. Fisk, General E. Whittlesey, William H. Lyon, Albert K. Smiley, William McMichael, John K. Boies, William T. Johnson, and Orange Judd; also a large number of bidders and several reporters from the city papers.

The competition among bidders was greater than usual, as 341 proposals were received, a larger number than at any previous opening during the existence of the Board.

Formerly a few favored bidders were sure to get the contracts, but under the present management of Indian affairs the parties who offer the most suitable goods for the service, and at the lowest prices, get the contracts.

After a careful examination of the large quantity of samples exhibited, 162 contracts were made for supplies and annuity goods.



That shows that the same men don't always get the contracts.

The following well-known business men were appointed inspectors, who assisted in making selections of goods of best value from samples furnished, but more particularly to inspect goods when delivered, to see that they were equal in every respect to the samples from which the awards were made, which duty was performed to the entire satisfaction of your committee:

Mr. Albert Cornell, for dry goods—

Mr. Cornell is one of the oldest merchants in New York, and of undoubted ability and integrity.

Mr. Joshua Barnum, for clothing—

An old retired merchant of New York of highest standing.

Mr. Robert Carrier, for boots and shoes—

An excellent gentleman.

Mr. D. D. Ives, for hats and caps; Mr. E. R. Livermore, for flour—

Both very reliable men; Mr. Livermore being a very prominent member of the Corn Exchange.

Mr. E. R. Kilburn, for groceries; Mr. J. A. Dreyfus, for coffee and sugar; Mr. Alexander Forman, for tobacco; Mr. John De Wild, for harness; Mr. E. L. Cooper, for agricultural implements, stoves, hardware, &c.; Mr. J. M. Osborn, for wagons; Mr. John R. Willis, for hardware, delivery in New York; Mr. Phineas Ayres, for paints, oil, and glass; Prof. E. G. Love, chemist.

Professor Love is connected with the School of Mines, Columbia College.

The thorough inspection of goods when delivered for several years past has shown to contractors that it was useless to deliver any goods not fully up in quality to the samples from which they received their awards. The inspectors report a great improvement on the part of the contractors in this respect, as a much less quantity of goods were rejected on account of not being up to samples than in any previous year.

Your committee are pleased to report that, after persistently urging for several years past a change in the material for clothing from worthless satinnet and shoddy to heavy brown duck and Kentucky jeans has to a great extent been made. They think they are safe in saying that it will be of at least ten times the service to the Indians. They also take great pleasure in calling special attention to the increased quantity of agricultural implements, mechanics' tools, household furniture, cooking utensils, &c., which have been purchased and sent to the Indians during the past year. In their judgment, these articles, with proper instruction in their use, will do more to civilize and assist the Indians to become self-supporting than all other purchases combined. Many of these articles, being very bulky, were delivered at the place of manufacture, and were inspected and shipped by Mr. E. L. Cooper, who reports that he visited Iliou, Auburn, Seneca Falls, Geneva, and Buffalo, N. Y.; Toledo, Ohio; Chicago and Quincy, Ill., and Kansas City, Mo.; and at these places inspected and shipped 16,534 packages of various sizes, weighing nearly 2,000,000 pounds. Full particulars will be found in the annexed abstract of awards, names of contractors, articles, and quantity purchased, prices paid, and where delivered.

WILLIAM H. LYON,  
*Chairman Purchasing Committee.*

Hon. CLINTON B. FISK,  
*Chairman Board of Indian Commissioners.*

You can understand our process of buying from this. I know of no merchant in the United States who buys this class of goods cheaper than the Government buys them for the Indians. I know they are shipped, and suppose they are delivered to the agents, and that the agents deliver them to the Indians.

By the CHAIRMAN:

Q. Have your committee charge of shipping them?—A. Certainly; that is the last we have to do with them. We ship the goods and whatever happens to them afterwards we are not responsible for. I am, however, happy to say that not a package has been lost from the warehouse. We can account for them all; and the first year I was chairman

I kept a separate record of every case sent; an appropriation was afterwards made for a clerk, and the clerks attend to that matter now.

I would say in reference to transportation by Indians that they have made good teamsters, and nothing has been short.

By Mr. LOGAN:

Q. I would like to ask this question so that there will be no misunderstanding: Are the purchases made by you optional with you?—A. No, sir; a schedule is made out, and we have no option in the matter except as far as quality is concerned; we have no control whatever over the number of articles.

Q. What would you think of a requisition being made by an agent for a thrashing machine, to be sent to a place where no wheat is raised?—A. It would be a wicked waste of money to send it to such a place; I can't see the propriety of it any more than in sending twenty-five dozen axes to an agency, a thing I discovered once, when there was no wood within 20 miles of it, and they were burning coal. I objected to it, but they invariably got twenty dozen axes. I must say that Mr. Price takes great pains to look into these things, and is better than any Commissioner we have had; but this continued, and the number of axes got up to thirty dozen at one time. I could not understand the propriety of sending these axes to a lot of squaws.

Q. Have you any opinion as to what became of those axes?—A. Not at all; except that at some places axes could be bought of Indians for less than the manufacturer's price, I was told. Of course I tried to get the proofs, but could not. I only know the axes were bought.

Q. Could a vigilant agent detect such things?—A. If the agent was a proper man it seems to me it could be corrected by him.

By Mr. CAMERON:

Q. Is it discretionary with an agent to deliver or not to deliver?—A. If the goods are delivered under treaty he must deliver them. The construction is that they get the goods whether they use them or not.

By Mr. LOGAN:

Q. At this Crow Agency you were on the farm; did you see a thrashing machine?—A. I did not.

Q. Is there any use for one where there is no wheat raised?—A. I don't see the propriety of sending one to such a place. It is beyond my comprehension. I am glad to say I knew nothing about it at the time. I would say that I pay more attention to such goods as clothing than to anything.

By Mr. CAMERON:

Q. Is it your purpose to visit the other agencies?—A. I would like to visit the White Earth Indians. I visited them a few years ago and they were then very anxious to go to farming. The land was all surveyed but they could not get it in severalty. I took pains to have farming implements sent to them, and they raised last year about 34,000 bushels of wheat, and have been doing very well indeed; and if the Crows had the same land they would do quite as well in a few years. If good land can be found for them, and they are placed upon it, and whatever funds are due them are invested in agricultural implements, and cattle, and they have the care and instruction of a competent agent they will do well; and the squaws should be instructed in the use of cooking utensils and in all sorts of work about their houses; and if their children were born in houses instead of tepees it would be a great advance in civilization.

**TESTIMONY**  
 IN REGARD TO  
**THE SIOUX INDIANS, DAKOTA.**

STANDING ROCK AGENCY, DAK.,  
 August 21, 1883.

JAMES McLAUGHLIN.

JAMES McLAUGHLIN examined.

By the CHAIRMAN:

Question. Please give your full name and official position.—Answer. James McLaughlin; United States Indian Agent at this agency.

Q. How long have you been agent here?—A. Since the 1st of October, 1881.

Q. Were you in the service of the Indian department before that time?—A. Yes, sir; I have been connected with the Indian department since 1871—July 1, 1871.

Q. Have you served continuously during that time?—A. Yes, sir.

Q. How many Indians are located at this agency?—A. There are 4,472, as the following carefully prepared table will show:

*Enrollment of Indians at the Standing Rock Agency, Dak., August 21, 1883.*

	Number of fami- lies.	Men.	Women.	Boys under six years.	Girls under four- teen years.	Total.
Lower Yanktonnais.....	321	334	431	257	220	1,242
Upper Yanktonnais.....	141	164	217	125	93	599
Uncapapas.....	437	477	625	363	364	1,829
Black feet.....	163	192	232	149	125	698
Mixed blood.....	22	27	27	21	29	104
Total.....	1,084	1,194	1,532	915	831	4,472

Q. Do these Indians contribute anything to their own support?—A. Yes, sir.

Q. State generally the character of it and how much.—A. The principal thing is farming; they plow, build houses, and put up fences.

Q. What kind of fences?—A. Pole fences, and wire fences also; and they are cutting about 2,000 tons of hay this year, I think.

Q. Do any of them know what it is to own land in severalty?—A. Yes, sir; a number of them do.

Q. Would they like to have land in severalty?—A. A few of them would prefer to have their land in severalty, but the majority are opposed to it, fearing it would eventually deprive them of the benefit of aid from the Government.

Q. Do you find that fact in the way of their improvement?—A. I think their want of improvement is largely due to that fact; they can never advance so long as they receive help from the Government.

Q. Can you suggest any way to meet the difficulty you speak of, and still have the Government keep its obligations to these Indians?—A. Well, that is difficult to answer. Taking the Indian's stand-point they are entitled to subsistence by treaty and agreement.

Q. For any particular time?—A. The time is indefinite. So long as they are unable to support themselves; but to continue it perpetuates pauperism. As long as an Indian receives support he will not do anything to help himself. I have thought the Indian question over a great deal. Before coming here I was a very strong advocate for the Indian to have all his demands satisfied, but I have changed since coming here in regard to what the Government should do. If this state of things continues—this treaty obligation—under which the Indians are to be provided with a support for an indefinite time, that is until they become self-supporting, there is no possible way to make them help themselves. While the Government is in duty bound to provide for these Indians, still I think an agreement should be made from time to time for their support upon certain conditions. If an Indian does something for himself the Government in return will do something for him to encourage him.

Q. You mean the system of rewards?—A. Yes, sir.

Q. Will you, as plainly as you can, put that idea of yours on paper?—A. My idea is this: If an Indian builds a house he should get credit for it; if he cultivates a piece of land he must cultivate it well and he will receive a certain amount for each acre, in annuities, agricultural implements, and such things as will aid him.

Q. Do you know anything about the agreement of last fall?—A. Yes, sir; and I was strongly in favor of the reduction of the reservation. The tract of land occupied by the Indians is too large. I was in favor of separate reservations for the different bands, and took hold of the matter and aided the Commission. I was in favor of it because it brought them into smaller limits, and made separate families of them, and cut off a large portion of the reservation which was useless to them as a country, and they could be more easily controlled on a smaller tract of land.

Q. Do you think it practicable to induce the Indians to change the treaty so as to adopt the system of rewards for efforts to support themselves?—A. It could be done with some little difficulty; there are enough good men who would be willing to agree to it. My only objection to the treaty was that it didn't go far enough. It continues the old gratuitous system, without making the Indian do anything for himself. The other obligation in regard to supporting them as long as they are unable to support themselves, retards, instead of contributing to efforts to support themselves. It has been fully demonstrated.

Q. Do you think these Indians generally desire to separate from the others, and have a reservation which will be exclusively their own?—A. Yes, sir; a large majority do.

Q. The Indians of the other agencies as well as those here?—A. I think so. I think the best sentiment of the nation is in favor of separation, each band to have a certain tract of country.

Q. Is there a general desire to part with a portion of their territory?—A. No, sir; I don't think there is.

Q. If this proposed agreement were carried out how many cows would belong to Standing Rock Agency?—A. About 4,500.

Q. Under the arrangement in the agreement what are you to do with them?—A. As I understand it myself these cattle would be sent for distribution to the Indians, but will be branded with the agency brand, and no Indian could dispose of them without the permission of the Department.

Q. Under the agreement would any particular Indian have property in a particular cow?—A. Yes, sir; that is my understanding.

Q. Would all be kept together?—A. That was not my understanding. I understand that the cattle coming to the agency would be under the charge of the agents, still individuals could own cattle, and could put them in the common herd, or keep them separate, as they liked.

Q. If you were at liberty to dispose of the cows, would you do it in that way?—A. That is the best plan.

Q. How, in that way, would any Indian be stimulated to individual effort?—A. It is the only possible way. To hold the herd in common would be too much like the old system. Under the individual system, as stock increased the Indian would see that it was to his benefit, whilst if held in common all would share alike in the profits and losses, and none would feel interested.

Q. Does the agreement carry out that idea?—A. I understand the agreement that way.

Q. How many of these Indians occupy farms individually?—A. About 400.

Q. As many as that?—A. Yes, sir.

Q. Are they located about the agency?—A. Very few of them; they are located from 30 miles north to 35 miles south of the agency.

Q. Do they manage the farms themselves entirely?—A. They haven't sufficient instruction in farming, but manage to get along with what we are able to give them.

Q. How many farmers have you as teachers?—A. A boss farmer and an assistant.

Q. Would it be wise to provide more men to instruct them?—A. Yes, sir; the wisest thing the Department could do. The reservation should be divided into four farming districts, with a white man in each as an instructor. It would be his special duty to instruct the people in his district in the use and care of tools, the method of gathering crops, and the seasons for planting and harvesting.

Q. How many farmers would be required?—A. At least four, and they should live with the Indians.

Q. So that as fast as an Indian could be found who was willing to work, he would have an instructor at hand?—A. Yes, sir. I have now eight Indian district farmers, the best that could be gotten under the circumstances, each of whom receives \$10 a month to take charge of the work in his district.

Q. Is it easy to find good white men to instruct the Indians in farming?—A. There are such men, but it is not easy to find them.

Q. If you don't think the Indians generally desire to part with a portion of their reservation and assume separate reservations for each agency, how came they to agree to part with a portion of it by signing the agreement?—A. One reason was the fact of separate reservations being set apart. They are very desirous of having the lines drawn marking out what section they are to have control over; and for the

sake of having these lines drawn, they agreed to part with a portion of their reservation.

Q. How many acres does the agreement give to each Indian here?—

A. It gives to every man, woman, and child about 500 acres each.

Q. The agreement didn't take from these Indians any portion of their land, did it?—A. They always claimed south to the Moreau, which is the dividing line between the Cheyennes and themselves, and insisted upon having that portion of the reservation; and when they signed the agreement to confine themselves within the boundaries of the 102d meridian, the Cannon Ball River and the Grand River, it was with the understanding that the Cheyennes were to be between the Grand River and the Moreau, which would bring neighbors and friends joining them. They didn't want that portion opened up to the whites.

Q. Did they indicate any portion they were willing to have opened up to the whites?—A. Yes, sir; on the western boundary; the strip between the 102d and 103d meridians.

By Mr. LOGAN:

Q. I wish you would state how the property sent here or to other agencies to be distributed is obtained.—A. By estimates made by the agents.

Q. When do you send in your estimates?—A. In January of each year.

Q. Have you a list of articles an agent has a right to make a requisition for?—A. Yes, sir; I have a printed list.

Q. Will you let me look at it?—A. Certainly, sir. [Witness hands the list to Mr. Logan.]

[The list will be found in the appendix.]

Q. I would like to ask you, Major McLaughlin, for your own benefit, whether the goods now on hand—the unnecessary agricultural implements and other useless things we saw—were here when you came?—A. All the articles were here when I came except three mowing machines, the saddles, thrashers, and rakes.

Q. I would like to ask you if, in a herd of cattle at any of the agencies—take this agency, for instance—there is any loss by being stolen or by running away?—A. I lost 64 head of cattle last winter; 26 were drowned and the others strayed away. In a large herd there is generally a large percentage of loss. The winter before being mild, I lost none; but that is one of the disadvantages of a large herd. The Indians are fair-weather herders, but in cold weather you can't rely upon an Indian to take care of the herd. I am now holding 200 heifers and 8 bulls delivered to me on the 8th of July.

Q. Do you know anything of losses prior to your coming here?—A. I do not, except that I heard the contractor lost 500 head just before I came here. The winter I came here was a very hard one, and 33 per cent. of the cattle owned by Indians and whites died. I don't think it advisable to give cattle to Indians until they are better able to take care of them.

By the CHAIRMAN:

Q. What success are the schools making?—A. Doing very well, sir.

Q. What proportion of children are going to school, do you think?—A. About one-eighth.

Q. Well, how are they about attendance; do they attend regularly?—A. Not at all; they are always running away. We have to get the consent of the parents, which is often a difficult thing to do, and after the

children are in the school we have to watch them very closely. After the children get accustomed to the place and are satisfied to stay, if we can prevent the parents from exercising a bad influence over them they are all right. Parents will not of their own volition send their children to school; they will tell strangers differently, but it is not so. At Devil's Lake all the children of school age are at school, but here it is different. We have had about 100 at school at one time, with an average daily attendance of 77 or 78.

Q. What part of the year do they attend school; for how many months?—A. For eleven months.

Q. How many teachers are there?—A. We employ 7 teachers at the lower school and 8 at the school up here, one of whom, at each school, will be an industrial teacher. One at the lower school is a mechanical teacher. Besides these we have a matron, laundress, seamstress, and cook at each school.

Q. What do you pay the teachers?—A. We pay the principal \$600; the assistants \$500; the laundress and seamstress \$360; the matron \$420; the industrial and mechanical teachers \$480.

Q. Do they support themselves?—A. They are obliged to do so.

Q. Where do they obtain their supplies?—A. They buy them at the agency.

Q. Are any of the children educated here anywhere near grown?—A. Yes, sir; the young man who was in the wagon with me to-day went to school here, and he and his wife are living close by the agency, keeping house.

Q. What is their inclination; is it to go back to their former ways of living, or to hold themselves aloof from the rest, and support themselves?—A. They try to keep themselves aloof from the rest, but they must be encouraged and upheld strongly. Their number is small yet, and they find it difficult to withstand the influences around them. One-eighth is a very small percentage, and when they leave school the others overpower them, and they are absorbed into the body of the tribe again unless strongly encouraged by the agent, teachers, and other white men.

Q. Is it possible to accommodate a larger number of scholars than 100?—A. That is all we have the means to take.

Q. If you had the means to take more would it be difficult to get them to attend?—A. We have now to compel them to come, in order to keep the schools full; we have great difficulty with them.

Q. What do you think of their learning to do carpenter and blacksmith work and shoemaking?—A. They adapt themselves to this class of work very readily. We have three young men here who are doing very well indeed.

Q. What would you think of a school where they could be taught these trades?—A. It is a very necessary school.

Q. Which do you think would be of most benefit to them, a school of that kind, or a school where they would be taught reading, writing, and arithmetic?—A. Both schools are necessary, and should be together. There is no question but these trades should be taught the children, but it should be in connection with the other school, where they will acquire regular habits, certain hours for instruction, and certain hours for meals. Nothing can be done that will be of any lasting good except through the regular training of a boarding school. Indians are very irregular in their habits, and if you leave it to their own inclination and should expect them to come at a certain time to do a certain thing you will be disappointed. With such a system all trouble would be avoided, and we could get many excellent young men for

the work. Boarding schools are the only proper schools. The day schools are only good as preparatory schools.

Q. You think where the scholar goes home at night he unlearns what he learns during the day?—A. A great deal of it, sir. You must separate him from his home and home surroundings.

Q. As between herding and farming, which is the most useful?—A. I am fully convinced that farming is the most beneficial to Indians.

By Mr. CAMERON:

Q. You say there are about 400 Indians engaged in farming; how much land is under cultivation?—A. The Indians cultivate about 1,400 acres and the schools and agency about 100.

Q. What do the Indians raise?—A. Principally corn. About seven-eighths of the crop last year was corn; and this year it will be, I think, about seven-tenths corn. They have besides 100 acres in wheat and 70 in oats, and quite a number raise potatoes and small patches of other vegetables.

By the CHAIRMAN:

Q. Would they take care of their crops unless they are watched?—A. Some of them take very good care of their crops, but the majority neglect them. For instance, in cultivating corn, they want to make only one hoeing. I had a great deal of trouble last year in compelling them to hoe their corn more than once.

Q. Have they horses and cattle?—A. Yes, sir; but mostly ponies. They have 1,500 ponies. None of them have any American horses, except a few half-breed families.

Q. Do they own them separately?—A. Yes, sir.

Q. Have they any yoke cattle?—A. Yes, sir. They had 126 yoke of cattle prior to my coming here, and they still retain them and work them and prize them very highly.

Q. Have you issued any to them?—A. No, sir. Under the treaty of 1868 each Indian who selected a piece of ground and lived on it, and cultivated it, and broke up village life, was entitled to one cow and one yoke of oxen, and under that agreement 160 Indians have received cattle.

Q. Doesn't the treaty provide that they shall be given as many cattle as they have use for?—A. I received a communication from the Department asking for the number of Indians who were entitled to cattle, and the number of school buildings that were necessary, under the provisions of that treaty. The treaty allows one cow and one yoke of oxen to every Indian who will go to farming. We have 400 Indians settled on farms, and 160 of them have received their cattle. Article 7 of the treaty provides that for every 30 children, between the ages of 6 and 16 years, who can be induced or compelled to attend school a house shall be provided and a teacher. We have 870 children here between those ages, and have school facilities for only 160. That leaves 710 children without buildings or teachers. To carry out article 7 of the treaty, 23 day schools would be required, with a teacher for each, or else make double schools.

Q. What answer did you make to the communication?—A. I replied that six day-schools, or one more boarding school with five day schools, would afford ample room.

Q. If you had them could you induce all the children to attend school?—A. It could only be done by withholding rations from school-going children, unless at school. You must reach the stomach of an Indian in order to civilize him.



By Mr. CAMERON :

Q. Is that true of all the Indians ?—A. It is true of the majority of them. I feel very friendly toward the Indians, and am willing to do anything to benefit them; but unless a change is made in the management of their affairs I do not see what permanent good can be accomplished. The pending agreement does not remedy the defect.

Q. What is that defect ?—A. The requirement of the old treaty that the Government shall support them until they become self-supporting.

Q. That you consider a radical defect ?—A. Yes, sir; and if I had my way about it I would issue nothing to an able-bodied Indian except in return for labor performed for himself or for the benefit of the agency.

Q. Mr. McLaughlin, in this agreement, by which the Indians agree to dispose of a portion of their land to the Government, it is provided that the Indians are to be paid 25,000 cows and 1,000 bulls. If you were at perfect liberty to change that agreement in any way could you think of anything else that would be better for the Indians as a consideration for this land ?—A. Yes, sir; I would dispense with the cattle entirely and substitute actual means to aid them in improving their land. That is, if an Indian commences a building I would aid him in finishing it. I would put on a pine floor and shingle the house.

Q. Would you educate the children ?—A. Whatever means there would be left after helping them to start in agriculture would be devoted entirely to educating their children.

Q. This furnishing of cows contemplates making them herders ?—A. Yes, sir.

Q. What is your notion about making herders of them ?—A. The pastoral life is the one nearest their hearts. It is a nomadic life, with no fixed abode, being here one week and there the next, if he follows his herds. It also necessitates mounting and arming them. This is too much like the old life of the Indian to be beneficial.

Q. What would you do instead of that ?—A. I would locate them on pieces of land and make farmers of them.

Q. What would you do with their ponies ?—A. They should be encouraged to dispose of their ponies; and if they would not dispose of them outright I would recommend that both their ponies and arms be taken from them, and a correct inventory taken, the horses and arms disposed of, and the owners reimbursed in something more beneficial.

Q. Do you think it would be more beneficial to these Indians to fix them upon land than to make herders of them ?—A. There is no question about it. Place the 4,500 cattle which these Indians would get under the treaty in a common herd and the loss would be very great, whilst in individual herds there would be more or less loss from carelessness. One of our Dakota blizzards would leave a much smaller number in spring than there were in the fall. Even breeding would not keep up the original number.

Q. Is there as fair an opportunity to make herding successful here as in a more southern region ?—A. I think not; during the winters they would be exposed to great loss in this section of country. The only possible way to raise cattle here would be in small herds, and each Indian take care of his own cattle. In a general herd there would be great loss. Instead of making them herders they should be put in warm homes on land of their own, and they would advance more in civilization, live more contented, and become more prosperous.

Q. Would you bring up their children without arms and ponies ?—A. Yes, sir.

Q. You would have them use oxen to do the work ?—A. Yes, sir.

By Mr. LOGAN :

Q. Do you think sheep could be maintained in this country ?—A. I think they could be raised in small herds ; but the Indians would be obliged to dispose of their dogs first. We have fine hills for sheep grazing.

Q. I supposed it was too cold here to raise sheep ?—A. No, sir ; there are some large herds further north—on the Little Missouri and at other places ; but the sheep should be in small herds, and individual Indians should be encouraged to take care of them, not as common herds, but as the property of these individual Indians.

Q. If it is determined to make Indians herders which would you think preferable, sheep or cattle ?—A. That is something I have never thought much of. The cattle would perhaps roam more, whilst the sheep could be watched more closely ; but still I am of the opinion the Indian would handle cattle better than sheep ; sheep require shelter and more careful treatment.

Q. Have the Indians ever tried to raise goats ?—A. I think not ; but they are very hardy, and accumulate rapidly, and they could be used for food, and the sheep would be preserved.

By the CHAIRMAN :

Q. Would there have to be any difference in the quality of the wool ? I had an impression that the coarser wool was best in a cold climate ?—A. I know a gentleman who has a large flock of sheep, and they are doing well, but I don't know that he has any particular kind.

Q. What do they feed on ?—A. They feed on the wild oats, which at certain seasons of the year are very plentiful. There would be one advantage in giving the Indians sheep to raise. The rustlers don't interfere with sheep as much as with cattle.

Q. Why is that ?—A. They sell for such a small amount that there is no profit in them.

Q. Is there any other suggestion you can make ?—A. There is one thing more. When an Indian feels the sense of individual ownership he becomes directly interested ; but in regard to the ownership in common, whilst the more indolent like it the progressive Indians are opposed to it. The leading idea is that of individual responsibility, and the earlier that is impressed upon them the better, and any kind of employment that tends to unite their interests is ruinous. If you place 4,500 cattle here in a common herd it will be demonstrated that no Indian feels himself the owner of any particular stock, and takes but little interest in the herd ; whilst if he has a certain number of cattle for himself he becomes directly interested, and the more care he gives them the better they thrive. At Devil's Lake in 1877 we issued 50 cows (14 with calves), and these were the only stock cattle the Indians received. When I left there the original 50 had increased 150 head. This increase was due to the fact that these 50 cows was given out one to each of 50 Indians. If they had been held as a common herd they would not have more than doubled.

By Mr. CAMERON :

Q. I would like to ask you, in connection with this matter of cattle, if you would issue small number comparatively to the more progressive and advanced Indians ?—A. I would recommend that.

Q. To be held as individual property ?—A. Yes, sir ; as his own individual property ; and in that way cattle and sheep, if it is thought best, could be introduced gradually. An Indian must be instructed to

take care of a little at a time. Any wholesale issue will not do at all. That has been the bane of the Indian system. As it is at present, by the time the Indian is beginning to learn some particular thing some new ideas are introduced, and he don't know whether he is standing on his head or his feet.

By the CHAIRMAN :

Q. What is the average price of good cows and good bulls here?—A. The average for good cows is \$40 apiece, and for good bulls \$60.

Q. That is the price of such as you consider good for stock purposes?—A. Yes, sir.

PHILIP WELLS (Interpreter).

The Indians having assembled, a short council was held, with PHILIP WELLS as interpreter.

By the CHAIRMAN (to the interpreter):

Question. Give your full name.—Answer, Philip Wells.

Q. Are you the interpreter here?—A. Yes, sir.

Q. How long have you been interpreter here?—A. Since the spring of 1880; that is, to make a regular business of it.

Q. Will you tell these Indians that we have come from Washington, where the Great Father lives, to have a friendly talk with them. We have not come to make any new agreement with them. We have only come to talk their affairs over with them. We want to know how they are getting along and what they want. We want to see if anything is going wrong with them, and we want them to answer all our questions just as they want to, so as to have us understand about them. If anything is wrong we want to know about it, and no harm will come to any one of them for anything he says to us. Ask them if they have any one of their number whom they would like to have talk with us. Ask them if they will not select four or five of their number who will talk to us, and tell us what they want. [No response.] Ask them if they have selected anybody to talk to us.

EAGLE CLAW.

EAGLE CLAW spoke as follows: My father sitting there [pointing to the chairman], I want you to hear me. Our agent is a very good man, and you can never find another man like him. I am glad to think that your visit here will be something to my benefit in the future. You [addressing the Indians], my friends around here, must not talk foolishly, but with wisdom. Our country is small and it is very precious to us, but the Great Father is rich, and his lands are as numerous as the blades of grass, so I want you to be guilty of no bad talk, but I want you to talk wisely.

Question. Do you want to talk for the Indians?

The Indians consult together and the interpreter said that John Glass wanted the council postponed until the next day, as some of the chiefs lived a great way off, and he would like to have them present.

The CHAIRMAN. Tell them we would like to hear what they have to say first.

BLACK BULL hands some papers to the chairman and asks him to read them.

Q. (To the interpreter). Ask them if they have been making an agreement with the Great Father to have their land separate from the other Indians of the Sioux Nation. [No answer.] Ask them if there is any-

body in this room who has made such an agreement with the Great Father. [Still no answer.] Don't some of these Indians want to say something to the committee? [The interpreter explained to the committee that if a few Indians should talk with the committee in the absence of some of the others they would be accused of bad faith.]

Q. Ask them if they want us to go back and tell the Great Father they are not willing to talk with us?

GALL.

GALL spoke as follows: None of us refused to talk with you, but we have a great many people who want to hear what you say to us, and what we say to you, who have not come in yet. We thought you would stay here two or three days, and we want to ask you to put the council off until to-morrow morning.

The CHAIRMAN (to the interpreter). Well, tell the Indians to be here to-morrow morning, and be ready to tell us what they want. We want them to talk it over among themselves, and then tell us everything they want us to carry back to Washington. If they have any grievances we want them to tell us all about them, and we will carry it all back to Washington just as they tell it.

GALL. We have come a great way, and at short notice, and we want you gentlemen to tell the agent to give us something to eat.

The CHAIRMAN. The agent, I suppose, will attend to that.

---

STANDING ROCK AGENCY, DAK.,  
August 22, 1883.

CHARLES C. GILBERT.

Col. CHARLES C. GILBERT examined.

By the CHAIRMAN:

Question. The committee were very much interested in last night's conversation in reference to the possibility of making herders of the Indians, and we thought it wise to put on paper your views as to whether it would be better to make herders or farmers of these Indians; and if you have no objection first give your full name and official position, so that we may have the benefit of knowing the weight that is to be attached to your remarks.—Answer. My name is Charles C. Gilbert; I am Colonel of the 17th Infantry, commanding at Fort Yates, Dak.

Q. How long have you been in the service on the frontier among the Indians?—A. I began my service at what is now Fort Ringgold, Tex., in the month of October, 1848, and I was there until the month of January, 1850. Again, after an interval of about five years, I resumed duty on the frontier, at Fort McKavett, Tex. This was in the month of December, 1855, and I was continuously on duty in Texas from that time until the breaking out of the rebellion. From the month of May, 1861, until May, 1869, I was not on duty on the frontier. In 1869 and 1870, I was at Fort Bridger; from June, 1870, to June, 1872, at Fort Buford; from that time until August, 1874, at Fort Shaw; and from August, 1874, to October, 1878, I was at Camp Baker, Montana; from October, 1878, to October, 1879, at Fort Snelling; from October, 1879, to January, 1880, I was in the White River country, Colorado; and for the last two

years, and a little more, I have been at this post. That covers my Indian service.

Q. With this experience among the Indians, if you were at perfect liberty to provide the proper consideration to these Indians for the proposed cession of territory, would you give them the 25,000 cows and 1,000 bulls, or would you make some other provision for them instead, as the best thing for them?—A. At this particular place I would establish them on arable land, allowing to each head of a family only so much as he could cultivate to advantage, increasing the allowance in proportion to his advancement. I would by no means make them a pastoral people. I consider that such an attempt would be using money and effort in the wrong direction. Herders rarely have a common school for the education of their children, whilst, in a farming community, where they occupy the ground together in small holdings, common schools are easily maintained for the education of the children. They are then more closely under the supervision of the agent, and their instruction and development towards the life of the citizen can be carried on to better advantage. Make the Indian a herder and he must have his pony; he will have arms; and his natural instincts to roam will assert themselves beyond question. It requires a much larger area of country to support cattle than to support a farming community, and herders have to be fed nearly as much as farmers at first—I don't know but even more. It would be more difficult to follow them, for you would have to follow them. When the grass grows scant in one place the Indian goes where it is more plentiful, taking his tepees with him. It necessitates a roaming life, and that element better not be cultivated at present.

Q. Are these views peculiarly applicable to this post, or are they equally applicable to the Indian Territory or the Pacific Coast?—A. Now, then, I can go on. In the Indian Territory the facilities for cultivation are superior to those here; the climate is not so rigorous, and a greater variety of articles of food can be cultivated, therefore, I consider it more favorable for experiments of this kind than this place; but how it is on the Pacific Coast I cannot say; but my views apply to the country from Fort Buford down.

Q. Do they apply to all the posts in the Sioux Reservation?—A. Yes, sir; to the entire reservation.

#### CONTINUATION OF COUNCIL BEGUN AUGUST 21.

The CHAIRMAN (through Philip Wells, the interpreter). Who will speak for the Indians? [No answer.] The Committee has waited as long as they can, so if any one wants to speak to us we will be glad to hear him, otherwise we will go to our boat and go down the river and see what the Indians down there have to say. [Running Antelope comes forward.]

#### RUNNING ANTELOPE.

RUNNING ANTELOPE spoke as follows: Where there are two men who are friends they talk honestly to each other. You have made the hearts of the Indians glad by coming here, but when you come to attend to business you should notify us in time so we can prepare something to say.

The CHAIRMAN. We want to know what these Indians think about the agreement they made last fall, to give the Great Father a part of their reservation. Are you willing to answer some questions I will put to you? [No answer.] Interpreter, ask these Indians generally if there

is any one of them who is willing to answer some questions about their land?

JOHN GLASS (one of the chiefs). We don't know what you mean; but if we can answer the questions we will do it.

The CHAIRMAN:

Question. Did you hear what I said to the Indians yesterday?—Answer. Yes, sir; I heard it.

The CHAIRMAN. I will repeat now what I said then to the Indians who were present. We have come from Washington where the Great Father lives to have a friendly talk with you. We have not come to make any agreement with you, or to ask you for any of your land, or anything you have, but we have come to hear from the Indians, if they have any complaints to make of any kind. We have been told that some of you did not understand the agreement you made about your land, and we have come to see if we can find out from you what you understand you have done, and we want every one who talks to us to tell us just what he understands has been done. We want to go back to Washington and tell the Great Father what these Indians told us they thought they had done. No harm will come to any Indian for anything he says to us to-day; it will be just as well for him whether what he says pleases anybody else or not.

JOHN GLASS.

JOHN GLASS examined.

By the CHAIRMAN:

Question. Were you here last fall when the agreement about your land was made?—Answer. Yes, sir.

Q. Did you sign the paper?—A. Yes, sir.

Q. Did you understand what the agreement meant?—A. There was some of it I didn't understand.

Q. What was there about it you didn't understand?—A. I understand they made up a great deal of talk after they went away that we didn't say, and they accused us of doing something that was pretty bad.

Q. What did you understand they made up after they went away that the Indians didn't say?—A. We understand they said they had made an agreement with us to feed us for only ten years, and that we had signed the agreement to that effect.

Q. Was there anything else?—A. They said the whole thing was simple, and we understood it when we signed the paper.

Q. Did you understand that you were giving up a part of your reservation to the Government?—A. No, sir.

Q. Did the other Indians understand that they were giving up a portion of the land when they signed the paper?—A. No, sir.

Q. What did you think the agreement about giving up land to the Great Father meant?—A. Those men talked a great deal, and we were bewildered. It was not with willing hearts we signed the paper.

Q. Didn't these men tell the Indians that the paper meant that they should give up a part of their reservation for some cows and bulls?—A. Yes; that is what they told us.

Q. That if they would give up a part of their reservation they should have some cows and bulls?—A. That is what they said.

Q. Did the Indians agree to give up a part of their reservation for these cows and bulls?—A. We never said we would give up any of our land and take cows and bulls for it.

Q. Didn't you mean to agree to it when you put your name to the paper?—A. I did not.

Q. What did you mean by putting your name to the paper? What did you suppose you had done?—A. Those men fairly made my head dizzy, and my signing it was an accident.

Q. How did they make you dizzy?—A. There was so much talk by Indians and white men that I didn't stop to consider whether it was right or wrong, but signed the paper without giving it the proper thought.

Q. What did those white men say to you to get you to sign the paper?—A. We talked with them about the land they wanted, and they said they would give us cows; and I argued with them because I was looking to the benefit of my people in the future; and I wanted them to keep their land. When I was talking to them the Indians all at once rushed up from behind me and signed the paper, and everything was so mixed up, I didn't know what I was doing until after I had signed the paper.

Q. Did you expect to have the land and the cows both?—A. No; we wanted nothing but our land.

Q. You did not want the cows at all?—A. Of course we preferred to keep our land. It would not be right to expect anything else.

Q. Which would you rather have, the 25,000 cows or the land?—A. We prefer the land.

Q. What made the Indians behind you rush up to sign the paper if they did not want to give up the land for the cows?—A. The white men talked in a threatening way and the crowd of Indians behind me got frightened and rushed up and signed the paper.

Q. What was the threatening way in which they talked to the Indians?—A. The man for whom we have a higher regard than for any other white man is Bishop Marty; and he stood before us and told us if we did not sign it we might as well take a knife and stab ourselves; the consequences would be equally as bad. That is what frightened the Indians; and he told us, also, if we did not sign the paper we would be displeasing God. If you were talking for your people, and they got frightened, and committed an act because they were frightened, how could you stop them?

Q. Do you think that is the reason so many Indians at Standing Rock signed the paper?—A. All these men present know that was the reason they went up and signed that paper.

Q. What did the commissioners say to frighten the Indians?—A. They told us they could send us away from here to a different country if they wished to do it. Three men talked a great deal, but I cannot remember in detail all they said.

Q. Did not some of the Indians at Standing Rock sign the paper recently?—A. No, sir.

Q. Are any of them willing to sign it to-day?—A. No; we will not sign that paper a second time.

Q. Would any of the Indians like to take their names off of the paper if they could?—A. Yes, sir.

Q. Would you not be willing to let the United States have some of your land if you could get pay enough for it?—A. We have not offered our land for sale. If any one offers us a suitable price we are all willing and ready to sell some of our land.

Q. Do you think the Sioux can make use of all the land they have now?—A. We know we can't use it all.

Q. Do you not think it would be better to let the United States Government have some of it, and take a good many cows for it?—A. I am unable to tell you now what the people think about selling their land,

Q. Do you know about how much the Indians agreed in that agreement to let the United States have; what portion of their land they agreed to give the United States?—A. Of course those commissioners did not know the landmarks, and it seems as if they made a hurried mark across the reservation, regardless of anything, and we do not know the size of the land they cut off.

Q. Were there any Indians at Standing Rock who knew how much land there was in that agreement?—A. I do not believe there is an Indian here who understood it, because those men did not understand it themselves.

Q. Did those white men mark out on paper any part or the land that was in the agreement that was to be given to the Government?—A. They showed it to us, but we did not understand how it was.

Q. Did the white men tell the Indians how much land they were giving up to the United States?—A. I will not say positively, but I am pretty certain they did not say anything about the size of the country the Indians were giving up. [He consults with the other chiefs.] I have asked some of the chiefs around me, and they do not remember hearing the white men say anything about the size of it.

Q. Did they say anything about the valley of the Cheyenne River?—A. They made no mention of it that we can remember.

By Mr. CAMERON :

Q. Did the Indians of Standing Rock Agency understand how much land they were to receive for themselves? Did they understand that all the land from the Cannon Ball River to the Grand River was to be reserved for them, and they were to give up all the land except that within those boundaries?—A. They said that, and we understood it.

Q. They understood, then, that they were to have the land within those boundaries for themselves, and were to give up their claim to all the other land in the Sioux Reservation?—A. We understood that very well, and that was the particular point we argued with them, because they left us so small a part of our reservation, and wanted us to give up our claim to the rest.

Q. Did the Indians agree to that?—A. As I told you before, while we were arguing with the white men the Indians rushed in from behind me and signed the paper.

Q. Are the Indians willing to take the land now between the Cannon Ball River and the Grand River, and give up their claim to all the rest upon receiving their share of the 25,000 cows and 1,000 bulls?—A. No; they told us they would give us that much, and we refused it at the time, and we still refuse it.

Q. If you do not give a part of it to the United States what do you expect to do with it?—A. We want to know what is going to be done about the agreements we made with the Government in the past, which have never been fulfilled, before we say anything about what we are going to do with our land in the future.

Q. What agreements have been made with them that have not been fulfilled?—A. The treaty at Fort Laramie, and the one at Fort Rice. That is what I mean. Some parts of those treaties have never been fulfilled.

Q. What part has not been fulfilled? [No answer.] Can't you answer that question?—A. I want some one else to answer it. When the first council was held at Laramie I was a boy, and took no part in it, but there are men here who did take part in it.

Q. Can't you answer my question? What part has not been fulfilled? [No answer.]



## BLACK EYE.

**BLACK EYE.** At Fort Rice the Government advised to be at peace, and make a treaty of friendship, and if we did so we should have a span of horses, a cow, and a bull, chickens, and sheep, and three different kinds of wagons.

By Mr. CAMERON:

Question. Were all these things put into the treaty?—Answer. They told us they were; and that is the way we understood it, and we have been waiting for these things, but have never received anything yet.

Q. Were these things put into the paper you signed at that time?—A. Yes; we are positive it was all written in that paper. They also promised to build houses for us, but they are built of pine, and are not good. I remember all this distinctly, because I was a chief at the time. They also said they would give us a steamboat. Some one told us that one of you men will be our Great Father in the future, and I want to speak to him now about these things. The Government asked us for a right of way at Bismarck, and promised to pay us for it, but we have never received any pay yet for it; and they told us that our reservation would run from Fort Rice to the Yellowstone River.

JOHN GLASS recalled.

By the CHAIRMAN:

Question. Do the Indians expect to keep all their land and not do anything toward taking care of themselves?—Answer. We have been arguing about the boundary lines of our reservation, and we have come here to ask you to make them plain for us.

Q. Would you and your people like to live as white men live?—A. Do you mean that for me personally?

Q. Do you think these Indians—your friends at this agency here—want to learn how to live as white men live?—A. Yes, sir; they do.

Q. Does each one of them want to have a farm that he can keep everybody else off of if he wants to?—A. Of course; that is the way we want to live, but we are not able to do it now.

Q. Would the Indians around Standing Rock like to have the Government help them to be farmers like white men?—A. Of course we would like to have the Government help us to do this. We are not able to have farms and cultivate them ourselves without help, but we have commenced to plant small fields, and will have to do this until we can take farms of our own.

Q. Do you want the Government at Washington to help you to do that?—A. Yes, sir.

Q. What do the Indians want the Government to do that will help them to have farms for themselves like white men. [Witness consults with the other chiefs.]—A. We want the Great Father to help us with everything that will aid us in becoming farmers.

Q. Would the Indians be willing for the Great Father to take part of what he spends for them now and use it to help them become farmers?

[No answer.]

Q. Do you think the Great Father will give the Indians all they want to eat and wear, and still help them to become farmers besides?

[The question remained unanswered.]

## RED FISH.

RED FISH. Are you the seven men who were to come among the Indians from the Great Father to look into their condition?

The CHAIRMAN. We have come to look into the condition of the Indians here, but there are not seven of us; we are a part of the seven.

RED FISH. I have been waiting for you to come among us, and now I am ready to talk to you.

The CHAIRMAN. We will be glad to hear anything you want to say about the Indians.

RED FISH. There was a council held some time ago at which there were present six or seven white men and a good many Indians, and this is something I keep in remembrance of that council [holding up a silver medal which he carried suspended from his neck]. This medal and I are paupers. The promises the Government made to us have not been fulfilled, and the white men are taking everything away from us, and I am now a very poor man.

By the CHAIRMAN :

Question. Have you any land of your own that you are trying to raise crops on?—Answer. Yes, sir.

Q. What have you got growing on your land?—A. I plant every kind of crop that will give me nourishment.

Q. Can you tell us how many acres you have under cultivation?—A. I have one acre planted, and I have at home the papers I got at that council I told you about. I have held them ever since that time.

Q. Would you like to have 160 acres of land all to yourself?

The WITNESS (without answering the question). If you know anything about the councils where the Government asked us for our land I want you to tell me what the Government paid for that land.

The CHAIRMAN. We have come out here to see if we can help the Indians in any way. We do not want your land, and have not come to take any land.

RED DOG. You will be showing a great mercy by helping us.

Q. Would you not like to have 160 acres of land all to yourself, just like a white man?—A. No, I would not; I know how to farm, but I have nothing to work with.

Q. Would you like the Great Father to give you something to work your land with?—A. When the Great Father has fulfilled all of his promises to us then we will be better prepared for all these things.

By Mr. LOGAN :

Q. Do you ever expect to be in a condition where you will not demand food from the Government?—A. The Great Spirit made the land and the water, and he also made the white men and the Indians, and from the beginning the Indian had to depend upon the white man for powder and shot and fire, and afterwards for food; and they are still obliged to depend upon the white man. If I did not depend upon the Government I would be running over the prairies to-day.

Q. Do you ever expect to be in a condition to make a living for yourselves?—A. I suppose the Great Father wants the Indian to depend upon him, because he is always sending white men out here to buy our land, and of course I want all I can get from him.

Q. Are you healthy and able to work? [No answer.] Can't you answer that question? [Still no answer.] Can you chop wood, or use an ax in any way?—A. I am not able to work as your people work.

Q. Have you any women in your family?—A. Yes, sir; I have women in my family.

Q. Do they know how to work?—A. Yes, sir; I have two grown-up daughters, and they know how to do all sorts of work.

Q. How is it that they could learn how to work and you could not learn?—A. I, of course, take the advice of the white men who are in charge of us; they tell us to go to work, and I have now two houses, and all the things that are necessary about a house, and my women help to do the work about the place.

Q. Do you expect to raise provisions for your family on this farm, and at the same time have the Government feed you?

(Here an Indian in the uniform of a sergeant of police told Red Fish that he looked and talked like a man who had been drinking whisky, and he had better sit down.)

Mr. LOGAN. Tell that man to keep quiet, unless he wants to talk to the committee. If Red Fish desires to talk with us further he shall be allowed to do so without interruption.

RED FISH. I have nothing more to say.

### RUNNING ANTELOPE.

RUNNING ANTELOPE. (To the Indians:) I want all of you to keep quiet, and use all the sense you can, for I consider that we have never had the opportunity of talking with such men as these on our reservation before. The day is bright and pleasant, and I want you to conduct yourselves in a way that will be in keeping with it. These men are your friends and you should respect them. We have been for a long time anxious to talk with men who will take what we say to the Great Father, and we want no one to talk about anything but business. (To the committee:) Our people have been like the little fish in a stream of muddy water, they wandered about without seeing their way, but you, my friends, have come to clear the water and show us our way. You have come to wake us up from a long sleep, and show us where we are. Your hearts have grown large from wisdom and knowledge, and we are glad we have the opportunity of talking to you. I went to Washington some time ago and I have the pictures of men of your standing, which I have kept ever since.

By the CHAIRMAN:

Question. Do the Indians at Standing Rock want to become farmers and live like the white man?—Answer. Yes, sir; they do.

Q. Would not each one like to have a farm by himself if he could keep everybody else off of it, and have everything on the farm for himself?—A. Of course we know that is the thing we ought to do, but we are not able to do it without help.

Q. What do you want the Great Father to give you that will help you to become farmers like the white man?—A. I suppose you know that not long ago a great many Indians were brought here, and some of them were very poor. I suppose the Great Father knows that, and if you men want to say anything to us, we want you to come to the point.

Q. If the Indians want to go to farming the Great Father wants to help them, but they must tell him what they want.—A. The Great Father has made many promises to us, and we have come here to-day to see if we will ever get any benefit from those promises.

Q. What promises has the Great Father made to the Indians which have not been fulfilled?—A. The promises at Fort Rice; and when we gave up the Black Hills country; and at the council we held here last fall.

Q. What were those promises?—A. There were a great many things.

Q. Do you want the Great Father to help you and your people to build houses and cultivate the land like white men, and help you to live like white men?—A. Those things were promised years ago, but those promises were never fulfilled. The Great Father promised us houses to live in, and some one to show us how to work the land, and if those promises had been carried out we would have been able some time ago to live like white men.

Q. Will not the agent show all of you who desire to live and work like white men?—A. The agent has done his very best to teach us, and we are anxious to learn, but we have no implements. We go to the agent crying for help and he pities us, and does all he is able to do for us.

Q. Do you want the Great Father to send men here to teach you how to build houses, and how to raise wheat, and corn, and cattle?—A. If the Great Father would send us such men we would be glad; but they ought to be half-breeds who are civilized and educated, and can read and write, and not full-blooded white men, for the reason that they come here to fill their pockets, and when they have taken everything they can find they go off and leave us. Such white men as these have made me a pauper.

Q. If you had such men as you want to show you, could you not raise a good deal to live on?—A. If the Great Father gives us any men at all I want the half-breeds.

Q. If you have that kind of men do you not think you could raise a good deal to eat?—A. Yes, sir; I think if I had these half-breeds to help me I could raise a good deal. These men are interested in our welfare, and will do just what we want them to do.

Q. Do you like to work yourself?—A. I am old and unable to do much work, but if the Great Father will give me men to help me I think I could support myself.

Q. If you learned to support yourself in the future then you would not want the Great Father to send you provisions, but you would raise them yourself?—A. Yes, sir; I could in a short time, with assistance, be able to support myself, and would not need help, but a great many of our people are entirely helpless now, and will be for a great many years to come, and will have to depend on the Great Father.

Q. Can you give the name of any man you would like to have employed to help you?—A. If you say I can have such a man I can name him immediately.

Q. We want to go back to Washington and tell the Great Father just who you want to help you.—A. I am not alone in this matter, and I have a good deal of talking to do with my friends before I can mention the name of the man we want; but if you will tell the Great Father when you go back home that we want such a man to help us by the time we are notified that he will be given to us I can mention his name.

Q. How many Indians are there here who could help to raise as much as they can live on?—A. I see the agent here, and he takes an interest in us and keeps watch over us, and he can give you the names of such men on the reservation.

Q. Do you think that if the Indians had a chance to work they would like to work?—A. Most of these Indians here are anxious, watching for an opportunity to do something for themselves and for their children when they grow up, and our agent is the man we depend on to help us to get what we need, and we depend upon him entirely to look out for our interests.

Q. Do you want to say anything else?—A. That is all I have to say about that matter. When those three men came here last fall I was not at the agency, but they sent for me, and before I could understand what the men were talking about the Indians rushed up and signed the paper. They acted like men walking in the dark, who stumble over something, and have met with an accident, and we are now waiting anxiously to see the agreement we signed broken up.

Q. On what part of the reservation do you live?—A. I live on Grand River.

Q. How far from here?

[The interpreter explained that the Indians have not a very clear idea of distances, and told the committee that Running Antelope's home was about 35 miles from the agency.]

Q. What are you doing down there?—A. I am there with a great many others who are working, and I do the best I can to work like the rest; I plant a field, and I am cutting hay for my stock, and I build bridges over dangerous places, and dig away the hills to make good roads.

Q. Do you sell anything you raise?—A. No, sir; we have not raised enough yet to sell anything.

Q. Do you eat what you raise?—A. Yes, sir; I have just come from where I have been eating what I raised.

Q. Do you not raise almost all you can eat?—A. No, sir; we are very poor yet, and are unable to do so.

Q. Are you satisfied, and are all the Indians satisfied, with the agent and the employes here; do any of them ever do wrong?—A. We are very well satisfied with our agent; no man can do any more than he does; he shows us how to work, and gives us wise counsel; he advises us what to do if we want to raise something to eat, and tells us how we can be happy and contented.

Q. Are the employes good men, too?—A. The men who work for him drop things once in a while (meaning that they leave undone things they should do); but I do not mean to say this of all the employes; I mean one man particularly, who is called "Sport;" he was in charge of our herd and made us lose some of our cattle last winter.

Q. Do the Indians want anybody else to talk with us?

RUNNING ANTELOPE (to the Indians). I hope that whoever talks to these men who have come from the Great Father will talk quietly and in friendly terms; and besides here is our agent for whom all of us should have great respect, and I want everybody to use such language that no blame can be found with any of us hereafter.

By the CHAIRMAN (to the interpreter):

Q. Ask Sitting Bull if he has anything to say to the committee.

#### SITTING BULL.

SITTING BULL. Of course I will speak to you if you desire me to do so. I suppose it is only such men as you desire to speak who must say anything.

The CHAIRMAN. We supposed the Indians would select men to speak for them, but any man who desires to speak, or any man the Indians here desire shall talk for them we will be glad to hear if he has anything to say.

SITTING BULL. Do you not know who I am, that you speak as you do?

The CHAIRMAN. I know that you are Sitting Bull, and if you have anything to say we will be glad to hear you.

SITTING BULL. Do you recognize me; do you know who I am?

The CHAIRMAN. I know you are Sitting Bull.

SITTING BULL. You say you know I am Sitting Bull, but do you know what position I hold?

The CHAIRMAN. I do not know any difference between you and the other Indians at this agency.

SITTING BULL. I am here by the will of the Great Spirit, and by his will I am a chief. My heart is red and sweet, and I know it is sweet, because whatever passes near me puts out its tongue to me; and yet you men have come here to talk with us, and you say you do not know who I am. I want to tell you that if the Great Spirit has chosen any one to be the chief of this country it is myself.

The CHAIRMAN. In whatever capacity you may be here to-day, if you desire to say anything to us we will listen to you; otherwise we will dismiss this council.

SITTING BULL. Yes; that is all right. You have conducted yourselves like men who have been drinking whisky, and I came here to give you some advice. [Here Sitting Bull waved his hand and at once the Indians left the room in a body.]

After the council had been broken up by the action of Sitting Bull some of the Yanktonnais chiefs, from the northern portion of the reservation, sent the interpreter to ask the committee if they could have a separate talk; that heretofore the other Indians from the lower portion of the reservation had monopolized the talk and they had been unable to speak of their needs.

The committee granted the request and the council was reconvened.

The CHAIRMAN (to the interpreter, Wells). Say to these Indians that we understand that those who have come here now want to have a separate talk with the committee. Say to them also that if they are going to be controlled by Sitting Bull we do not wish to have any further talk with them.

[At this point several Indians remarked they were very anxious to say a great many things to the committee, but that the other Indians occupied the floor, and when they got up to talk the others left the room, and, of course, they had to go too.]

The CHAIRMAN. We understand that the Indians who have come together here feel as if they had not an opportunity to talk with the committee, and that the reason they did not have an opportunity was because Sitting Bull told the Indians to leave the room, and if you are under the influence of Sitting Bull and are going to talk or leave the room just as Sitting Bull directs we do not want to have any further talk with you. We have not come here to get anything out of you; we have come to try and help you. We want a plain, fair talk with you, and we want you to tell us just what you want us to do for you. But we do not want to talk with such men as Sitting Bull, who makes war upon the Government. If any of you want to say anything to the committee we will be glad to hear you now. Who will talk for you?

#### GOOD BEAR.

GOOD BEAR. I am a man who is a close observer of the suffering and wants of my people, and therefore when men of influence come amongst us, if I talk with such men I only talk of such things that will make them have pity upon me and my people, so they will help us. I was born and raised in this country. We are told that you are strong

men, men of influence, and are next to the Great Father at Washington, and that you are the inspectors of all the public business. This is a nice bright day, and I hope my words will be as nice as the day, and that I shall only ask you for things that I need. (To the interpreter :) You have been with us for a good while and know our needs, and therefore I want you to tell as well as the agent, who is living with us, and whom you know. I want you to tell everything straight and correctly as I say it. You have been with us, as I have said, a long while, and know us well, and you have known me for a long while, and you know that I have never asked for anything before in a council; but of late I have made up my mind to have whatever the Government owes me and I will have my share of it. (To the committee :) I have been anxiously waiting for some benefit from the Government, and I want the Government to pay us what it owes us, and therefore I have not taken a strip off of my reservation and given it to the Great Father, because he already owes us money for land he has taken from us before. I came here for no other purpose in the world but to tell you what I need, and anything that is of hindrance to me I will throw it away, and I hope the Government will do something for my people. There are a great many Indians who have told me to say many things and I told them to talk for themselves.

The CHAIRMAN. If any other Indian desires to say anything he can do so now.

#### MAD BEAR.

MAD BEAR. I am very well pleased with you men and I have great confidence in you, for the reason that you have conducted yourselves so well. Before this time men came here and told us they would look after our interests, but they have always talked to us secretly and not openly; but I am pleased with the way you are doing. Of course I will talk plainly and directly to the point. Some time ago a white man came here and said he was instructed and was sent to look after our interests and to ask us questions, and not one thing he told us ever came to pass. He told us, in the first place, that the Great Father hired him and kept him especially to look after the interests of the Indians, and that is what the Government hired and paid him for; and he told us we were paupers and beggars because we asked for what the Government owed us.

Mr. LOGAN. What was his name?

MAD BEAR. Colonel Benedict. In the council at Fort Rice the Great Father's people made us a great many promises. They said that every one of our families who would keep house and teach their women to attend to things about the house should have a yoke of cattle and a cow and harness, and that they should also have a breaking plow and stirring plow, and that each one should have a house with two rooms in it. In one of these rooms there should be a cooking-stove and in the other a heating stove. My friends, we want you to take great pity upon us and look after our interests. I want to tell you in the beginning that all of us came from one woman and one man—white men and Indians both. We are all brothers, but we are Indians and you are white men; we are poor and you have become rich. Therefore we beg you to look upon us with pitying eyes. There were white men here among us who knew our needs and our great suffering, and they made contracts with us and promised things which could not be fulfilled. But such men as you who have come to look after our interests we consider are our only source of redress, and we can make our complaints to you, believing that what we ask you will endeavor to obtain for us from the Great Father. We only want what is due us now.

By the CHAIRMAN:

Question. Is there anything going wrong now that you want changed?  
TWO BEARS. Our main grievance is that we do not know the boundaries of our land, and we would like to have a plain line drawn around it.

Q. Do you think the Indians would be willing for the Government to take a part of the land, and you take a great many cows and bulls to pay for it?—A. We all are of one opinion about that, and it is that we are very much dissatisfied with the agreement, and we want to undo what has been done.

MAD BEAR. You ask if anything grieves us. The traders grieve us, for they do not trade squarely with us. When a man buys anything he should be able to buy what suits him. The flour that we buy from the trader is bitter and bad to eat.

By the CHAIRMAN:

Q. Would you not like to raise your own wheat, then the traders could not sell you bitter flour?—A. Of course we are anxious to raise our own bread if we had the proper implements to work our land with. As it is we are unable to do it. If the Great Father will help us to raise such things as are raised by other people we will be very glad to do it.

Q. Have you anything else to say?—A. I went to Washington once, and saw the way the white men live. I saw a great many stores, and if the Great Father would allow a half-breed to keep a store here and trade with us, and not stop him from doing it, we would be very well pleased indeed. Of course that is merely an idea of my own. I do not know of any half-breed here who is able to keep a store, but I only ask if there is one that can be found that the Great Father will give him a license to trade with us.

The CHAIRMAN. We will tell the Great Father about that.

MAD BEAR. I meant to ask if the Government would give this half-breed a license if he could pay for it.

Mr. LOGAN. An Indian trader does not have to pay for a license.

Mr. CAMERON. No; the traders only get a permit.

The CHAIRMAN. He would be obliged to have a permit, and we will tell the Great Father that we think a half-breed should have a permit as well as a white man. Do you think that will do?

MAD BEAR. I have a copy of the treaty that we made at Fort Rice, and a great deal of it the white men made up themselves, and we never said it.

The CHAIRMAN. We have a copy of it ourselves, which is just like what he has, and we will read it.

MAD BEAR. There are many of those things which the Government has never fulfilled; and they put things in that treaty which we never agreed to.

The CHAIRMAN. Is there anything else?

MAD BEAR. The main thing we want is to have the Great Father make and designate lines for our reservation which will prevent all white men from coming inside of it.

The CHAIRMAN. Shall we tell the Great Father that the Indians are willing to give the Great Father a portion of their reservation if they get sufficient pay for it?

MAD BEAR. Well, it is just as that man has said [pointing toward John Glass]. At the council at Fort Rice the Government promised that wherever the reservation line ran the white man should not come inside of the line; but, as it is now, the white men come inside to hunt



game just as they please. And also in regard to the treaty about the Black Hills. They told us as long as we could not support ourselves, if it was five hundred years, that we should have all we wanted. For a while the Government gave us what it agreed to, but they have cut us down since.

The CHAIRMAN. Would not the Indians like to raise a part of their food like white men?

MAD BEAR. Of course we would be well satisfied if we could raise a part of it. We would be satisfied if we had farming implements. But we have none, but we would like very much to have them so that we could cultivate the land. Now, this summer we have had, as you can see, very dry weather, and our crops are burnt out.

The CHAIRMAN. Shall we tell the Great Father that if he sends agricultural implements the Indians will begin to work and help themselves?

MAD BEAR. There are a great many buildings that the Indians have built themselves. Some of these buildings have been standing two years and have no doors to them. They have been built, are waiting for the doors.

The CHAIRMAN. Is there anything else?

MAD BEAR. That is all.

The CHAIRMAN. Is there any other Indian who desires to say anything to the committee? If there is any other one who desires to say anything to the committee at this time, we will be glad to hear him.

HIGH BEAR. The Indians all want the Great Father to help them, and when such men as you come amongst them they have an opportunity of telling what they want so the Great Father will hear it. Some of them have told you what they want already. At Fort Rice, and since then, there have been councils such as we are having to-day. No matter how many Indians may talk to you they will only have one thing to say. The men that were here before you promised us that we should have such animals as we could raise; that every household should have a yoke of cattle and a wagon. But they have never received them, and they wish the Great Father to hear of it, and that is the reason of their speaking to you of it now. If the Great Father had chosen such men as you are—such honorable men—to trade with us for our lands in the past, it would not have been as bad as it is; but the Great Father sent men out here to talk to us who told us falsehoods and who beat us out of the land on the opposite side of the river. What they told us about the land across the river was one of the principal falsehoods. The people here are entitled to payment for that land. If we had got the pay for that land all of our people here would be able to become farmers and support themselves, as you ask them would they like to be. I suppose you have heard that the white men came and told us that the Great Father wanted to buy the Black Hills country, which is all iron, and we gave it to them. I suppose you have heard all that; and besides this, at the Black Hills councils a great many promises were made about the payment for the land. If the Indians had been paid for that land they would have been able to support themselves, and be such farmers as you have pictured to them. And in addition to these falsehoods they said that “as long as you live you will be provided with clothing, agricultural implements, and beef; and these things will not be taken away from you as long as you are not able to support yourselves.” The white men asked permission to run a railroad down the Medicine Creek across the Missouri River at the mouth of Bad River; and they promised to give us a certain amount of money for it, and they promised us more than any other agency, and

we have not heard anything of it since. Of course these Indians here consider themselves men, and, therefore, when a man makes a promise to them they consider the matter well, and if they think he is telling the truth they say "yes," and sign such agreement as they desire us to sign. When these men came here with their agreement and asked us to sign it, I signed it because they told us that the proceeds of the land we sold to them should be devoted to buying cows and bulls, and some of it would be used to buy horses with. If they had fulfilled this agreement and furnished these things our people would have been able to get along and support themselves; and then if the white man should come and ask us to make another agreement, we would agree to it readily, knowing that the white men had told the truth; but since the white men have not told the truth at these former councils, we don't want to sign any other agreement. This man here is our agent [pointing to the agent]; we call him father; we are children under him. He is interested in our affairs, so when you go back to Washington, if you find the money laid away anywhere send it to our agent for our benefit. If you were relatives of mine I would tell you to do this, but as you are not relatives of mine, I beg of you to tell all these things to the Great Father when you go back to Washington. Christianity is recommended to me as the staff of life for men, therefore we must adore the Catholics; and we want a Catholic with us at the Cannon Ball River, and you must tell the Great Father to build a church for us, so that we can keep a Catholic there to teach us. That is the principal thing I want to tell you; and my object in having these Catholic priests amongst us in the future is that our children could be taught to read and write English and talk with you men from Washington, and we would not need an interpreter to do the talking.

At the time we sold the Black Hills country, the white man promised us we should have flour, coffee, rice, sugar, beans, hominy, and bacon, and that we should have all these things without any end, besides the beef allowed us. I want you to tell the Great Father when you go back that many of us are dying of starvation. Provisions were given us that were to last fourteen days; but we eat them sometimes in three or four days, but they were intended to last fourteen days. I suppose I have told you everything I know, so I will sit down as there are many more here who would like to talk to you.

#### CRAZY WALKING.

CRAZY WALKING, captain of police, spoke as follows: What I will talk about will only concern the policemen. My friends, I see you here to-day and hear you talk, and it gives me encouragement. I know that a man in authority is not to be trifled with. The Great Father has instructed me to take care of all the Indians here, both chiefs and common people, and it is my duty to look after them, and preserve order among them, and, of course, I do my very best to do as the Great Father wants me to do; but the Great Father gives me only \$5 a month for doing so, and I have been employed as a policeman now for five years, and not one cent has been added to my wages. I would like to have the Great Father consider this matter and he will find out that I am earning more than that, and I hope he will then raise my pay. I have to ride my own horse when I am on duty, and feed him, too, and I want the Great Father to furnish me with a horse and provisions for him. Of course we get our rations like the rest of the Indians, but we would like to have an extra allowance besides what is given to an Indian ordinarily.

I am not talking for myself alone, but for all the policemen. We are doing the best we can to learn to live like white men, and work like them, but we are, of course, a good ways from that yet; but that is the way we wish to live, and I joined the police force here to try and do something for myself and to watch over my people and help them to improve and become like white men, and I beg of you, my friends, to help us.

#### IRON EYES.

IRON EYES, lieutenant of police, spoke as follows: When the police force was first organized by the Great Father I joined it, and have remained in it ever since. We get our instructions, of course, from the agent, but the Great Father sent these instructions to him, and the agent tells us to obey those instructions always, because they come from the Great Father, and I consider that we are entitled to wages. Our instructions are to preserve order, and keep the Indians in the way of civilization, and we do the best we can to follow these orders. We would like you to tell us, in the presence of these Indians, our duty to them, and what we are to expect from them in return. They are all very poor, and they are trying to make a living for themselves, but they have nothing but their bare hands to work with, as they have told you to-day. The policemen have done their best to help these people, and all of these Indians you see standing around here are constantly saying that we ought to have better pay. I have been five years in the service, but not for the pay, because that is small and of no use to me, but I have remained in the service because I am interested in the welfare of my people; that is all that induces me to remain where I am, and wear the uniform you see on me to-day. I have been anxiously waiting to see white men of authority and influence, so that I could talk with them and tell them my grievances, and to-day, my friends, my hopes are realized, because I have the privilege of talking with you men, who hold positions of influence in the Great Father's country. We do not expect the Great Father to pay us as much as he pays his policemen at home, but I think we earn \$35 a month, and we ought to have that much. Of course, we are interested in the welfare of our people, and for that reason we have been serving as policemen for small wages; but we have great trouble in keeping the peace, and seeing that everything goes right among them. We want you to tell the Great Father to give us \$35 a month for our services, and allow us every ration day to draw a double allowance of rations, and we would like to have him furnish oats for our horses, and give us clothing of a superior quality. The people here depend entirely upon us. We are the staff upon which they lean, for the reason that we keep them in order, and we tell the agent what is for their benefit, and through us the agent helps them.

I will say a few words now about something besides the police force. At the Black Hills council the Great Father promised to give us rations every two weeks, and for a good while the allowance lasted for the two weeks, but now it lasts only two or three days. Why is that? That is what I would like to have you tell the people here; and if you can fix it so that the Indians can draw rations like they used to, they will receive more than the agent is giving them now.

#### EAGLE MAN.

EAGLE MAN, sergeant of police, spoke as follows: My friends, I am going to say only a few words to you. I am thirty-five years of age, and I will say only what I think I have a right to say. I am doing the best

I can to follow the example of white men, and do something for myself; I have children at school in the east, and one child at school here, and therefore I think I have a right to talk to you. Before I joined the police force here I was a scout for the military, and made good wages, but since I have been a member of the police force here I have been getting such small wages that I am not satisfied. The agent does all he can for us, and we are very much pleased with him, but we want better pay for our services. If you men in Washington will pity us and take the same interest in us that our agent does we will get along much better. I suppose you wonder what we have to do that we ask for more pay; but no man can see our work in one day. It is no small work to keep the peace here. I ride my own horse, and use my own saddle, bridle, lariats, and other equipments; and I think the least the Government could do would be to give us these equipments for our horses; and besides, the same horses we use when on duty we have to use to work our land. I consider that we should have more wages as policemen than we get now. I have never said anything before to-day to white men who have come here from the Great Father, but I have always attended to my duty without making complaint. This is the first time, and I speak to you because I have been told that you are ahead of all other men, and, of course, you are the proper persons to make complaint to. Now, I hope when you go back home you will tell the Great Father everything we have told you. Look at these Indians standing all around you, and remember that they are all poor. None of them are rich. You can go to any part of this reservation and you will see houses these Indians have built, but they have no agricultural implements with which to cultivate the land, and they have no cattle; and they have a great many frames up, but there are no doors or windows for them. I feel that I am but a child in comparison with some men who have talked with you, and will talk with you to-day, but I wanted to tell you about the small wages we are getting for our services as policemen at this agency. When I am going over the reservation I make a good many arrests, and in many cases the prisoners are not treated properly. You white men live well, and conduct yourselves wisely, and the Indians are trying to do the same, and are anxious to live and behave like white men, and when one of them is arrested for anything, he should not be treated badly. There is something else I want to talk about: Some of my relatives are in confinement over at the Black Hills—Crow Dog and Hawk Eagle—and I want you to tell me what will be done with them. I would like to hear what the Government has decided to do with them.

The CHAIRMAN. There has been no decision yet as to what will be done with them.

EAGLE MAN. The policemen would all like to shake hands with you men.

The CHAIRMAN. After we hear the other Indians talk we will be glad to shake hands with all of the policemen.

#### TAKE-THE-WOOD.

TAKE-THE-WOOD. I only want to tell you, my friends, that at the Fort Rice council there were five different bands of Indians, and there were four chiefs of my band, who were the principal men of that council. Cat Fish and Two Bears, two of those chiefs, are dead, and only Black Eye and myself are left now, and you can see how old I am getting.

[Here Sitting Bull stepped forward.]

## SITTING BULL.

SITTING BULL spoke as follows: I came in with a glad heart to shake hands with you, my friends, for I feel that I have displeased you; and I am here to apologize to you for my bad conduct and to take back what I said. I will take it back because I consider I have made your hearts bad. I heard that you were coming here from the Great Father's house some time before you came, and I have been sitting here like a prisoner waiting for some one to release me. I was looking for you everywhere, and I considered that when we talked with you it was the same as if we were talking with the Great Father; and I believe that what I pour out from my heart the Great Father will hear. What I take back is what I said to cause the people to leave the council, and want to apologize for leaving myself. The people acted like children, and I am sorry for it. I was very sorry when I found out that your intentions were good and entirely different from what I supposed they were. Now I will tell you my mind and I will tell everything straight. I know the Great Spirit is looking down upon me from above and will hear what I say, therefore I will do my best to talk straight; and I am in hopes that some one will listen to my wishes and help me to carry them out. I have always been a chief, and have been made chief of all the land. Thirty-two years ago I was present at councils with the white man, and at the time of the Fort Rice council I was on the prairie listening to it, and since then a great many questions have been asked me about it, and I always said wait; and when the Black Hills council was held, and they asked me to give up that land, I said they must wait. I remember well all the promises that were made about that land because I have thought a great deal about them since that time. Of course I know that the Great Spirit provided me with animals for my food, but I did not stay out on the prairie because I did not wish to accept the offers of the Great Father, for I sent in a great many of my people and I told them that the Great Father was providing for them and keeping his agreements with them, and I was sending the Indians word all the time I was out that they must remember their agreements and fulfill them, and carry them out straight. When the English authorities were looking for me I heard that the Great Father's people were looking for me too. I was not lost. I knew where I was going all the time. Previous to that time, when a Catholic priest called "White Hair" (meaning Bishop Marty) came to see me, I told him all these things plainly. He told me the wishes of the Great Father, and I made promises which I meant to fulfill, and did fulfill; and when I went over into the British possessions he followed me, and I told him everything that was in my heart, and sent him back to tell the Great Father what I told him; and General Terry sent me word afterwards to come in, because he had big promises to make me, and I sent him word that I would not throw my country away; that I considered it all mine still, and I wanted him to wait just four years for me; that I had gone over there to attend to some business of my own, and my people were doing just as any other people would do. If a man loses anything and goes back and looks carefully for it he will find it, and that is what the Indians are doing now when they ask you to give them the things that were promised them in the past; and I do not consider that they should be treated like beasts, and that is the reason I have grown up with the feelings I have. Whatever you wanted of me I have obeyed, and I have come when you called me. The Great Father sent me word that whatever he had against me in the past had been forgiven and thrown aside, and he would

have nothing against me in the future, and I accepted his promises and came in; and he told me not to step aside from the white man's path, and I told him I would not, and I am doing my best to travel in that path. I feel that my country has gotten a bad name, and I want it to have a good name; it used to have a good name; and I sit sometimes and wonder who it is that has given it a bad name. You are the only people now who can give it a good name, and I want you to take good care of my country and respect it. When we sold the Black Hills we got a very small price for it, and not what we ought to have received. I used to think that the size of the payments would remain the same all the time, but they are growing smaller all the time. I want you to tell the Great Father everything I have said, and that we want some benefit from the promises he has made to us; and I don't think I should be tormented with anything about giving up any part of my land until those promises are fulfilled—I would rather wait until that time, when I will be ready to transact any business he may desire. I consider that my country takes in the Black Hills, and runs from the Powder River to the Missouri; and that all of this land belongs to me. Our reservation is not as large as we want it to be, and I suppose the Great Father owes us money now for land he has taken from us in the past. You white men advise us to follow your ways, and therefore I talk as I do. When you have a piece of land, and anything trespasses on it, you catch it and keep it until you get damages, and I am doing the same thing now; and I want you to tell all this to the Great Father for me. I am looking into the future for the benefit of my children, and that is what I mean, when I say I want my country taken care of for me. My children will grow up here, and I am looking ahead for their benefit, and for the benefit of my children's children, too; and even beyond that again. I sit here and look around me now, and I see my people starving, and I want the Great Father to make an increase in the amount of food that is allowed us now, so that they may be able to live. We want cattle to butcher—I want to kill 300 head of cattle at a time. That is the way you live, and we want to live the same way. This is what I want you to tell the Great Father when you go back home. If we get the things we want our children will be raised like the white children. When the Great Father told me to live like his people I told him to send me six teams of mules, because that is the way white people make a living, and I wanted my children to have these things to help them to make a living. I also told him to send me two spans of horses with wagons, and everything else my children would need. I also asked for a horse and buggy for my children; I was advised to follow the ways of the white man, and that is why I asked for those things. I never ask for anything that is not needed. I also asked for a cow and a bull for each family, so that they can raise cattle of their own. I asked for four yokes of oxen and wagons with them. Also a yoke of oxen and a wagon for each of my children to haul wood with. It is your own doing that I am here; you sent me here, and advised me to live as you do, and it is not right for me to live in poverty. I asked the Great Father for hogs, male and female, and for male and female sheep for my children to raise from. I did not leave out anything in the way of animals that the white men have; I asked for every one of them. I want you to tell the Great Father to send me some agricultural implements, so that I will not be obliged to work bare-handed. Whatever he sends to this agency our agent will take care of for us, and we will be satisfied because we know he will keep everything right. Whatever is sent here for us he will be pleased to take care of for us. I want to tell you that our rations have been reduced to almost nothing, and many of the people have starved to death.

Now I beg of you to have the amount of rations increased so that our children will not starve, but will live better than they do now. I want clothing too, and I will ask for that too. We want all kinds of clothing for our people. Look at the men around here and see how poorly dressed they are. We want some clothing this month, and when it gets cold we want more of it to protect us from the weather. That is all I have to say.

Mr. LOGAN (to the interpreter). I want to say something to that man [pointing to Sitting Bull] before he sits down, and I want you to tell these Indians to listen to all that I will say to him.

Sitting Bull, this committee came here on behalf of the Government, with nothing in view except to ascertain the wants of the Indians, and to inquire into the provisions of the treaty recently made, and whether or not it was satisfactory to the Indians. We invited the Indians to come here to-day for a friendly talk, and they appointed yourself and two others to talk with the committee. When you talked you accused the committee of being drunk, you insulted them; and I understand this is not the first time you have been guilty of an offense of a like kind to a committee of Congress. You said to this committee before insulting them that you were chief of all the people of this country, and that you were appointed chief by the Great Spirit. I want to say to you that you were not appointed by the Great Spirit, nor has any one else been. Appointments are not made in that way. I want to say further that you are not a great chief of this country; that you have no following, no power, no control, and no right to any control. You are on an Indian reservation merely at the suffrance of the Government. You are fed by the Government, clothed by the Government, your children are educated by the Government, and all you have and are to-day is because of the Government. If it were not for the Government you would be freezing and starving to-day in the mountains. I merely say these things to you to notify you that you cannot insult the people of the United States of America, or its committees. You came here when you were a prisoner, and were told that if you behaved yourself you would be treated well, just as other Indians who behave themselves will be treated. So you will be; but you must not incite these Indians to bad deeds. You must not break up councils; and you have to behave yourself just as any other man; and if you are ever guilty of such a thing again you will be put into the guard-house, and be made to work.

I want to say to these Indians here that this man is not their chief; he has no power; and they must obey the Government and not be governed by the dictates of this man. I want to say further that the Government is willing to be kind to the Indians and take care of them and their children. The Government feeds and clothes and educates your children now, and desires to teach you to become farmers, and to civilize you, and make you as white men; but you have to learn that you are the equals of other men, and no man has a right to break up a council, and insult men who come here to talk with you, and to do you a kindness. And I am glad to say to you that in your presence Sitting Bull, with all his vanity, came before this committee and apologized for the insult he had given them. Now I want to say to you that we came to do you good, and not to do you harm; and to Sitting Bull I want to say that inasmuch as he apologized to the committee we accept his apology, but at the same time notify him that he must never repeat an offense of this character again. That is all I want to say.

The CHAIRMAN. Before this council breaks up I want to say that we will carry back to Washington and to the Great Father all that has been

said by both the Indians and the white men; and the Great Father would be very glad to know that you want to become like white men; and we want to carry back to him the word from you Indians that you want to do just as white men do, so that you can live as white men live—in houses, and wear warm, comfortable clothing like they do. If you are willing for us to carry that word back we will be glad to do it, and if you are in earnest the Great Father will do all in his power to help you. You must act like white men, though, and they help themselves. If you will do as they do the Great Father will give you agricultural implements, and will do all he can for you.

**SITTING BULL.** I wish to say a word about my not being a chief, have no authority, am proud, and consider myself a great man in general.

The **CHAIRMAN.** We do not care to talk any more with you to-night.

**SITTING BULL.** I would like to speak. I have grown to be a very independent man, and consider myself a very great man.

**Mr. LOGAN.** You have made your speech, and we do not care to have you continue any further.

**SITTING BULL.** I have just one more word to say. Of course if a man is a chief, and has authority, he should be proud, and think himself a great man.

The **CHAIRMAN.** We do not care to have any further conversation with you in regard to your authority. The Great Father considers you like any other Indian here; and so long as you obey the law you will be treated well, but you have no more authority here than any other Indian; and you must understand distinctly that you have no right to give orders to the Indians. You must obey the authorities here or you must suffer punishment for disobedience.

[Here the interpreter said that Two Bears desired to say a few words to the committee, and permission was given.]

#### TWO BEARS.

**TWO BEARS** spoke as follows: I am a man who has charge of a certain portion of the Indians, and when good white men come here I do not wish to miss the opportunity of seeing them, and talking with them; and I am now going to speak a few words. I am doing very well here, and I cannot do as well anywhere else. I appreciate the kindness of the Great Father in feeding and clothing me, and that is plain enough for any man to talk. Everybody must see that we are better clothed and fed here than anywhere else, because all the Indians are crowding in here from every direction; but I want to tell you that every ten months there is an increase in our tribes here of probably ten people, and the Great Father ought to send a little more provisions in proportion to that increase; he ought to send more than he has been sending here. This country here is ours and when we decide on the boundary lines we will mark them down and give them to the agent and he will send them to the Great Father; and I want you to help us to accomplish this in Washington. We want the Great Father to recognize the mixed bloods and half breeds as a part of us, so that they can be allowed to talk in our councils the same as we are. That is all I will say about that. My father always said he would die as soon as he uttered a word of falsehood. The white man made a liar of him by pretending that he threw away the land on the opposite side of the river, and my father died because of it. The Great Father thinks we are mistaken about this land, but I think he is mistaken about it. I am very much pleased to meet you gentlemen here, and when the council breaks up I hope we will all have something to eat and smoke.



CHEYENNE RIVER AGENCY, DAKOTA,  
August 24, 1883.

WILLIAM N. SAGE.

Capt. WILLIAM N. SAGE examined.

By the CHAIRMAN:

Question. Captain Sage, will you tell the committee what official position you hold?—Answer. I am a captain in the Eleventh Infantry.

Q. Where are you stationed at present?—A. I am in command of the post at Fort Bennett.

Q. Have you had much experience with the Indians since you have been in the service?—A. Well, yes, sir; considerable.

Q. How long have you been among them?—A. I have been among them for several years.

Q. Will you state in brief form your familiarity with Indian life, where you have been located, &c.?—A. I have been stationed here permanently for nearly three years. I came here first in 1876, but since then I have been part of the time in Texas. I was stationed at Fort Sill, and in Texas when the Comanches were raiding that part of the country.

Q. You say you have been here nearly three years; have you some knowledge of the other posts and the Indians on the other parts of the reservation?—A. No, sir.

Q. Have you some knowledge of the character of this country that constitutes the whole Sioux Reservation?—A. A slight knowledge of it. It is all about the same thing.

Q. During your service here for three years, what has been the condition of these Indians? Have they been progressing or otherwise?—A. I think they have been progressing slightly.

Q. Do they contribute anything towards their own support?—A. A portion do and a portion do not. Probably half of the Indians here are doing something.

Q. Do you understand that the Government is under an obligation to support them?—A. Yes, sir; until they become self-supporting.

Q. What effect has that provision of the treaty upon the Indians?—A. It does not tend to make them work.

Q. Does it tend to idleness?—A. I think it does, because he feels that he is entitled to support.

Q. Does not that make it difficult to hold out any motive to them for exertion on their part?—A. I think it does.

Q. If you had at hand what means you wanted, and were under an obligation to take care of these Indians yourself, how would you treat them?—A. I would locate them on homesteads, and start them to farming and raising stock to support themselves.

Q. How would you induce them to go upon homesteads, and go to work?—A. The only way would be to force them to do it by stopping their rations.

Q. You would constrain them by withholding rations?—A. Yes, sir; that is what I should do.

Q. Could considerable be done with these Indians by means of withholding their rations?—A. I think so; it has been done.

Q. Under existing treaties is that proper?—A. It is not if you carry out the treaty.

Q. In your opinion is it highly necessary for the good of the Indian himself, and for the relief of the Government, to modify the provision

of the treaty with regard to support? The treaty says, "until he becomes self-supporting"—I think those are the words; do you think it essential to obtain a modification?—A. I think so.

Q. Is there anything else as important as obtaining a modification of that provision of the treaty that should be done to make them self-supporting?—A. No, sir; I think not.

Q. Do you think this whole reservation is larger than can be of use to the Indians?—A. Yes, sir.

Q. Can the Indian, in future, rely at all upon game for his support to any extent?—A. No, sir; the Indians tell me that next year will end the buffalo.

Q. Is there any use that can be made of the reservation except what agriculturists can make of it?—A. No, sir.

Q. Do you think it would be wise to induce the Indians to reduce the size of their reservation?—A. I do, sir; and at the same time it is important to change the provision of the treaty which regards supporting them, if it can be done to the satisfaction of the Indians.

Q. Do you think it wise to compensate the Indians for the sale of a portion of their land, by giving them 25,000 cows and 1,000 bulls?—A. That is not a sufficient compensation.

Q. Do you think it is in kind, and a wise provision, or would you make the payment in some other way?—A. I think it is in kind; and I would make compensation in stock.

Q. Partly in stock, you mean?—A. Yes, sir.

Q. Do you think in this country herding by the Indians can be made practicable and useful?—A. It has been done, and can be done now.

Q. By the individual Indian or by the agent?—A. By the individual Indian.

Q. Will you state how, in your opinion, it can be made a useful occupation?—A. The land around here is worthless for farming, and is only good for grazing.

Q. Do you mean any considerable portion of the reservation?—A. I mean the entire reservation. You can raise nothing but wheat and potatoes on it. Ultimately the whole reservation must be used for herding; and an Indian will make a better herder than farmer.

Q. Would he take care of his stock in winter?—A. Some of them would; but I do not think the whites make much provision for wintering their stock. We have a scout here who started three years ago with stock, when Lieutenant Brown got stock for the Indians; this man had a little money and Brown induced him to let him have it to buy cattle with; and he bought 5 head, and he now has 50 head of stock from the increase.

By Mr. CAMERON:

Q. Is he a full-blood?—A. No, sir; he is a half-breed.

Q. Do you know the circumstances under which the last agreement to cede a portion of this reservation to the Government was made?—A. No, sir; except that I knew the whites wanted to get possession of the country between the Missouri River and the Black Hills.

By the CHAIRMAN:

Q. Do you have such intercourse with the Indians that you can state their feeling to-day in reference to that agreement?—A. I think if that treaty were carried out as made, the Indians would be perfectly satisfied with it.

Q. The Indians at this agency?—A. A great majority of them.

Q. Do you think it would be compensation enough for the land?—A. Hardly enough.

Q. Do you think it was wise to make the provision to pay them wholly in stock?—A. It was not wholly in stock; that is, they were promised that they should have other things—I do not know whether these things were in the written agreement or not; but the commissioners promised them a teacher for every 25 or 30 children, and a school house for these children; and any Indian who wanted to go to farming should have \$125 worth of tools, and \$25 worth of seeds every year until he could raise his own seed, and should have assistance in moving.

By Mr. CAMERON:

Q. Do you understand that the commissioners made these promises?—A. I heard them myself. There is where the trouble is; they made these promises, and now the Indians say the white men lie, because they will not keep their promises.

Q. When you said a while ago that if the agreement were carried out as made, did you mean as written?—A. No, sir; I do not know how it was written, but I mean as it was stated to the Indians.

By the CHAIRMAN:

Q. How do you understand it was stated to the Indians?—A. I was present all the time, and I understood the commissioners to say that the Indians were to have 25,000 cows and 1,000 bulls, or something like that, which would give about one head of stock to each Indian here, and they were to be paid for their present houses if they had to move, and were to be assisted in moving; that the Indians who would go to farming should have an ox team, \$125 worth of tools, \$25 worth of seed, I think; and they should be provided with a teacher and school house for every 25 or 30 children.

Q. Was there any talk about building brick school-houses for them?—A. I think there was some talk about brick-houses, but they promised school-houses at any rate. The Commissioners promised them assistance in every way; they were to have farmers to teach them how to farm; about as many farmers as school-teachers, I believe. These were the statements made by the commissioners as to the meaning of the agreement. The Indians were to cede under the agreement all their rights to the land between the White River and the Cheyenne River—the south bank of the Cheyenne; and these Indians here were to have for their reservation all the land between the Cheyenne and Moreau Rivers, extending back to the 102d meridian, and including all the islands in the Missouri River opposite; and the boundary would extend to the east bank of the Missouri from the mouth of the Moreau to the mouth of the Cheyenne.

Q. Did the Indians understand that the agency was to be removed?—A. Yes, sir; they understood that it was to be moved to some accessible point on the Missouri River between the Cheyenne and the Moreau.

Q. What do you think would be a fair compensation for the land ceded if the cows and bulls were not?—A. Well, that I am not able to say.

By Mr. CAMERON:

Q. You are satisfied that the Indians understood that the things you have mentioned were to be received by them in part payment for the land they had agreed to cede to the United States?—A. Yes, sir.

## WILLIAM A. SWAN.

WILLIAM A. SWAN examined.

By the CHAIRMAN :

Question. Will you please give your full name and official position ?—Answer. William A. Swan, United States Indian agent, Cheyenne River Agency, Dakota.

Q. How long have you been agent here ?—A. I came here the 22d of last September.

Q. Had you any previous experience among the Indians ?—A. No, sir; I was never west of Michigan before coming here.

Q. What has been the condition of these Indians since you have been here ?—A. They have been peaceable and quiet. When I first came there was a little stubbornness, but before that time the Indians ran the agency for a year, and for that reason the agent was removed.

Q. Have you been able to get control of the Indians ?—A. Yes, sir; they are just like little children in the hands of school-masters.

Q. Is the land on the reservation adapted to the support of the Indian ?—A. Well, some of it is; but where we are the land is of no account; along the streams it is good for agricultural purposes.

Q. About what proportion of the whole is good land ?—A. That question is hard to answer. The Indians work the land along the Missouri River, and that is the only land that is worked.

Q. Does the reservation extend across the river here ?—A. No, sir; that is near the little bend.

Q. Is it a part of the great Sioux Reservation ?—A. It is called a part of it, and is laid down in the maps as such.

Q. Is it included in the late agreement ?—A. No, sir; it is not mentioned in any way.

Q. Leaving that aside, what is the character of the land which it was intended by the late agreement to set apart for the Indians of this agency ?—A. The land set apart for the Indians here is the best part of it, except that it takes off some land on this side of the Cheyenne River which is very good.

Q. Can the Indians depend hereafter upon game for their support ?—A. For only a few years.

Q. Is there any other use to which they can put their land for support hereafter, except agriculture and grazing ?—A. I think not.

Q. For the purposes of agriculture and grazing was there set apart sufficient land for the Indians of this agency ?—A. Yes, sir; I think there was.

Q. So far as you are acquainted with the reservation, do you think enough land has been reserved ?—A. Plenty, sir; it will give us a tract of land varying in width from 65 to 100 miles from north to south, and 125 miles long, from the Missouri River to the western line.

By Mr. CAMERON :

Q. How many Indians are there at this agency ?—A. There are 3,200; or to be more accurate the figures in my annual report for this year are 3,218.

By the CHAIRMAN :

Q. Do you know the character of the land to be ceded to the United States ?—A. Well, I know the country from here to the Cheyenne River, and about 50 miles up the Cheyenne. I also know the country along the Bad River pretty well.

Q. Do you think the Indians have had sufficient consideration for the land ceded to the United States?—A. I do not.

Q. What do you understand to be the consideration by the agreement?—A. The whole Sioux Nation are to have 25,000 cows and 1,000 bulls, and each man is to take up his land as he pleases; and when he takes up a piece of land he is to have a cow and a well-broken yoke of oxen.

Q. Besides what is contained in the old treaty they are to have only these cows and bulls?—A. That is all above the old treaty; and not as much as they ought to have.

Q. Do you think it the best thing for an Indian to pay him in cows and bulls?—A. No, sir.

Q. Would you pay him in money?—A. I would make a trust fund and give him the interest.

Q. How would you spend the interest?—A. I do not know exactly.

Q. Would you expend it in aiding him to cultivate the land?—A. I would fix it so that he would have to help to cultivate the land.

Q. How would you do that? What is the existing difficulty in the way of making him work?—A. Well, I suppose it is the treaty of 1868 which forbids the cutting off of rations.

Q. Do you mean that the obligation in the treaty of 1868 to provide rations until they become self-supporting is an inducement to keep idle?—A. Yes, sir; I do.

Q. Do you find that in the way of any restraint upon them in their work?—A. There are some hard-working men who send word that they cannot come for rations because they want to stay at home and attend to their crops.

Q. What effect has it as a general rule upon Indians?—A. It has a bad effect, because the Indians think the Government must support them whether they work or not.

Q. What objection is there to paying them in cows and bulls?—A. Well, in the first place, if they would make butter and make them pay, it would be a good thing; but an Indian never thinks of milking a cow. If a cow has a calf, when the calf stops sucking the cow goes dry; but as a rule the cows do not breed.

Q. Why is it the cows do not breed?—A. I do not know the reason, but I suppose from want of proper care.

Q. Do you think in this country the Indian could be made a good and profitable herder as easily as he could be made a good farmer?—A. It would be more easy to make a herder than a farmer of him, because an Indian will naturally take to herding.

Q. Why, then, not pay him in stock?—A. It would be a good thing perhaps to give each Indian his share of stock instead of having an agency herd.

Q. How many head of stock would these Indians be entitled to under the agreement?—A. We would get about 3,200 of them.

Q. Why could you not divide them among the Indians here so that they could be made useful?—A. I think we could do that, but they could not make their living from the stock.

Q. Could you not induce them to take care of the stock?—A. Oh, yes; I think so; the difficulty is they do not take care of and milk their cows.

Q. Instead of cows what do you think would be better for them?—A. If they would settle down on the land, I think it would be better to give them money; that is, I would start a trust fund and pay them the interest.

Q. Would you pay them in money or would you invest the money in farming stock?—A. There is a good deal of difference; I would pay them in farming stock, because I do not think an Indian can handle money.

By Mr. CAMERON :

Q. Are there not some Indians who would take care of money?—A. Some would take care of it, and others would not, but there can be no dividing line I am afraid.

By the CHAIRMAN :

Q. If these Indians were put under your care without treaty obligation how would you manage them?—A. I would lay down rules; it should be work or no food. I would at first start easily, and gradually get down to business.

Q. What do you mean by business?—A. I would first encourage them to break land; then I would say to them if you do not do so and so I will stop your rations, and I would do as I said.

Q. Does an Indian know how to work?—A. Yes, sir; he knows well enough; of course there are some things he needs lessons in, but he knows how to plow and how to plant. Some of them have raised fine corn and potatoes this year, finer than some of my men have raised.

Q. Does the Indian who raises such fine crops have rations?—A. Oh, yes, sir; an Indian plants only a small patch, only two or three acres perhaps, and he calls that a big farm.

Q. Does the treaty require you to furnish a man who has raised half a month's food, to give him the same rations as the man who does not raise anything?—A. Yes, as I understand it; and it would be poor policy to do otherwise, because it would stop the Indian who raises a crop from raising anything further. Instead of cutting off rations in proportion to the amount of food he raised I would rather reward him by giving him a little more.

By Mr. CAMERON :

Q. How many Indians connected with your agency are engaged in cultivating the soil?—A. Most all of them have a little patch of some kind.

Q. How large are these patches?—A. Well, from half an acre to 25 or 30 acres—sometimes eight or ten will have a patch together.

Q. Now, is the work on these patches done by the men or the women mainly?—A. Well, I guess about half and half. There are a few Indians who will not let their women work, but most of them make them work.

Q. Can you state about how many horses are owned by the Indians of this agency?—A. About 2,000.

Q. How many cattle have they?—A. About 4,800.

Q. Are these horses owned by individuals?—A. Yes, sir.

Q. And the cattle also?—A. Yes, sir; with the exception of about 250 head which we have in herds.

By the CHAIRMAN :

Q. What is the average price of good cows here?—A. The prices range from \$30 to \$40 a piece.

Q. How are the prices for bulls?—A. That I do not know; but I suppose about \$60. That was the price, I think, of the bulls that came here with the Government herd.

Q. Is there anything else you want to say to us?—A. No, sir; I think not.

## WILLIAM E. CATON.

WILLIAM E. CATON examined.

By the CHAIRMAN:

Question. Will you give us your present occupation?—Answer. I am the trader at Cheyenne River Agency.

Q. How long have you been trader here?—A. For six years.

Q. Did you have any knowledge of the Indians before that time?—

A. Yes, sir; I have been acquainted with them since 1874.

Q. Are you familiar with the Indians here?—A. Yes, sir.

Q. What is the character of the land about this agency?—A. Well, I think it is good farming land—as good as it is about Bismarck.

Q. What are the chances of the Indians of this reservation for game in the future?—A. If the reservation continues as large as it is now there will be considerable game for a while, such as buffalo, deer, and antelope, but it cannot last a great many years. I purchased last year about \$11,000 worth of skins and furs.

Q. Do the Indians contribute anything to their own support?—A. I think quite largely.

Q. Is there any way the amount they contribute to their own support can be increased?—A. Well, if they were taught to farm, each head of a family given five acres of land and told that unless he cultivated it he would get no rations, but if he did he would be assisted; and there should be a farmer placed at each village to assist them. In this way, I think, a good deal could be added to their self-support. Now, there are not enough employés to show the Indians how to work, and it is like a strange world to them. A great many of them have no seed to plant, although many have tools; some have neither. I think if the agent were allowed a farmer at each village, and this farmer should be required to send the agent every ration day a paper saying that such an Indian has worked well for the past two weeks, and the agent would issue rations only upon that, it would be an inducement; in time, not in this generation, perhaps, he would be self-supporting.

Q. Is there anything in our treaty obligations in the way of such a policy?—A. No more than what the Department is now doing. It is giving them only a part of what the treaty calls for. It is as easy to do the other way as to do as they are doing now.

Q. The treaty obligation requires the Government to furnish rations until they become self-supporting?—A. That obligation is not in the way of the policy I suggest.

Q. Would you follow out the principle and cut off rations because an Indian did not support himself?—A. I should follow out the principle if I had the Indian in charge to do whatever I thought best.

Q. And cut off the whole as well as a part?—A. Yes, sir.

Q. Do you think for any purpose of self-support in the absence of game that the Indians require the whole reservation?—A. No, sir.

Q. Could it be largely reduced?—A. If properly presented to the Indians, so that they would understand it, and if they could feel certain they would receive what was promised, I think they would be willing to let a good share of the reservation go. The feeling here, and elsewhere, so far as I know, is that they dislike to make an agreement of any kind, because no agreement made in the past has ever been kept to the letter by the whites.

Q. Do you know the circumstances under which the late agreement was made?—A. Yes, sir; to some extent.

Q. Do you think too much land is ceded to the United States?—A. No, sir; not enough. There is more than the Indians need still left.

Q. Is the land set apart for each of the agencies suitable?—A. They have as good as there is.

Q. Are you acquainted with the other agencies?—A. I am acquainted with the Pine Ridge Agency.

Q. What is the quality of the land there?—A. It is sandy land around the agency and not good; but east of the agency it is good farming land. There is enough land there to support all the Indians, but they stay in the timber. An Indian's first wants are timber and water, and he will locate near these.

Q. Do you think the compensation was sufficient?—A. No, sir; I do not. I do not think it was a compensation that white men would offer to white men. Considering the fact that the Government has acknowledged the right of the Indians to the land, I do not consider the compensation sufficient.

Q. Do you think it was wise and kind?—A. No, sir; Indians will not be herders; they are not responsible. You may send an Indian out with a herd to take care of them, but if he desires at any time to go home he will leave the herd to the mercy of storms or anything else.

Q. What compensation would be better than the one provided in the agreement?—A. The land should be appraised, and the Government should buy it from the Indians at a money valuation, and the money should be invested in United States bonds for the benefit of the Indians, and that should be the only money the Indians received for their future advancement. The interest should be used to assist in making them farmers.

Q. Then you think it an essential part of the agreement that the existing treaty should be modified, as regards the obligation of the Government to furnish rations?—A. It is a very poor idea; the Indians will never become self-supporting with that idea in their heads. I would make a new treaty and abrogate the old one entirely.

Q. Could the Indians be induced to consent to a change?—A. They could be induced to consent to it by men who have their confidence, and who could make them understand its purport.

Q. Did the Indians understand the purport of the agreement made last fall?—A. It was explained time and time again.

Q. Are they now willing to agree to it?—A. No, sir; they are very angry about it, and feel very badly about it; they think they were persuaded to sign an agreement they did not want to sign; but the Indians themselves can tell you best about that. I have heard them talk, and they are not satisfied with it at all, and I do not think any one with all the persuasion in the world could get them to sign that agreement to-day.

By Mr. CAMERON:

Q. Mr. Caton, I understand you are quite familiar with the great Sioux reservation. Now, if you had the power to divide the reservation up, and assign different portions of it, how and to what bands would you assign it?—A. I would give the Ogalallas what they have now. It is larger than they need, but it is almost all sand and pines. The eastern portion is good land. East of these come the Brulés, and they have a splendid reservation. All the tributaries of the White River have fine timber, and fine farming land. I should give the Brulés part of the land south of the White River. It would move them only 25 miles. I should take the Indians at Crow Creek and locate them south of the Brulés, from Brulé Landing to Fort Randall. I



would throw open all the country from the White River to the Cheyenne. I would give the Indians at Cheyenne the land between the Cheyenne and the Moreau and the 102d meridian. I should then throw open a strip of land to the whites between the Moreau and the Grand. I would give the Standing Rock Indians the land between the Grand and the Cannon Ball River and the 102d meridian. Then all would have a plenty of good land.

Q. What portion would you throw open to white settlement?—A. About two-thirds. That would leave enough land to make provision for the Indian children, so that when they become civilized sufficiently to take land in severalty each one would have about half a section. An Indian should have just as much land as a white man, and a white man can get half a section. Indians should be treated on the same basis. I should extend the laws of the United States over them, so that an Indian would be amenable to these laws just as a white man is, and would have redress the same as whites have.

By Mr. CAMERON :

Q. Do you mean so that a white man could sue an Indian in a justice's court for a claim?—A. Certainly.

By the CHAIRMAN :

Q. Would you have them summoned as jurors the same as white men?—A. Well, if the Indians were summoned I should have an Indian jury, or a mixed jury.

By Mr. CAMERON :

Q. Do you think Indians are far enough advanced to make intelligent jurors?—A. Whether they would make reliable jurors or not I would not like to say. They have to grow to that. The slaves of the South right after the war did not probably make reliable jurors, but they do to-day.

Q. Would the Indian appreciate this condition of things?—A. He would appreciate it more than anything else that could be done for him.

By the CHAIRMAN :

Q. What do you think of the utility of schools?—A. They are the main stay of the good that is to be accomplished. Much has been and will be done with the older Indians, but it does not compare with what is to be done with the growing generation. All schools should be industrial schools. If they learn reading, writing, and arithmetic that is as far as they can go in their present condition.

Q. Have the schools been established long enough for you to say whether the children drop back into the tepees again, or do they leave their friends and relatives?—A. I do not think they go back as far as they were before by any means; and to some extent they do have influence for good among the other people, but it is a good deal like putting a pinch of salt into a barrel of flour, to educate two or three youths among three or four hundred people.

ALBERT L. MYER.

Lieut. ALBERT L. MYER examined.

By the CHAIRMAN :

Question. Will you state your name and official position?—Answer. Albert L. Myer, first lieutenant, Eleventh Infantry.

Q. How long have you been stationed at this post?—A. I have been at different frontier posts since 1876.

Q. What has been your experience with the Indians?—A. Well, in what regard? Do you mean my general experience?

Q. Yes.—A. I have had considerable experience here and at Standing Rock, and with the Crows in Montana, having been stationed at Fort Custer, in Montana.

Q. Does your experience suggest any change in the method of managing the Indians that would contribute to their benefit; if you were at perfect liberty to make the change, I mean?—A. Yes, sir; a change could be made to the advantage of the Indians and the Government too. It seems to be the all important idea to render them self-supporting as early as possible. The Government is bound by treaty to furnish subsistence to the Indians until they become self-supporting. It remains with the Government to say what it means by the period when they shall become self-supporting. It may go on indefinitely or it may stop after a certain number of years. That, in my opinion, remains with the Government; it has the power, and undoubtedly will have to exercise it. The Indians are scattered about; some of them doing a little farming and others doing nothing. At two or three agencies the Indians are in a very good condition; notably at Standing Rock and here. At Standing Rock they have advanced wonderfully since 1876, when I first saw them; and the Indians here in the same ratio. The Indians on the lower part of the river and at Pine Ridge and Rosebud I do not know about except from hearsay. I would notify the Indians that at a certain date their rations would be stopped, and that the time was coming when they must begin to support themselves—the Government would no longer take care of them. I would tell them they must move to reservations set apart for them; and my idea would be to give them a perfect right and title to the land in trust, and give it to them in severalty as they were able to take up the land as white men. The time for doing that is almost beyond my idea; but certainly not less than five or ten years. The Government must say that after a certain date rations will cease. Of course we do not allow the poor people of the East to starve, and certainly cannot allow the Indians on the plains to starve; still we can bring them to a great degree of subjection by starvation.

Q. What is the best method of meeting the question of self-support, laying aside the treaty obligation to support them until they are self-supporting?—A. By compelling the Indians on these separate reservations to do a certain amount of work, the work to be decided by the agent—that is whether he is doing sufficient work to be paid for; then pay him in rations. You would probably have to set a certain date for that. Start them to work, and place assistants about them, and then say, "At a certain date you must enter the land and commence farming, and when you do that I will give you a certain amount of provisions; if not, you will have nothing, and if you make a row we will handle you with troops."

Q. Do you think there is a fair prospect of making the Indians self-supporting in a short time by that method?—A. No, sir; they could not be made self-supporting in a less period than ten years. I do not mean they would not raise considerable, but become entirely self-supporting.

Q. In ten years the policy you suggest would bring about self-support?—A. Yes, sir; that is with cattle upon their farms; they are natural herders, and will take care of their cattle when it becomes an object to them.

Q. Do you take into consideration the game?—A. No, sir; there is no game.

Q. Is the whole reservation needed for their support?—A. No, sir;

it is a detriment to them ; it could be materially reduced to their benefit ; they have too much land for them to settle on.

Q. Do you think the amount proposed to be ceded to the Government in the late agreement is too much ?—A. No, sir ; I do not.

Q. Is the land left for the different agencies suitable as a general thing for them ?—A. The land on the White River, except just on the river, I do not know anything about except from hearsay. I am told there is good land in both of the western agencies ; and above the Cheyenne River it is good. On the Moreau River the land is not good ; the Moreau is a poor stream. The land the Indians at Standing Rock live on is generally fair land.

Q. Do you think the compensation for the proposed cession is sufficient ?—A. Taking into consideration the fact that the Indians will have to be upheld for a certain time, I do not. A sum of money sufficient for the purpose should be obtained from the sale of this land and invested in such manner that the Indians should receive the benefit of it to assist them in making their little farms.

Q. In what way ?—A. Well, in seeds and farming implements ; of course they have a great many now, but need more. A part should also be set apart for an educational fund, but just how much I am not able to say.

Q. Do you think the compensation was wise in kind ?—A. No, sir ; if the agreement were ratified in three or four years the cattle would be swallowed up, and the Indians would not know they ever had any.

Q. What would you suggest instead ?—A. I should suggest annuities. I do not know that it should be cash, but it should be spent for the benefit of the Indians.

#### JOHN FITCH KINNEY.

JOHN FITCH KINNEY, examined.

By the CHAIRMAN :

Question. Will you please state your business here ?—Answer. I am a teacher, and am principal of the Saint John's Mission School.

Q. Will you state what that school is ?—A. It is an Indian boarding school for girls, conducted under the auspices of the Protestant Episcopal Church, under the supervision of the Right Reverend W. H. Hare, Bishop of Dakota.

Q. Have you had much experience with Indians ?—A. I have had more or less experience with them all my life. I have taught them and traded with them.

Q. How long have you been in this position ?—A. Four years the 1st of September next.

Q. Are these Indians making any progress toward sustaining themselves ?—A. Yes, sir ; a good deal ; but for the two years preceding Major Swan's coming here they had retrograded a great deal, and I doubt if they have gotten back to the place where they were when Love took hold of them ; still they are on the fair road to improve at the present time.

Q. In what does that show itself ?—A. In less blanketing and dancing, less painting, and less wildness.

Q. Do they do more work ?—A. Not a great deal, sir ; but there is less "cussedness."

Q. Do they not work as well now as under Mr. Love ?—A. At the present time they are doing more work than they were eighteen months ago.

Q. If you had the management of these Indians, and had no treaty obligations to embarrass you, how would you deal with them?—A. I do not think I could tell you, sir; I would have to deal with them according to circumstances.

Q. Taking the circumstances as they exist, and the Indians as they are now, what would you do?—A. I would have nothing to do with the matter.

Q. Well, if you should see a man who was obliged to do it, what would you think he should do?—A. I should tell him to get along the best way he could.

Q. I asked you if you could do as you pleased in managing them what would you do? That is a fair question.—A. Well, it is a hard question to answer; it is almost impossible to answer it.

Q. Your opinion would be valuable, as you have spent so many years among the Indians?—A. I should treat them very severely where they would not work.

Q. Well, tell us how you would go about it if you are willing. Would you induce them by rewards or by the exercise of force?—A. First by force.

Q. Now, can you not go on and tell?—A. First I would show the Indians I was master.

Q. Well, go on and tell us about it?—A. I would then treat them with leniency, and help them in every way, shape, and manner I could.

Q. Would you try to make farmers of them?—A. I believe they are capable of being farmers.

Q. Would it be wise to adopt that method with these Indians?—A. Yes, sir, to a certain extent; I would make farmers of them as fast as possible.

Q. What method would you adopt to induce them?—A. I should compel them.

Q. That is what I want to know?—A. I would hold out fear to him rather than rewards.

Q. Would he progress faster under that than in any other way?—A. Yes, sir.

Q. Would the Indian make a better farmer than herder on this land?—A. Are you speaking of the immediate results, or of the future?

Q. Would it be better as a policy?—A. The only resource for him is to till the soil.

Q. Would you set him up in severality, or in communities, and undertake to make farmers in that way?—A. I should break up the communities.

Q. Do you think the Indians here at this agency, as a general thing, would understand what it was to have 160 acres set apart for each Indian exclusively? Does an Indian understand what property means?—A. He would understand it to some extent; but the value of it he would not understand at all.

Q. Would it be easy to teach him?—A. It would be hard to teach him the value of 160 acres of land. I could keep him on the land and teach him by force.

Q. You are teaching Indian children—are you doing it by force?—A. Yes, sir; entirely by force; but I have not whipped a child since I have been in the school, which has been four years.

Q. Have you any knowledge of the manner in which this late agreement was entered into?—A. No positive knowledge whatever.

Q. Do you know the Indian sentiment in reference to it?—A. As a tribe I do not; but as individuals I have heard a good many express opinions about it.

Q. What have you heard?—A. What I have heard is against it.

Q. What is the complaint of the Indians of the transaction?—A. An argument I have heard used by many of them quite freely is: What guarantee could they possibly have that the reservations which would be left after cutting the whole reservation up would be theirs for all time to come; that the promises of the Government in the Black Hills treaty that they should have this agency until the grass ceases to grow and the water to flow, have not been carried out; and their impression is, that obligations made by the Government will not be carried out. They have a natural desire not to curtail their country.

Q. Is it a general sentiment among the Indians that it was not voluntary on their part?—A. So far as I know it is a general sentiment.

Q. Is your intercourse with them considerable?—A. No, sir; it is confined principally to the parents of the children who attend my school.

Q. So far as they are concerned is there a general unanimity of sentiment on this subject?—A. Yes, sir.

Q. Do you think they understood the purport of the agreement?—A. I think not.

Q. In what respect do you think they were mistaken about the meaning of it?—A. Well, I think there was a misunderstanding in the general proposition among the Indians.

Q. What do you think was the mistake?—A. I think it was rather an indefinite understanding. The Indians had an idea, at least those I spoke to had, that they were to be compelled to sign this agreement, and they objected to the bulldozing of the commission. Understand me, I never heard the commission in anything; I am only speaking of what the Indians said to me.

Q. That is what I am inquiring about.—A. The Indians claim that it is the railroad influence that sent those commissioners here, and that the President (which is their word for the Government) had very little to do with it. Whether that was finally overcome or not I do not know. I have not spoken to the Indians about it.

Q. In what way do they say they were constrained?—A. Unless they did sign it (so they say) the agency would be broken up, rations and annuities taken away, and they would be sent to the Indian Territory. I have also heard it stated that one of the Indians received a commission from the commissioners as a chief provided he would first sign the agreement. How true it is I cannot tell. I never saw it; I just heard the statement.

Q. Who was that Indian?—A. Swift Bird.

Q. What is his Indian name?—A. Zitkala-kinyan.

Q. You heard this from the Indians?—A. Yes, sir.

Q. Did you hear what he received?—A. I did not; I only understood he had a paper making him chief of the Blackfeet Band as a reward for being the first man who signed the agreement.

Q. Do you think the Indians are now in favor of carrying out that agreement?—A. I do not know; I have not spoken to them about it since the excitement. It was none of my business. It was forced on me.

#### LOUIS JEWITT.

At the conclusion of the examination of Mr. Kinney, it being found that a few Indians had assembled about the committee, an attempt was made to hold a council, with Louis Jewitt as interpreter.

The CHAIRMAN (to the interpreter). Will you ask this Indian (point-

ing to Little-No-Heart, one of the chiefs) if he is willing to have a talk with us now, or does he wish to wait until the other Indians come?

The INTERPRETER. He says he wants to wait.

Q. What time does he think they will be here?—A. He says they will be here this evening. It will take until then for them to get in.

Q. Did you interpret when the commission came here to ask the Indians for their land?—A. No, sir; I did not interpret myself, but I was there.

Q. At that time did they tell the Indians they wanted them to give up a piece of their land?—A. Yes, sir; but I could not say how much.

Q. What did the Indians say to that?—A. They said they did not want to sign.

Q. They did sign afterwards?—A. Well, yes, sir.

Q. What made them sign the agreement?—A. I do not know what made them sign it.

Q. Did the Indians understand that if they signed the agreement it would give up a part of their land?—A. Yes, sir; and that was the reason they did not want to sign it.

Q. They understood then that those men wanted their land?—A. Yes, sir.

Q. What did the commissioners say they would give them for their land?—A. I do not remember that.

#### NARCISSE NARCELLO (Agency Interpreter).

By the CHAIRMAN:

Question. Did you interpret when the commission was here asking the Indians to sign the agreement?—Answer. Yes, sir.

Q. Did the Indians understand that if they signed that paper it would give up part of their land to the United States?—A. Yes, sir.

Q. Were they willing to give up a portion of their land to the United States?—A. Some of them were willing.

Q. Were all willing?—A. No, not all.

Q. If they were not willing what made them sign the paper?—A. Because the commissioners told them if they did not sign it they would destroy this agency, and they would have no agency and no chiefs, and they would have to go from one place to another.

Q. What did the Indians do then when the commissioners told them that?—A. Well, they thought that was pretty rough.

Q. What did the Indians say in answer to it?—A. Now you have got me; I could not tell you what kind of answer they gave.

Q. You said these men scared the Indians and that made them sign the paper?—A. Yes, I did.

Q. Was that so?—A. Yes, sir.

Q. Were the Indians satisfied with the paper when they signed it?—A. I think not.

Q. Would they have signed it if the commissioners had not told them what they did?—A. I do not think they would.

Q. How do the Indians feel about it now?—A. I could not tell you.

Q. Do you know whether the Indians here want their share of those cows?—A. I could not tell you anything about it.

## COUNCIL.

CHEYENNE RIVER AGENCY, DAKOTA,  
August 25, 1883.

The Indians having assembled, a council was held, with Louis Jewett and Narcisse Narcello as interpreters.

By the CHAIRMAN (to Jewett):

Question. Will you say to these Indians that we have come from Washington, where the Great Father lives, to have a talk with them about how they are getting along. We have not come to get anything that belongs to them; we have come to see if we can find anything that will do them good. They have heard at Washington a good deal about the agreement that was made last fall to sell a part of their land, and they sent us out here to make inquiry of the Indians themselves about it; they want us to find out and bring back word whether the Indians understood what the agreement was, and whether they want it carried out; and we want these Indians to tell us all about what they know about that agreement; we want them to talk freely and honestly with us about it, and tell us just what they want we should carry back to Washington. We shall carry back just what they say, and tell the people at Washington just what these Indians want, if we can find out. Ask them if they have any one they would like to have talk with us for them?—Answer. They say they have not selected any one yet.

The CHAIRMAN. Ask them if they will not select some one to talk for them right here now.

(The Indians hold a consultation and then Charger comes forward to speak.)

## CHARGER.

CHARGER spoke as follows: There is something I will tell you that is not very long.

The CHAIRMAN. We would like to have you tell us just what you want to say, and neither the agent nor anybody else will make any trouble with you for what you say.

CHARGER. I and the other chiefs who are here to-day were present last winter when that agreement was made, and all of us know what those men meant.

Question. Tell us just what they meant.—Answer. White Swan is our principal chief, and he was one of the speakers; also Swift Bird. All three of us will tell you what we know about it.

The CHAIRMAN. We would like to have you tell us all you know about that transaction.

## WHITE SWAN.

WHITE SWAN spoke as follows: Are you those men from the Great Father's council house?

The CHAIRMAN. Yes, we are from the Great Father's council house.

WHITE SWAN. I am glad of it.

The CHAIRMAN. We were sent by the great council to ask you and the other Indians all about that agreement.

WHITE SWAN. I heard you were the men who make the laws, and I want to tell you my opinion and want you to help me. You white men get together and make the laws, but you have one man above you and that

is the Great Father, although he cannot make laws himself without your help. We have heard that the great council make all the laws and they then pass to the Great Father, and if he accepts them the laws are made. When a man is in trouble I suppose he should come to you for help.

The CHAIRMAN. If there is anything troubling you we would like to know what it is.

WHITE SWAN. When a man owes another money, two dollars or three dollars, or whatever it is, the man he owes would like to have it. The white people have asked for our land. All the treaties and agreements we have made in the past have not been signed by us freely. We have been threatened and frightened, and therefore have signed many treaties.

The CHAIRMAN. What do you think about the treaty that was made last fall and winter.

WHITE SWAN. When those men came here they told us if we did not sign that agreement they would destroy this agency. That man Teller said he had so much influence in Washington that he could destroy this agency if he liked; and when he asked the Indians to sign and they refused he told them they no longer had any land at all. He said the Great Father sent him here to give the Indians land, and if you refuse to do this thing we will scatter you and all the other agencies and there will not be any chiefs left. Then another man spoke, and he said this man Teller has a brother in Washington who sits next to the President, and he has so much influence that he will destroy this agency.

Question. Which one of the commissioners said this? Was it the tall, thin man, or the fleshy one?—Answer. It was the big man [meaning Judge Shannon].

Q. Well, go on and tell us all that was said.—A. And then they told us that Hump's outfit, which was here, had no right here, and they would move them back to Standing Rock, where they belong. Then this man Teller spoke again and said: "If you do not sign this agreement it will make no difference, for all the Indians at the other agencies have already signed it." Then he said again: "If you do not sign the agreement you will not get any pay, and we will destroy your agency."

Q. Is there anything else?—A. He said: "If you do not agree to give up a strip of your country, all the Indians at the other agencies will get paid for the land, and you fellows will get nothing." We will tell you all about this agreement, and then we will talk about some other matters.

Q. We will talk about other matters after we get through with this. I would like to ask you one or two things before any other Indian talks. Do the Indians belonging to this agency want this agreement carried out now?—A. No, sir.

Q. Why do they not want it carried out?—A. I will tell you. We sold land on the east side of the Missouri once; the Government made us promises at Fort Rice to pay us for making the treaty there, for twenty-five years, and that time is not up yet by nine years; and the Government made another promise when we made the Black Hills treaty, to feed the Indians until they became self-supporting. They promised to give  $1\frac{1}{2}$  pounds of beef a day to each person, and we have not received it. I want to say to you men, because I have heard that you make the laws, that the Government owes us so much now that has been promised under past agreements, that we would like to get that before we talk about making another agreement.

Q. Do you mean that you do not want to make another agreement



until you get paid what was promised under the treaties already made?—  
A. Yes, sir; that is what I mean.

Q. Do you think the Indians would be willing to sell to the United States the land between the White River and Cheyenne River for any price?—A. I could not answer you.

Q. Do the Indians want to live and work like white men?—A. We have no tools to work with.

Q. If the Great Father would help the Indians with tools and such things, would the Indians like to learn to work just like white men?—  
A. Yes, sir.

Q. Do you not think the Indians would be willing to let the Great Father have the land between the White River and the Cheyenne if the Great Father would give them tools and other things to help them to learn to work like white men?—A. I could not answer that question. We could not answer such a question until we talked together.

Q. Do you not think that the Indians at this agency would like to have their share of 25,000 cows and 1,000 bulls?—A. No, sir.

Q. Did you sign the agreement those men brought here?—A. Yes, sir.

Q. What made you sign it if you did not like it?—A. Here are my friends behind me who signed it, and they did not like it either; but we signed because those men said they would destroy this agency if we did not sign.

Q. Do you think that is the reason the others signed it?—A. The others were almost scared to death.

Q. Do you think they would be willing to sign it now if they were asked to sign it?—A. No, sir.

Q. Do you think any of them would be willing to do so?—A. No, sir.

Q. What do you want us to tell the Great Father about that agreement when we go back?—A. What we want you to do when you go back is to tell the Great Father that we do not wish to give up any part of our country at all.

#### CHARGER (WANNATAN).

CHARGER examined.

The CHAIRMAN. We want you to tell us all you wish us to tell the Great Father when we go back to Washington about that agreement.

Mr. CAMERON. Tell us what the commissioners said, and why the Indians signed the agreement.

CHARGER. It seems to me that God is helping us to-day. We never saw such men as you in our country before, and your coming will be of great good to us, I hope. The Indians made an agreement last winter, but they are confused, and do not know how to think of it clearly now.

By the CHAIRMAN:

Question. What did these men say to you about this agreement when they told you to sign it?—Answer. They told us that more than half the Indians had already signed it, and if we did not sign it they would destroy the agency. Our people told us not to sell our country, and we told the commissioners that when we held the council with them. Then the commissioners told us that if we did not sign the agreement we would have no land at all to live on; and that half the Indians here did not belong here but belonged up the river, and they would get the soldiers to drive them back up the river, and the rest of the Indians here they would send to Red Cloud and Spotted Tail Agencies. They told us they were sent by the Great Father, and therefore had the power

to do anything with us they pleased; and that scared us, and we signed the agreement, but only a little over twenty signed it. I am ashamed when any one asks me questions about what we have done, because I know it was not fairly done, and I do not want to see or hear of those fellows again. I was born right here forty-nine years ago, and I know a good many of our Great Father's ways. The Great Father has already taken the best part of our country, and I do not see why he wants more of it. On the east side of the Missouri River is the best land, and when the Great Father asked us for it we gave it to him, and he promised to give us something for it so that we might be able to live. The Great Father has thrown that country open to the whites, and it is full of them now. He bought that strip of country on time, and has not paid us one-half of what he promised; and he asked us for the Black Hills country, which is good farming land, and there is a great deal of money there too, and we had to give it up.

Q. Did these commissioners tell the Indians how much land they wanted?—A. Yes, sir; but I do not want to talk about that now; that is all done away with. I could not tell you all they did say.

Q. Go on then in your own way.—A. What I want to say to you is this: The Great Father owes us now for promises made in the past, and we want you to get that for us. If these promises had all been fulfilled we would feel differently from what we do. When we made the treaty for the country east of the Missouri River, the Great Father promised to give us cattle every year, and tools to work our land with, but we have never received them; and he promised the same thing in the Black Hills treaty, and the promise has never been fulfilled; yet we are asked to give up some more of our country. We have made treaties twice for these same cattle, and we have not received them, and we do not want to sign any more papers. My friends we are poor and ignorant and we want you to take pity upon us. We have waited and waited for the fulfillment of these promises, but so far in vain. It is just like a man buying things out of a store on time, and he owes the storekeeper a good deal of money, and he goes to the store again to buy something and the storekeeper says, "I guess not;" because he has not paid his debts. At the Great Father's house there are a great many white men who are rich, and they carry on business correctly; and therefore they ought to do what is right with us. I want to ask you something: Do you take us for men or beasts?

Q. Do you want an answer?—A. Yes, sir.

Q. We have come here to treat you just as you would treat us, and to deal just as fairly with you. We will not make any promises to you that we will not keep.—A. I want to know what the white people think of us.

Q. The white people at Washington want to have the Indians learn how to work, and to live as they do. Do you think the Indians at this agency want to learn to work and be like white men?—A. I am trying to be like a white man. I work so much it makes me poor.

Q. Do you think the other Indians want to learn to work and be like white men just as he does?—A. I could answer you better if we had the horses and tools to work with. Some of them have no horses, because the Government has taken them away.

Q. Do you not think it would be a good plan for the Indians to sell some of their land and take the money and buy teams, plows, and seed, and everything else they needed to make them farmers like white men?—A. No, they do not want to sell any of their land; we have sold land before, and the promises made us we have never received any benefit from.

Q. Would the Indians do this if the money was paid just as soon as they signed the agreement?—A. No, sir; we do not want to sign any more agreements. I have told you once that the Great Father promised us pay for the land we have already given up, and has not fulfilled that promise. After that is settled we can talk about another agreement.

Q. How can the Great Father help the Indians to learn how to work and take care of themselves and live in good houses?—A. When you return to the Great Father we want you tell him that the promises made with us have not been carried out; that he still owes us, and we want our pay, and then we can make an agreement for more land.

Q. Do you want to say anything more to us?—A. We have very little of our country left now. We have sold most of it, and have received nothing for it, and I want to say again that we do not want to make any more agreements to sell any land. The white men have been telling us we ought to be like them; that is just what we are trying to do now; but we have no money and no tools; nothing but our land. The white man has money to help him to get rich on. I want to tell you also that the whites are settling on the Bad River and stocking cattle there; and they will continue to do that until they make a good settlement there. I do not think it is right.

By Mr. CAMERON:

Q. Is that on the reservation?—A. Yes, sir.

By the CHAIRMAN:

Q. Have you told the agent about that?—A. I have not seen them myself, but some of the other Indians have told me about it.

The AGENT. I wish to explain here that these Indians gave a right of way through their reservation to a railroad company from Pierre to the Black Hills, and allowed so much land on either side of the road for grazing purposes for their stock, and the men belonging to the company are the only men there.

The CHAIRMAN. The Great Father means to keep everybody off the reservation who has no right there, and if you find anybody on the reservation who has no right there and will report it to the agent he will tell the Great Father about it, and the Great Father will have them removed, if the agent cannot do it alone.

CHARGER. There is another thing I want to ask about, and the chiefs are very uneasy about it; I mean the islands in the Missouri River. Up at my place there is an island in the river and the white men are chopping the green timber there.

The CHAIRMAN. We understand that the reservation includes the islands; that the line extends to low-water mark on the other side of the river, which would, of course, include all the islands. Well, explain it to the agent and he will look after it.

CHARGER. I am not trying to stop the military from cutting wood on the reservation, but these men who are selling it ought to pay something for it. If these men want to do what is right they should come to the owner of the land and ask his permission, and then if they agree it is time to go to work to get timber. I suppose you are the men who make the laws, and I want to ask you why is it that we are not allowed to chop the *dry* timber that is standing on the land, and the white man can chop the timber as he pleases. I asked you once before—what do you take us for, men or beasts? I think we are treated like dogs. God

made us all, both whites and Indians; and if he should look into this matter he might get angry at the way we have been treated.

The CHAIRMAN. We have been sent here from Washington to have a free talk with the Indians, and will take back to Washington everything the Indians say to us.

ALBERT L. MYER.

Lieut. ALBERT L. MYER recalled.

By the CHAIRMAN :

Question. Lieutenant Myer, have you heard the statement of Charger about the wood being taken from the island in the river?—Answer. Yes, sir.

Q. Will you please explain the connection the military have with it?—A. I understand the Government never have taken into consideration the timber right of Indians so far as the military are concerned. The troops were placed here for the protection of the whites and Indians, and it is presumed they must have their hay, wood, and water from the reservation, because there is no other place for supplies. I have understood it to be a perfect right for the troops, through their contractors, to be furnished from the reservation with hay and wood. There was a controversy some years ago upon that subject, in which the Secretary of the Interior and the other authorities, conceded that right; but I do not know whether the papers could be found here now or not. It has always been done from time immemorial. In this particular instance a Mr. Robb is the contractor for wood.

By Mr. CAMERON :

Q. That is for this post?—A. Yes, sir; there is no timber in this immediate vicinity, and the only timber, except that on the Cheyenne River, is on Bullberry Island, which is near Charger's camp. That is 65 or 70 miles from here. The only restriction I know of is that timber shall not be cut in the immediate vicinity of an Indian camp, where they need it for their own use. The supposition is that the troops being here through the acts of Indians, particularly in this section of country, they must be supplied until they are removed. Major Swan asked the Secretary if anybody had a right to cut wood on the reservation, and the Secretary told him he could cut any standing timber that was not green, or any timber that was down, downed timber, which is the expression used by wood-choppers, and means that which has fallen from winds or other causes. The contractor cut some few trees on the island, the agent understanding that it was the proper thing for him to do. He cut some few green trees before Major Swan went to Washington; and when he came back he directed the contractor not to cut any green timber after that; and that order has been carried out in effect. I presume two or three, or half a dozen perhaps, have been cut for rafting since that time, but not enough to make a violation of that order. The question is important, because we must have wood. We must have wood for this coming winter; and there has heretofore been no question raised about the contractor's paying for the wood he cut for the military. The only difference now is that the Indians are more advanced than they were a few years back, say in 1876, when we had a large garrison, and considered them our enemies, and had our foot on their necks, and did with them just as we chose.

Captain SAGE. It is necessary for the garrison to be supplied with wood from the reservation; and if we cannot get downed timber that

is not rotten, we must have green, and shall have it, because we are not supposed to come here and freeze to death.

The AGENT. Charger complained to me about the wood being cut; but in the first place I understood the military had a right to go anywhere here and cut green or any other timber for their own use; that is for any contractor to do it. Charger complained about the matter and I laid it before Mr. Stephens, who was then in charge of the Indian office, stating this very case to him, that Mr. Robb had contracted to supply 600 cords of woods to the post here, and I had told them they could not cut it this side of that island, but they could go there for it; and Mr. Stephens said I should allow them to cut all the dry standing and fallen timber, but none that was green. After my return I saw Mr. Robb and told him what had been told me in Washington, and he assured me he would do as directed. A few days ago complaint was made that they were cutting green timber, and I sent my interpreter there with instructions that if he found they were cutting green timber to arrest them and bring them to the agency. He afterwards reported that no green timber had been cut, except some binders to fasten the logs in a raft together.

The CHAIRMAN. You understood they had conformed substantially to your order?—A. Yes, sir; cutting wood should be stopped, and the military department should furnish coal to the military, and the Interior Department should furnish us with coal.

Q. Mr. Myers, how do you compare coal with cotton-wood as regards the cost to the Government?

Mr. CAMERON. What kind of coal?

Mr. MYERS. One ton of anthracite coal is about equal to  $2\frac{1}{2}$  cords of cotton-wood. Coal has never been furnished here, but the contract price at Fort Sully was \$19.75, delivered. At that rate in 400 tons of coal, with a little wood for kindling, there would be a saving to the Government of \$2,000. There is another thing I would like to state. I think it would be unjust to the present contractor to make him pay for the wood cut at this time, for he has never been required to do it before. He entered into the contract with the understanding that his wood should only cost him the expense of rafting, and if he had known at the time the contract was made that he would have to pay for the wood from three to five dollars a cord more would have been charged the Government.

By the CHAIRMAN:

Q. Do the Indians desire to have anybody else talk to us?

#### SWIFT BIRD (ZILKALA-KINYAN).

SWIFT BIRD examined.

By the CHAIRMAN:

Question. Did you hear what Charger and White Swan said to us?—Answer. Yes, sir.

Q. Was what they told us about what was said when those commissioners were here last winter just as you understood it?—A. Yes, sir.

Q. Do you want to tell us anything that White Swan and Charger left out?—A. Yes, sir.

Q. Well, go on and tell us everything they did not tell us.—A. I will tell you if you want me to.

Q. Yes; go on.—A. The first offer the commissioners made was to

move the agency to the other side of the Grand River, and we refused that; and then they said that at the time we made the Fort Rice treaty we gave up all of our rights to this land.

By Mr. CAMERON:

Q. Do you mean the land west of the Missouri?—A. No, sir; they offered to give us the land above the Cheyenne River, and then told us we could not move a step further; that we would have to live there all the time, and make our living off of the land. I have two things to tell you: The Great Father made a treaty with us at Fort Rice, and another one at the Black Hills seven years ago, and now these men come here to make another treaty. We want you men to make a true report when you go back to Washington about these things, and tell the Great Father that we want some pay for the treaties we have made. The Great Father asked for the land east of the Missouri River, and we had to give it up, and the white men are filling it up, and the Great Father is getting money for it, and we want our money too. You men ought to know what the Great Father has received for that land. I know it was some large amount of money; and you know, I suppose, what we got for the Black Hills, too. We want what he owes us, so that we can live on it for a good many years to come; and we want a paper that will show us how long the Great Father expects us to live off of what we got for the Black Hills. [Meaning a copy of the Black Hills treaty.]

By the CHAIRMAN:

Q. What else is there you desire to say?—A. The Black Hills belonged to us first, and the Great Father bought that country for the white people.

Q. Do you want to say anything more now?—A. When you buy anything you get a receipt to show for it, don't you? And when you buy anything without a receipt or paper to show for it it is of no account. So I want a paper to show what we sold when we made the Black Hills treaty, and what is due us from that sale; because what we have done is of great importance. That is all I have to say.

Q. I want to ask you a question or two. When those men came here last year to get the Indians to sign that agreement did you sign it?—A. I was the first man to sign it.

Q. What made you sign it?—A. I signed it because they told us they would destroy this agency if we did not sign.

Q. Was that the reason you signed it?—A. That was not the reason.

By Mr. CAMERON:

Q. Explain to us how you came to sign it if you did not like it?—A. Major Swan told me to sign it; but I did not know whether it was right or not. I depended on the major, because I thought he knew better than I did about it.

Q. Did anybody give you anything for signing it?—A. No; I got nothing for signing it.

Q. Did anybody give you a paper after you signed it?—A. No, sir.

By the CHAIRMAN:

Q. Do you know what is the reason the other Indians signed it?—A. Those men said the Great Father would not have anything to do with them if they did not sign it.

Q. Is that the reason the others signed it, you think?—A. Yes, sir; they signed it because they were afraid.

Q. Are you glad or sorry you signed it yourself?—A. I was sorry

after I signed it; because the Great Father had made me two promises before and had never fulfilled them.

Q. Did you not know that when you signed it?—A. I knew it, but the major told me to sign it.

Q. Is there any other Indian who wants to talk?

LITTLE-NO-HEART (CANTE-WANICA).

LITTLE-NO-HEART examined.

By the CHAIRMAN:

Question. We would like to hear from you all you want to say about that agreement.—Answer. I have nothing to say in regard to that last treaty. All the men who have spoken told you about that.

Q. Have you heard what the other men told us about that last agreement?—A. Yes, sir.

Q. Have they told it just as you would tell it to us?—A. Just the same.

Q. Have you anything else you would like to say to us?—A. Yes, sir.

Q. We will be glad to hear anything you have to say.—A. There is something I would like to ask.

Q. Ask any questions you want to.—A. It is about the Black Hills treaty. When we made that treaty a strip of land was given back to us; but since then the whites have claimed more than we have given up.

By Mr. CAMERON:

Q. What do you mean?—A. I am speaking of all the land from the Black Hills to the Missouri River. Now, when the Indians start out on a hunt from here they are afraid to go over the land they know was given back to them. There is some game on this reservation, but it is being killed off, because white men come on the reservation to do their hunting and kill our buffalo; and last summer they killed an Indian on the reservation also. I want to speak of the treaty at Fort Rice, which the Government made for twenty-five years. The Government promised to give each of us a cow then, but failed to do it, and since then, when we made the Black Hills treaty the Government offered us that cow again; then last winter those commissioners came here and offered us that same old Government cow if we would make another treaty. When white men come here to have a council with us we tell them these things. At the Black Hills treaty they not only promised to give us cows, but they said houses were to be built for us too. My friends, you make the laws, and that is the reason we tell you these things, because you can look into the matter.

By the CHAIRMAN:

Q. Did you sign the agreement that was made last winter to give up more of the land?—A. Yes, sir.

Q. How did you come to sign it?—A. I was frightened into it.

Q. What made you afraid?—A. They talked about sending us to some other country, and that is the reason I signed it.

Q. Are you sorry now that you signed it?—A. Yes, sir.

Q. Do you know of any other Indians who signed it who are sorry now?—A. Yes, sir; they are all sorry.

Q. Do you not want the cows and bulls that were promised for this land?—A. No, sir; I do not want them.

Q. Do you not want them as much now as you did when you signed the agreement?—A. No, sir; I do not want them so much.

Q. Would you not be willing to sell the Great Father some of your land, and have the money to show the Indians how to work?—A. No, sir.

The CHAIRMAN. Now I want to say to these Indians that we will carry back to Washington every word they have said, and we will tell it all to the Great Father; that the Great Father would be very glad to help them to learn how to work and to live in houses, wear good clothes, and keep warm. He would be very glad to have them learn to take care of themselves; and he would like to have them send all their children to school; and he will build school-houses and furnish teachers if they will send their children to school; and if they will send their children to school they will know as much as white children—they will be just as smart, and can get rich just like white men, and will be good men just like the white men. We are very glad to see that they are trying to take care of themselves on this agency; and we shall tell the Great Father that they are trying to do as well as they can here, and he must help them all he can. Now we will bid them good-bye.

CROW CREEK AGENCY, DAKOTA,  
August 27, 1883.

A council was convened here, and the examination was conducted through MARK WELLS, the agency interpreter.

By the CHAIRMAN (to the interpreter):

Question. How long have you been interpreter here?—Answer. Since 1881.

Q. Do you understand the English and Sioux language so that you can correctly tell us what these men say, and tell them what we say?—A. Yes, sir.

The CHAIRMAN. Say to them that we have come here from Washington, where the Great Father lives, to have a friendly talk with them. We have not come to get anything that belongs to them. We do not want any of their land, but they have heard at Washington a great deal about the agreement these Indians have made to part with some of their land, and they wanted us to come out here and have a talk with the Indians about the agreement, and come back to Washington and tell them what these Indians said about that agreement, so we will be glad to have them talk with us, and tell us just what they feel about it. We have nothing to do with the men who came here and made the agreement, and if they will tell us just what they want we will carry it back to Washington just as they tell us. Ask them is there any one they would like to have speak for them.

The INTERPRETER. They say they have selected two men who will speak first for them.

WHITE GHOST.

WHITE GHOST spoke as follows: I am one of those who signed the agreement last winter, and I am going to speak about it.

The CHAIRMAN. Well, we want you to tell us all about it.

WHITE GHOST. Well, I signed some papers last winter.

The CHAIRMAN. Well, tell us what those papers were about. What did you understand they meant?

Mr. CAMERON. We want to know why you signed it. Just go on and tell us all about it in your own way.



WHITE GHOST. When the commissioners selected by the Great Father came to me to get me to sign certain papers they had brought, I thought it was not good to sign them. Still they used all sorts of threatening and pressing words, and at last I signed it. When the commissioners arrived last winter they were after me to sign the paper, also my agent and my missionary were after me to sign the paper, and they used threatening words, and at last, against my will, I signed it, but I say it was not just, and that is why I refused at first.

By the CHAIRMAN :

Q. What threatening words were used ?—A. They threatened me that if I did not sign the paper just as the autumn leaves will fall to the earth and as they touch the ground a whirlwind will scatter them and take them away, so will it be with us. Then they next said if you do not sign the agreement you will be likely to be sent somewhere else, and now my friends and relations I am ashamed of that way. Of all the agents the Great Father has in this country, and he has placed an agent at each agency, we consider our agent the best. My tribe is small and I am the ruler of the whole nation to set them an example to live and work like white men, but they used such words to me that I feel it a disgrace to me that they should speak to me in that way. Now, my friends, if you have come to correct the errors the former commissioners made among my tribe I shall be thankful to you.

Q. Could not you tell us what the commissioners said the agreement meant ?—A. The papers said that from the infant to the oldest, men, women, and children, each should have a cow apiece all around.

Q. Did the commissioners say that was in the paper ?—A. Yes, sir.

Q. Did the commissioners tell you what the Indians were going to give the Great Father for these cows ?—A. They told us that the Great Father wanted a strip of land all around the border of our reservation.

Q. Did you tell the commissioners that you would give that land to the Great Father ?—A. Yes, sir ; and they promised me that if I signed it I would get a patent for the balance of the land, and then they said if I got this strong paper [meaning the patent] hereafter no white man or the Government will disturb that portion of the land again.

Q. Were you willing to do that when you signed the paper ?—A. I did not think it was right and I did not want to sign it, but still the missionary led me by the hand to sign it. [Meaning Mr. Burt.]

Q. Did the missionary take you up to sign when you did not want to sign ?—A. Well, it is like this : I said I did not want to sign it for if I signed it it would be just like shutting my eyes and throwing away money or property, so I did not want to sign it. The missionary did not take hold of me with his own hand or compel me, but the words he used made me do it.

Q. What words did he use ?—A. He persuaded me to sign it.

Q. Who was the agent here at that time ?—A. Major Parkhurst.

Q. Did he say anything to you about signing it ?—A. Yes, sir ; Major Parkhurst told me to sign it.

Q. What did Parkhurst say to you ?—A. He told us it was our only salvation to sign it, that we would get the strong paper ; but if we did not sign it we were liable to be moved wherever the Government chose to move us.

Q. Are you now sorry that you signed it ?—A. Yes, sir.

Q. Why are you sorry ?—A. For this reason : If the white settlers are coming nearer to me I will have more trouble ; but if they are further off I will be quiet, and if I give up a portion all around me, that will bring them nearer, and give me trouble.

Q. Would you like to have a strong paper, and let the Government have the rest, and you have the title to what you get? Do you not think that would be better?—A. If I get the cows they will die of old age, and if I get the money it will be better to have; and then I don't know exactly the number of acres I have given up, and all things put together the agreement is not right and straight.

Q. Would the Indians give up a portion of their land if they could get the pay for it right down?—A. Well, if it will be just like the Sioux to the east and south of us, who have sold their country. Their annuities were to extend from fifty to sixty years; that is reasonable; but here, without any explanation as to when I am to get money or anything else, they want me to sign that paper.

Q. Shall we tell the Great Father that the Indians here are willing to have that paper carried out?—A. As I said to Mr. Burt when he urged me to sign—he said: "What more do you want?" and I said on this reservation in a very few years I am going to have a large agency for all the Indians who desire to come back. You see we are making fields about here, and as fast as our friends come here we are going to make them take allotments, but instead of cutting up the reservation it should be made larger.

Q. What made you sign the paper if you felt like that?—A. I withdrew all the names of those who signed here last winter and put them in my pocket.

Mr. GASSMAN (agent). So far as I know, Mr. Burt, the missionary, used no undue means to induce the Indians to sign the paper; he was honest in his opinions, and was undoubtedly honest in asking them to sign, for he thought it was for their welfare. I have just received a note from him in which he says he will be here very soon.

By Mr. CAMERON (to White Ghost):

Q. If you have anything else to say to us, we would like to hear you.—A. I have told you what my wish is, that I withdraw the names and I put them into my pocket.

Q. Do you not think that the Indians here have more land than they can use for farms?—A. I signed the Black Hills treaty, and got my annuity goods and rations from that direction, and I think after giving up that land the reservation is small enough, my children and my children's children will increase and will have need of all the land we have now, and in time, when they learn how to transact business, they can sell a portion if they think they have more than they need. At the time of the treaty of 1868 General Sibley came out among us. When the commissioners came the general was with them, and they made an agreement that for thirty-five years the Government would furnish rations and clothing. I do not remember the exact amount of money that was given to us at that time. Now, that thirty-five years has not yet expired, and I do not want to sign any other agreement about my country until that time has expired.

Q. Do you not think the different chiefs all over the whole reservation could get together in a council and agree to let the Government have some of the land, and take some of the pay in agricultural implements, seeds, and cows, and other things?—A. Well, we can get all the farming implements we want from the Black Hills treaty, as they told us at that time that as long as a single Indian lives he shall get the benefit from that treaty.

Q. Do all of you want farms by yourself, so that nobody else can

have a right to them?—A. Yes, sir, certainly we do; but we are doing that now.

Q. Do you not think the Indians have more than enough land to give every Indian a large farm?—A. The largest portion of my tribe are now in the British possessions, and some are at Fort Buford, and some at Standing Rock. They are all coming back to us, and as fast as they come we want to make farmers of them, and the land is now too small, and I beg every white man who comes here from the Great Father to assist me in getting my people back here.

Q. Is there anything else you wish us to tell the Great Father when we go back to Washington?—A. Yes, sir. I want to tell you what is in this paper [holding up a roll of paper]. I would like to have you tell the Great Father about it when you go back, and I spoke big words about it myself when I was in Washington.

Q. What paper is that?—A. It concerns the land.

By Mr. LOGAN :

Q. I want to ask you if farms are set apart for the Indians, each one to have his own land, and he get a patent for it from the Government, whether or not you would not like to have it expressed in the patent that it should not be sold, but that it should be kept for your family?—A. Well, that is what I want. That is what I meant when I said I wanted to live here and have my reservation larger, so that my children's children can depend on the land and never dispose of it.

By Mr. LOGAN :

Q. But the point is this: Now, for instance, the Government gives you land for farms, and I want to know whether the Indians would like to have it stated in the patent that the land should not be sold, but they will understand it is given to them to hold always?—A. Yes, I understand it; that is what we want.

Mr. LOGAN. Well, that is what I want to get at.

WHITE GHOST. I prefer the allotment of 320 acres shall never be sold. Each generation wants that to depend on. What is left hereafter, if the coming generation wishes to sell it, it can do it.

By Mr. LOGAN :

Q. I am speaking about the patent the Government shall give the person it is allowed to. For instance, the individual allotment must be secured by the Government issuing a patent. Now, I want to know whether or not you want it expressed in the allotment that it shall be inalienable, not to be sold for a number of years?—A. That is what we want.

By the CHAIRMAN :

Q. What do you want us to say to the Great Father about this paper?—A. Now, since I heard you were coming here, I have been anxious to speak to you concerning what is in that paper.

Q. Do you want us to show it to the Great Father?—A. Yes; I would like you to take it home with you and show it to him, and let me know what is going to be done with it, and if it is to be of any benefit or not to us.

Q. We will take it to the Great Father, and then let your agent know what, if anything, is done with it.

Q. Do you want us to carry it away with us to Washington?—A. Yes, sir; I want you to carry the paper with you, and when you are through with it I want you to send it back to me again. [The paper will be found in the appendix.]

Q. Now, is there anything more you want to say to us?

WHITE GHOST. I want to speak to you about the railroad, and first about the railroad on the east line of my reservation. We gave the right away for so much land there, and when I was in Washington the Great Father asked me about it, and I told him if we could put it into the Great Father's hands, and he will buy whatever is needed, it would be all right; and another line of railroad is on the upper end of my reservation.

The CHAIRMAN. Well go on and tell us about it. Is that all you want to say to us.

WHITE GHOST. This railroad above us, at the western end, it never made any agreement with me, but just laid the road on my land.

Q. This is the Northwestern?—A. Yes, sir. It goes into Pierre. It crosses the reservation.

Q. How large was the amount of money that was to be given for the right of way across the reservation below there?—A. Five dollars an acre for all the acres they used.

Q. How wide was the strip of land?—A. Two hundred feet wide.

Q. Has the Great Father paid for it?—A. I do not know whether this company has paid the Great Father or not. I never heard about it.

The CHAIRMAN. The company has paid the Great Father for it, and as soon as the Great Father finds out the best way to do it he will pay it to them.

WHITE GHOST. This road above my reservation stole its way onto my reservation, and now I wish you would tell this to the Great Father; that a part of my tribe now at Standing Rock and above that place want to come down to live with us, and I want you to ask the Great Father to let them come and join farms with us and take allotments. Now, for my part, I never can stand ten days on the western side of the Missouri, and it is the same way with the part of my tribe up there. They are on the western side of the Missouri River. Now if the Great Father wants the Indians to become farmers they cannot do it on the western side of the river; every foot of land stands on end on the other side, and on the east side my land is good. We can put seed anywhere in the country and it will grow, and if the Great Father wishes the Indians to become farmers and self-supporting, the sooner he places the reservation on the east side the sooner the Indians will become farmers. Well, I will let my partner talk; I will let him take the floor now and may be something else will come into my mind in the mean time.

#### DRIFTING GOOSE.

DRIFTING GOOSE spoke as follows: Now, as White Ghost spoke about being backward in signing the late agreement, I want to say that I am the same way about it. No doubt you have seen the agreement we made with the Great Father when I was at Washington. I talked with the Commissioner of Indian Affairs, and he told me to come down here and go to planting, and we would never be moved from the agency.

The CHAIRMAN. We want to talk with you about the agreement made last winter.

DRIFTING GOOSE. Well, we all agreed at home not to sign at all when they came, but we were pressed to sign it.

Question. What made you sign it?—Answer. I did not sign it at all.

Q. What made the others sign it; do you know the reason?—A. Well, there is our head chief, White Ghost; he signed it, although against his will, and the others followed in and signed because the head chief

signed. As soon as he signed it, I have heard him say, the Great Spirit brought punishment upon him, and added to his grief, because he has lost all of his children since the time we made the agreement with the Great Father. I did not sign because, when we came to this place, the Great Father promised us that we should have separate homes of 160 acres of land, and 80 acres for unmarried women, and 80 acres for boys eighteen years old, and that as soon as we took allotments all of our relations from the different agencies should come here, and join us, and all these promises have not been fulfilled.

Q. Do you not think that these men who did sign the agreement want to keep it now?—A. We all made an agreement that we would withdraw all the names, as our head chief (White Ghost) has told you.

Q. What made the Indians make the agreement if they want to withdraw their names now.—A. Well, in the first place, we did not exactly know how many acres we signed away, and taking the whole thing in general we did not understand what we were doing, and we did not think it lawful as long as we did not understand it.

Q. Do you not think that when an Indian puts his name to an agreement he means to stand by it?—A. Yes, sir, an Indian always stands by an agreement, provided he knows what he gives away.

The CHAIRMAN. We want to know what we shall tell the Great Father is the reason that the Indians here withdraw their names from this agreement.—A. In the first place there are 300 families coming here to join us, that is the reason, and they will want to take allotments when they come, and we want all the land we have.

By Mr. CAMERON :

Q. Where are those 300 Indians?—A. They are at Standing Rock, at Cheyenne, at Fort Totten, at Yankton, and Sisseton.

Q. Why do they not stay where they are?—A. Because they are not members of those tribes, but are only visitors, and they are badly treated, and they want to come here as soon as we are ready for them, and they are sending messages to us all the time telling us they want to come. There is another thing: In all these disturbances raised at each agency, if anything occurs at the agency against the Great Father, they will say *that* Indian did it, because he does belong to that tribe; now we want to get all our tribe together; and then that thirty-five years' agreement has not expired yet, and then the agreement about the railroad has never been carried out yet. We do not want to dispose of any of our land, and when a man makes an agreement to sell under a contract, if he makes the contract payable so many days after date, it should be paid then, and a man looks out for it to be paid, and this land on the east side of the Missouri River is very good, and as long as the world does not fall to pieces we are going to live here. Which is the head man of you? [Mr. Dawes was pointed out to them.] When I made the agreement with the Great Father he said that as soon as we got here he would furnish us with farming implements, teams, and houses, and this has not been carried out. There are many treaties and agreements our Great Father has not carried out, and we do not want to make any other agreements with the Great Father until he has carried out the others, and by that time the Indians will be able to carry on business with the Great Father and carry out agreements with him. I also have an interest in a part of the land at Kampesca Lake, and I have been expecting something from the agreement I made with the Great Father for that land last winter. All the chiefs and soldiers and councillors agreed not to sign the paper until all these things were fulfilled.

Now, when you go home, I wish you would tell the Great Father that we do not want to dispose of any more land nor sign any more agreements until his promises are fulfilled. Now, I want to say something about our agent here. We almost pull him to pieces here, because he has not tools for us. We all run after the tools again and again, and we run our boss farmer to death for tools to work with. Now, I wish you to tell the Great Father that all of our young men are on their allotments and are prosperous, but they have no tools to work with, and we hope he will give them tools to work with now. Taking all these things I have told you together, we do not want to make any other agreement.

Q. Have you no shovels, pitchforks, or rakes, or mowing-machines?—

A. We have pitchforks and other small tools issued to us, but plows and other tools we have to borrow.

Q. What kind of tools do you want that you have not got here now?—

A. We want breaking and stirring plows, harrows, and cultivators, and mowers, and some other farming implements. We need reapers here; we only have two, and they are pulled from one end of the farms to the other. Then there is another thing I would like to know. How much appropriation does the Great Father make for us every year? The tools are few on the agency, so every man cannot turn out and plow when the plowing time comes. We have not enough of these things and sometimes a wagon and plow has to go from one camp to another, and plow all the old ground and break it up, and you see that is the only way we can successfully open the land ourselves.

Mr. LOGAN. There is one thing I notice, that all that have wagons here have them standing out in the sun. If they will build a shed and put up a few posts, and put hay on these posts, and put the wagons under that they will last twice as long; and if they do not take better care of things than that the Government would not be able to issue enough for them, because in a few years it would break the Government up, issuing things to them.

DRIFTING GOOSE. I said to the clerk to-day, and no doubt he remembers, that if we can have lumber to build sheds for our tools it would be a good thing.

Mr. LOGAN. White men build sheds by putting up four posts and throwing grass over them.

DRIFTING GOOSE. When we meet good men we ask them for these things, and we know these men when we see them. Last May I went to Saint Paul, Minn., and there I heard that some wise people were coming out here to see us this summer, and I came home with a glad heart and told my people about it, and now I want to say that we are very glad to see that you have come. Now, we have a chance to lay all of our troubles before you and open our hearts to you.

By the CHAIRMAN:

Q. Have you told us everything you wanted to tell us?

WHITE GHOST. No; I want to say something more.

The CHAIRMAN. Well, we would like to hear Mr. Burt now.

WHITE GHOST. Well, how many days are you going to stay here with us?

The CHAIRMAN. We want the Indians to tell us now everything they want us to take back to the Great Father about this agreement.

WHITE GHOST. About that agreement I have said all I could say and all that I want to say.

The CHAIRMAN. Well, I will say to the Indians here that we will carry back to Washington all they have said, and we will tell the Great Father just as they have said it.

WHITE GHOST. Well, here are some medals I have. On account of these medals I have suffered among the Sioux Nation. At the time the Great Father's soldiers and the Indians spilt a pool of blood upon our country, for these medals' sake, given me by the United States Government, I stood fast by the Government.

Q. Who gave you those medals?—A. One of those medals belonged to a chief who was my father's first cousin.

The CHAIRMAN. We are very glad to see the medals; we are glad the Indians have such men as you to advise them what to do.

WHITE GHOST. Now those medals were given by the Great Father, and I will not allow any blood to sprinkle on these medals, for well I know the Great Father will always look after a friendly tribe, and with this good feeling I want the Great Father to regard me. Well, now, my country has been taken from me without any treaty for it, or promises made to me, and the result is my tribe is scattered; some of them jumped from the banks of the Missouri and some have fallen down the cliffs. The paper I gave you is about my lands, and I am very thankful that you have come to see me. Now, I have heard what has been said at the different agencies, and I think because I have said that I was friendly to the Great Father's people that it is going to hurt me. When I was with the Great Father in Washington I saw amusements of all kinds; that the Great Father's people have dances and other things, and I saw the white people, both men and women, dancing together, some of them married, just as they are at the different agencies, and they say all the Indian dances must stop in a few years. The words I heard got around amongst the Indians, and they said it was not right. It bothers me a good deal. Well, we dance here too, and use a drum, and I think we gain a good deal by these dances. If we dance a part of the time we feel brighter, and then we turn out again and open up our farms and work hard, but now I am frightened about this thing. There will be some trouble about it somewhere. I do not say that it will be here, but at other agencies. That man there, that friend of mine, Mr. Burt, is our minister and he worships the Great Spirit, and last winter he got me mixed up about that agreement; he took me up, got me to sign that agreement; I repeat that word because he is here now, and I do not want the Great Father to send out here any such teacher as that, to teach me that way. I take into my heart all the teacher says to me; that is what is in my heart, and that is what bothers me. We are all living here and I am chief, to help my people to do right, and to speak plainly for them now, as I said about this taking away the dances, it would create trouble at some of the other agencies, for this reason. The other day these women of ours had a dance and the men killed a calf down here, and built a dance-house, and feasted and danced, and a force went down from the agency here and took all of the meat away, and tore down the dance-house, and for such work, I am afraid trouble will rise at other agencies, for like work done there.

Q. Is there any other Indian who would like to speak?

WHITE GHOST. Well, I have said all I desire.

#### MR. BURT

Rev. Mr. BURT examined.

By the CHAIRMAN:

Question. You are the missionary stationed here I believe.—Answer. Yes, sir.

Q. Under what church?—A. Under the Protestant Episcopal Church.

Q. How long have you been here?—A. I came here eleven years ago, and was here three years and then left, and I have been here now for the last two years.

Q. Do you know these Indians pretty well?—A. Yes, sir.

Q. Were you present when the commissioners were here last winter to make the agreement with the Indians to give up a portion of their land to the Government for the cows and bulls?—A. Yes, sir.

Q. Did you aid in bringing about the agreement?—A. Yes, sir; busied myself in the matter.

Q. Did those Indians who signed it have any communication with you in reference to signing it?—A. Yes, sir.

Q. Will you tell the committee what passed between you and them?—A. It is rather a long story.

The CHAIRMAN. Well, give us the substance of it.

Mr. BURT. Being a missionary, it is my business to look after such things. I have always felt like doing what I can in reference to all matters, especially in regard to lands, which is a very important matter.

Q. Were you requested by any one to interest yourself in this matter—by any white man?—A. No, sir. Well, I might take that back. One white man did speak to me, but not one of the commissioners, though; it was Captain Dougherty, who had been agent here.

Q. What did he say to you?—A. He asked me to aid them in getting the Indians to sign the agreement.

Q. Please state, in substance, what passed between you and the Indians that induced them to sign the paper, if anything.—A. Well, I never told the Indians I wanted them to sign the paper. My idea was always to enlighten the Indians in every possible way. I talk their language, and I told them I did not urge them to sign, nor tell them not to sign it. I did tell them I was a white man, and I knew about these matters better than they did, and if they had any confidence in me I would be glad to tell them of any good thing for them or be ready to warn them against any evil.

Q. Were you in favor of their signing the agreement?—A. I was in favor of their executing it.

Q. What reasons did you give them?—A. I looked upon it that their title to this land was, at least, questionable, and they might have to cede it; and I thought they would not lose anything by signing the paper. I knew that influence would be brought to bear to get them away from here, and it was intimated that it was only a Presidential order reservation.

Q. Was that intimated here by the commissioners?—A. Yes, sir; it was plainly intimated too, before them, by the commissioners, that their title was very questionable.

Q. Did the commissioners say they might be removed by revocation of that order?—A. I cannot remember that they did say that.

Q. Did they use it as an argument about the reservation?—A. I do not know that they said they would be removed. In my own dealings with the Indians, whenever a sufficiently large reservation was laid out for them I told them to take that, because if they let that chance go they would never get as much again. If I had known the agreement would not pass the Senate I would have counseled against it; but White Ghost, holding out as he did until the last minute, cannot say he was pressed to sign it. I wish to deny here what White Ghost said.

Q. I think White Ghost explained that you simply influenced him. Did you report to the commissioners the arguments you used to in-



fluence the Indians?—A. Yes, sir; I talked with the commissioners a good deal.

Q. And you inferred that there was a questionable title?—A. Yes, sir.

Q. Do you think the Indians feel now as they did then?—A. No, sir; this is a very different feeling now.

Q. What is the sentiment now?—A. Very much mixed up; from the fact that the agreement did not pass the Senate, they feel, and have been told that the matter did not pass because there was something objectionable in it.

Q. And what is objectionable in it?—A. It has not been particularly explained to them, but they take hold of it. They understand that what was objectionable in it was what has been stated in a letter signed by most of the missionaries in this country.

Q. What do they understand to be the objections in it?—A. Well, the Indians here object to it, for the reasons that White Ghost has stated. There are some, of course, who do not object to it, and are satisfied with it.

Q. Are some of the better Indians satisfied with it?—A. Yes, sir.

Q. How many of them?—A. I should say all the representative men; there are probably 10 or 15 of them.

Q. What are their names?—A. There are some that I remember: Dog Back, Bow Head, and Tall High Bear, and Lone Bull; but they would not like to have it spoken of, for the other people would be down on them.

Q. Why do they want to go with the rest?—A. The others are so powerful.

Q. Is this sentiment against the agreement so powerful that they do not dare to speak?—A. The sentiment is so strong against the agreement that the Indians I have named would not like to have it known that they are in favor of it.

Q. How many are in this condition who do not like to have it known that they are in favor of the agreement?—A. Probably 18 or 20 and even more.

Q. Do you think these Indians would have signed this agreement if they had not supposed there was danger that if they did not sign it they would lose their land?—A. The object in signing with many was that they felt it would secure a good title here, and they were anxious to have their title clear, and that was the inducement I believe.

Q. Do you think they could have been induced to sign it if it had not been for that?—A. I think if the question of title was clear and certain the amount offered at that time would not be satisfactory.

Q. Is not the title as uncertain to-day as then; why are they not as anxious about the title now as last winter?—A. They are. White Ghost and his people have an idea that they have never ceded any land to the Government.

Q. Is White Ghost very influential?—A. Yes, sir; the Indians would be very reluctant to do anything without his consent. There were a large number in favor of signing the agreement in spite of him, and I think, rather than have them sign it without him he signed with them.

Q. Do you think a cow apiece would be fair compensation for the land ceded?—A. My own opinion is that the amount offered is not fair.

Q. Then you think while it was a good arrangement to let go their land, the compensation was not good. About what do you think would be a fair compensation?—A. It is not for me to make arrangements for the Indians, as I have said.

Q. How much land have they here?—A. About 300,000 acres.

Q. What do you think it is worth an acre?—A. I am not competent to judge.

Q. Well, I simply ask for your opinion. You have been here longer than I have.—A. When the question came up I explained it to the people.

Q. You must have some confidence in your opinion or you would not advise them to part with 300,000 acres of land.—A. That was my advice, and it was about a cow apiece. That would make about 900 cows.

Q. How much do you think would be a fair compensation per acre? Would it be half the Government price?—A. My opinion is that the Indians should receive the full benefit of the sale, whatever it is.

Q. Do you think it would be worth half the Government price; that is, \$1.25 per acre.—A. Well, I really do not know how to answer that.

Q. What do you suppose they are going to do with a cow apiece, and their share of the 1,000 bulls for the 11,000,000 acres of land? What practical good would it be to an Indian to deliver a cow to him?—A. It would be of some value, of course, if he would keep it.

Q. What would be the result if 900 cows should be delivered to them?—A. Well, a great many of them would be made good use, of but many of them would not be taken care of. My opinion is that paying them in cattle here would not be a good arrangement, for the cattle here are largely destroyed. I told them they had better part with the land, but the consideration was not a wise one, I thought. I considered, however, that if all the other Indians had signed the agreement, and agreed to give up a large portion of their land for that consideration, the Indians here had better not stop at that, if they could get a clear title to the land; I told them if the others are willing to take that consideration, you should also take it in order to get a clear title to your reservation.

Q. How long were the commissioners here?—A. About a week, I think.

Q. Who else has been speaking to the Indians about the matter?—A. Among the whites, I suppose you mean?

Q. Yes, sir.—A. Almost all the whites here, I think, who had any influence spoke about it; and the agent (Mr. Dyer was acting agent then), I think, gave them advice; also Mr. Parkhurst was here, but I do not know whether he favored the agreement or not.

Q. Were there any other white men who spoke to the Indians about it?—A. I do not know how much Mr. Carry had to do with it; I know he was a very good friend of the Indians.

Q. Do you think, now, on the whole, it would be better to be carried out?—A. Yes, sir; I think the Indians could not do much better. There are some points I do not quite like in regard to it; for instance, I do not see, if this agreement were ratified by Congress, whether it makes it a permanent home for the Indians or not. If it does, I am satisfied with the agreement.

Q. Would you like to have the Indians here present know that you are in favor of carrying it out?—A. Yes, sir.

JOHN G. GASMANN.

JOHN G. GASMANN examined.

By the CHAIRMAN:

Question. How long have you been agent here?—Answer. Since the 6th of June.

Q. Have you had any communication with the Indians here in reference to this agreement?—A. There have been frequent speeches made

to me on the subject by the representative Indians, and by White Ghost particularly.

Q. Did he speak for the Indians or for himself?—A. I think both for himself and the Indians, sir.

Q. What, in your opinion, is the general sentiment here of the Indians in reference to that agreement?—A. So far as I have been able to find out, the sentiment is pretty universal against the agreement. The general expression has been that they wanted to withdraw from it altogether.

Q. Is there any complaint of not understanding it when they entered into it?—A. Well, the general tone of the conversations I have heard is to the effect that they were forced into it. There has been no particular reason stated to me beyond that they were forced into it, and that was about their meaning.

Q. What did you understand by the word forced?—A. That they were pressed, ordered, and were made afraid of the consequences if they did not sign it.

Q. In what way were they made apprehensive of the consequences?—A. I do not know that I am able to answer that question. The remarks of the Indians are usually very general on the subject, and I have not myself entered into the discussion.

Q. Have they desired you to make any representation to the Department in reference to it?—A. They have not, sir.

Q. Have you, at their request, made any communication to the Department?—A. On this subject I have not said a word to the Department.

Q. Have you, at their request, made any statement to the Department in reference to a meeting of the chiefs of the several tribes?—A. Soon after taking charge here, at the request of White Ghost, I wrote a letter asking permission for these Indians to have a general meeting of the chiefs and headmen of the nation to counsel together as to what they should do in regard to selling the land to the Government. I was particular in asking about the matter, and made them repeat again and again the object of this meeting, and they reported that it was simply to counsel together as to what they should do about selling the land to the Government, so that in future whenever they went into a treaty they could have a clear knowledge of what they signed. They complained to me that one tribe went into a treaty without knowing the opinion of the other tribe, and so one tribe was injured by the action of the other tribe. They said this would be prevented by a general meeting. I said this to the Department clearly, and also said in my opinion it would be beneficial for the people to have the meeting. Unfortunately it was soon after my coming here, and I find I cannot produce it, but the letter is on file in the Department at Washington, and I can give you the date and subject of the letter. It is dated July 13, 1883. [The letter will be found in appendix.] I will volunteer to say, gentlemen, that I felt a great sympathy with the Indians in their desire to get together and have a perfect understanding, so that in future they could make understanding treaties in regard to their land.

Q. Was there any complaint that bands at some agencies had compromised the rights of Indians at some other agencies?—A. I did not know that any specific complaint of that kind was made here, but the general tone was that there was danger of that sort of thing.

Q. Was any communication made to you in connection with or having any reference to the late agreement?—A. I think so. I myself have not entered into the subject. I did not think I was called upon to

do so. I was appointed to take charge of these two agencies, this and the Lower Brulé, and since coming I have had my hands full of the necessary work of the agencies.

Q. What you did was to present the views of the Indians themselves to the Department?—A. Yes, sir.

By Mr. CAMERON:

Q. Did you have any experience with Indians previous to your coming here?—A. I spent six years with the Yankton Indians as agent, and have become familiar with the Sioux.

Q. Please state what the present condition of the Indians here is and what progress in the arts of civilization, if any, they are making.—A. I would state in my judgment and from the limited observation I have had, I believe these Indians are as far advanced in the practical duties of life as any Sioux Indians in the country at the present time. Since I have been among them their efforts to advance themselves in the way of farming and building houses, stables, and doing general farm work, and other improvements, has been earnest; there are, I should judge at the present time, at least 600 people on allotments on this reservation, and all are anxious to get the land broken and houses built and are doing their very best to do it themselves. These men have represented to you to-day their wants very fairly; they want more implements. There is one thing that should be given them at once; it is work oxen that are well broken and gentle cattle. If the cattle could be placed with proper men here, next year would see 500 acres opened, and I can assure you that the cattle will be taken care of. Also in regard to cows, cows and oxen should be given them, and you may be sure they will be taken care of. Of course once in a while one will be killed, but the cattle will be taken care of and used. They should have assistance if possible in building houses. The timber here is almost exhausted; it is impossible for the Indians to get proper timber to build houses; they are using all sorts of timber to build their houses; there are over 200 houses standing unroofed, and I have promised that if the Indians will simply build the walls I will furnish the floors and roofs. I will also state that fence-wire is very important.

By the CHAIRMAN:

Q. What is the value of a cow here?—A. A good cow is worth \$30.

Q. What is the price of a good bull?—A. That depends on the kind of stock. If you want a good breeding animal, you cannot get it for less than \$50.

By Mr. LOGAN:

Q. Do you think the cattle could stand the climate here?—A. Not out on a range.

By Mr. CAMERON:

Q. This climate is not as severe as Minnesota, is it?—A. Well, we see blizzards here. The cattle drift off with the storm. The way the Indians are doing now—building stables, putting up hay, and keeping their cattle in little flocks, instead of large herds—they are safe. If you could see the Indians on Crow Creek, you would find good herds.

By the CHAIRMAN:

Q. Are there many herds as good as those of Drifting Goose?—A. Yes, sir; there are a great many. If I may be allowed I would like to say something to these Indians, and would like to have it interpreted as

I go along. It is only in regard to a talk my friend, White Ghost, made on the dance question.

The CHAIRMAN. Certainly, go on.

Mr. GASMANN (to the Indians). We should always try to understand each other, but I do not think I have ever yet spoken a word that you could not understand. Now I have said several words in regard to this dance business, but it seems to me that the words I have spoken to you, you turn them right around the wrong way. That you should not do. Now what have I said? I do not believe that there is a man among you but what could repeat what I have said. Have I said that I wanted to stop all of your dances; have I said that? I ask you have I said that? If so, say so. Some of the Indians say he never did. Now, what did I say? That I expected the Indians to dance just as white people dance. That is what I said. I said all I wanted to stop was the night dance. I told you I wanted to throw that off the reservation, and I am going to do it; now, why do I do it? Because it is bad, it is bad for you to have it. Now, that is all, and I think all you good men want to help me do that, every one of you. Now, what I did the other day was to stop the women's dance; now, what good is that dance? Can you tell me that? The dance made them break the law; now, you all know what the law is. It is that we must not kill any of these cattle here, whether large or small; now, that dance killed one of my calves, or one of yours, it is all the same, and I broke that house down; now, the Indians will remember that a long time, and I want them to remember it. I do not want to have to do that again. Now, have I done wrong? I think not. Now, my friends, I want you to be very careful when you mention my words, to mention them as I speak them.

WHITE GHOST. I did not say I did not like the breaking up of this dance. My Great Father has places that have jails; the Great Father has a great many unwise people in his country. Every day I saw a white man punished, even some of them gagged and their hands tied; that is what makes people wise. The Great Father knows that another man standing by seeing a man punished, that man knows he will be punished, too, if he don't behave himself. I did not say I did not want that kind of punishment here, but this is what I said: That you and I and all of us get together and make an agreement to do this. That is what I want and that is what I said. In former times the agents here did things unknown to us, and this, of course, is wrong, and if anything wrong turns up, why who would you blame for it? You say you do not want to hurt us, and I said here is my friend, and I thank you very much for that, and I mean this way: When you propose to make any rules among the Indians here like that, you should call my people up and tell us all that you are going to do, and I will come in the same way to you, and tell you about things. Now, we all heard when you requested us to throw away the night dance; you said that long ago; now, these women, they are not men, they are women, and are helpless, no one said anything to them except myself, until after this thing occurred. I went to a white man's house once, and saw men and women holding on to each other and dancing, and even they shoot the guns off when they dance, for the amusement of the Great Father's people, and many lives are lost there. We want to have some amusement too.

The CHAIRMAN. Tell the Indians we are glad to see them, and are glad to see how well they are getting along, and we will tell the Great Father all they have said.

LOW BRULÉ AGENCY, DAKOTA,  
August 28, 1883.

The Indians assembled and a council was held, with Mark Wells and Aleck Kencounter as interpreters.

The CHAIRMAN (Mark Wells, the interpreter.) Say to these Indians that we have come to make no agreement with them, or to take anything that belongs to them. We have not come for any such business. But they have heard a great deal in Washington about an agreement that some men came here to make last fall and winter, and some of the Sioux Indians agreed to it we heard, and some of them did not, and we were sent out here from Washington to find out all about it, and to tell them about it at Washington, when we go back. They told us at Washington we must hear everything you said, and tell them truly just what you said about it. Now, if you will select as many men as you want to tell us all about that agreement we will carry it back to Washington just as you tell us. If you want to say anything about anything else, we will tell that to the people at Washington when we go back. You need not be afraid to say to us just what you want to, for it will not make any trouble for any one. Ask them if they have selected any of their number to talk to us. Ask them if some men came here last winter to get them to sign an agreement about some land; we only want to know whether anybody did come here.

The INTERPRETER. They heard what you said and will select Big Mane, Medicine Bull, and Cloud Hawk to speak for them.

Question. Who will speak first?

CLOUD HAWK. For my part I will speak for the leading men who are not chiefs, and the chiefs will speak for themselves. I am going to speak for the councilors of the tribe, next to the chiefs.

Mr. CAMERON. You can go on and say anything you want to say, and in your own way, whether about the agreement or anything else the Indians are interested in; if you have any complaints to make against any one, either the Department at Washington or the people here, you can tell us what these complaints are; you can talk just as freely as though you were talking among yourselves in your own houses.

#### BIG MANE.

BIG MANE spoke as follows: Well, my friends, I am going to take the lead, and my agent will be the last I will shake hands with. [Here he shakes hands all around.] He always misunderstands me when I speak, so I want him to catch every word I say. Well, when I see a good man I do not jump up because I am excited, but because I am happy; I could not keep my seat, I always get up. Now, you speak about somebody coming here and trying to get me to sign some paper. Some men came here last winter and said that one of them was the Great Father's brother, and they came for that purpose, and now I will tell you about it. Well, my heart is glad that you have come here to ask me why I did not sign that agreement last winter. For some reason I did not sign it, and the reason why I did not sign it I will explain to you now. Every man on the first of the year looks for his own rights, and for the best way for him to live, and under the Great Father's teaching I surveyed my mind, and thought how I could gain something for my tribe, and leave them in a prosperous way, and I looked at it in this way. I looked for a place for my people to settle down right here on this reservation, where the seed will grow in the ground and where my people can get sufficient

substance to live, and at last I put my foot right here on this spot. This land is mine, and no one else has a right to it but me; and I stand here and put my foot upon it, and my foot knows where my tribe will live in peace and prosperity; and if my foot should find out that there is anything on the land like thistles it would go somewhere else; but right here is the place for my foot, and I know very well that here on this reservation the next generation is going to be prosperous and happy, and this is why I planted my foot here. It is natural that the earth should know what is good and what is bad, and when I look around I know that this is a good place for me to live, I know every foot of land here, and I know every place where seed will grow, and where it will not grow, and right here is where the seed will grow, and my tribe can depend upon it. I was asked to sign an agreement last winter, but I thought that if I did sign it they would send us from this soil, and the seeds I had planted would die; and now, my friends, I will put you in mind that I have tilled the ground here with hard work, and now my tribe can get substance from the fields, and we do not want to leave this place, we want to stay right here. Good soil never disappears, but it remains always, and here is where a man will prosper, because the soil is good; and I hope you will tell the Great Father these very words, that we do not want to give up even a narrow foot of it; the land is good, and in future coming generations will live here and prosper, because the soil is very productive, and a man knows when he sees a good thing and when he sees a bad thing, therefore I know this land is good, and I want to tell you that my children's children will live on this land hereafter better than anywhere else. Well, as I said, the Great Father's brother came here last winter and wanted us to sign an agreement to give up this land and move down to the running water. I might as well kill my children at once as to do that; that is the reason I refused to sign it. This man told me that it was the Great Father's request, and that he came with lawful power from the Great Father to ask us to sign that agreement; he said if you do not sign it you will not have any agency or any rights, and you will be scattered to the four corners of the earth; that is what he said to us.

By the CHAIRMAN :

Question. Did he say anything more about it to you?—Answer. Oh, he said a great deal.

The CHAIRMAN. Go on.

BIG MANE. Well, I do not know how your hearts would have felt if you had been here at that time. In the morning rations were issued to us, and then they stopped the rations and would not issue any more, and then again before the day expired they let my tribe have rations again. They addressed me with these words I just told you of, and with a great many other words. I did not write down every word they said, but if you want to know every word they said I will tell you.

The CHAIRMAN. That is just what we want you to do.

BIG MANE. Well, they said they were going to send us down below. They said they would plant my agency down below White River, and at the mouth of the running water, and they would give us allotments for each family, and \$25,000 every year, and they also said even if you do not sign the paper, the Great Father will put you down there and will give you no assistance, but if you will sign the agreement you will have a reservation for yourselves down below, and nobody will bother you on that land, and in reply I told him, I will go to the Great Father and talk to him. Now the Great Father said when I visited him in

Washington: "That country is yours; select a piece of land in your dominion, and plant yourselves there, and you shall not be destroyed," and I did as the Great Father told me, and I saw that this was the best place to plant my tribe, and I did so; and I said in reply to the Great Father, I do not want you to move me among the bad lands, and commit a sin against my tribe; and then I said to him I am an Indian and a redskin, and I want the bright light to shine upon us, and make my people happy. I heard you were coming, and I prayed to the Great Spirit that you might give these poor Indians a kind word when you came. We come here with honesty and truth, and we talk to you as men—I speak in the name of the Great Spirit, who stands and looks down upon us now, and I never mention his name in vain. I said to the Great Father: I am an Indian, and I have a great regard for the Great Spirit, and I never call upon him in vain. I said, why do you want to destroy me while I work the land, and make the beautiful flowers grow around me. He told me I should become self-supporting; that he wanted my tribe to be industrious. I told him the white people watched us every day, and while I tried to please them with my work, you want to destroy me and move me away; and I said to him, suppose I should come to your house, and you have valuable goods in your house, and I go to work and cut a door, and get in there, and take out these goods; what would you say while I was standing there cutting into your house? Now that is the way you are doing with my tribe; you are trying to take away my land right before my eyes, and take us away from it; now when these commissioners were here last winter I told the one with the white hair on his head, suppose I would go into your house and say: now, my friend, I want you to give me a thousand dollars; you would say in reply, what have I done; I have not committed any crime; I have not fought anybody; why do you want me to give you this thousand dollars. Well, I said, you did something like that; you came here, where the Great Father has fixed this agency, and called it Lower Brulé, and you want to disturb me; and now I want you to explain to me how I am to work, and become prosperous and rich; and he said: "The white men work with their hands, and they buy cows, and raise stock, and milk the cows, and make butter, and become rich in that way; and the only way under heaven for you to become rich is by stock-raising"; and I said, "why is stock-raising the only way under heaven to become rich. No, sir; there is something else; you can get more from the soil. From the soil we can raise all that is eatable, and from it men make money, and are prosperous. Do not say any more to me; go home and leave me." This is what I told him. The Great Father told me to "go and plant and make a field, and try to be self-supporting, and raise your children off of your field." I am trying hard to raise something; I have not one handful I can sell to make one cent. I told them: "You have said everything to me to make my heart bad, but you cannot make it bad; but I will listen to what the councilors of the Great Father say to me; that is what I am always going to do. Well, now, I have explained to you why I did not want to sign the agreement to give up the best of my land here. I hope you will tell the Great Father what I say.

#### MEDICINE BULL.

MEDICINE BULL spoke as follows: I am almost sick of the people the Great Father sends out here. The Great Father told me to take care of my land and do all I can to support myself, and if you were to go through the camps and fields, and see what we have there, it would make you



hearts glad. Last winter some of the Great Father's people came here, and the way they treated us was just the same as if they had gone to work and killed all the people in the country. They came here and told us lots of things that were not satisfactory to me, but now I believe you are from the Great Father, and I am very well pleased with you. I want to tell you that this land is mine, and I am looking ahead to the future, and I came here and picked out this land, and it is good, and more of our people are coming after us, and they will have use for this land, just as we have use for it, and we are looking out for their interests as well as ours. I do not think the Great Father told these men to say what they did. I did not believe half they told us, and I am getting tired of that sort of people. We do not want to talk about our land to the white people; we do not know enough, and they take advantage of our ignorance; but our children will grow up, and they will know something, and can talk about the land if they like. The white men are making different laws every year. Every time they come they tell us different laws that the Great Father has made; and I am getting tired of it. The Great Father tells us what to do, and we agree to it, and these commissioners come here and tell us a different thing from what the Great Father told us, and we are getting tired of answering them. Now, when we made the treaty for the Black Hills, we gave that land to the Great Father, and the promises made to us then have not all been fulfilled yet; and still before they finish one treaty they jump on to another treaty. That is what I mean. I have said all I want to say to you.

#### CLOUD HAWK.

CLOUD HAWK spoke as follows: I want to tell you about my first coming here, how I began, but I am going to begin by telling you something about what has been said here before. Now, last winter some men came here and had a talk with the chiefs, as the chiefs have told you. I want to say a few words about that. Now, last winter when they came around to make a treaty, if I had been like the other Indians on this land, I would have done just the same as they did. The Great Father told me what to do with my country and with my land; I thought more of that than what the commissioners told me. I intend to stand by the Great Father's words. If I could have done as I pleased I would have done just like the other chiefs did, but I must stand by the words of the Great Father. The Great Father told us we were men, just as anybody else, and we could know good land just as well as anybody else, and that we must look out for good land. Now I am going to tell you about hunting up good land. The Great Father told me it was not for myself that I must hunt good land but for my children; he did not tell me when I went to pick out a good place that I should not look out for my children, but he told me to pick out the best land I could find for them, and since that time I have done all in my power to hold on to those words, and look for good land and settle there. The Great Father gave me an issue house, and I have taken care of that, and I have taken care of my land just as he told me to do. What I tell you is all true. My friends, if you were to look around the country where I live you would find out that I am telling you the truth. It has not been a great while ago that we heard these words from the Great Father; it is a short time ago, and I have it all in my hand, and I have not let it go at all. I heard what the chiefs said here a while ago. I have not forgotten the Great Father's advice, and that is the reason I did not take hold of the sticks; they had sticks in their hands for

the people to touch. [Meaning the pens.] I sent them away without touching the sticks. They were two days here, and they continually told us the Great Father wanted us to do that, and they told us the agreement was finished already, even if we did not sign it; that is why I did not sign it. "You have too many of the Great Father's words here," I told them, "and there are most too many for me to sign that treaty." I told them that I was an Indian, and the Great Father wanted me to live in this world as well as they. I have children who are growing up, and when the Great Father spoke to me about taking up land for my children he did not tell me all the words you are telling me; no, he told me only a very few words. It is not because I want to disobey the Great Father's words that I did not sign the paper, but I thought these men did not tell us the truth. I did not think these were all the Great Father's words, that is why I did not sign it. Now, my friends, I am going to tell you what the young men below the chiefs wish me to tell you. They are the ignorant people in their tribe, and are not like the chiefs, but they look towards the Great Father for help, and they say: "What shall we do that he will know us, and see us all the time; we want to do everything, so that he can see us and know us and help us." Now, the chiefs are looking ahead for their children and people among them who do not know as much as they do, but now we can see ahead and we are taking hold to help the chiefs all we can. We have about fifty young men who were looking ahead to make homes, and are trying to help one another and to get along with one another. I want to live in this world, and I am looking ahead to see what I can do, so that I can live. I am living on this land and I know it; I am here and looking ahead to make something, and probably after a while I will be rich; and I want to be a kind-hearted man. The chiefs are way ahead and we are way behind them. Now, I am going to tell you about some things in our country; the office here is a very good one, and I am very well pleased with the issue house too; we have a church here too; and we think a great deal of that big white house down here [meaning the school-house], and we do not wish anybody to come here from far away and do as they please with our buildings; we do not want them to come here and rule those buildings, because we think a great deal of them. All the young men in here and those outside who are working far away and do not know anything about this council to-day, I love them all and wish them well. It is natural for people to love their friends and kindred, and that is the reason I am speaking to you as I do. I want to tell you that we have hardly enough implements to work with. We have a few, and some of the young men use one thing and some another, and if they want to use certain implements they have to run around all the time to get them. The Great Father told us to help ourselves; we have commenced to do it already; we are doing it now. Many of our young men want to do something, and I like them for that, but they are bare-handed. There are fourteen chiefs in this tribe and the Great Father advises them to go to work and take care of the land and raise their children so that they will know something in the future. It is not worth while to dispose of the land and leave them nothing. That is all I have to say.

By the CHAIRMAN:

Q. Do you know whether the young men are willing to go to work on the land?—A. They are very willing to work now, and they are looking for tools to work with. Many of them are working with their fingers, without tools.

Q. Does each one of them wish to have a farm by himself, so that no one else will have anything to do with it?—A. We have farms of that kind now, and the young men are willing and beginning to work on separate farms.

By Mr. CAMERON:

Q. Are the Indians at this agency willing that their children shall go to school?—A. Yes, sir; that is what we have this school-house here for, that our children may go to school. That school-house there pleases us very much, but still we would like a larger one.

By the CHAIRMAN:

Q. Would the Indians fill them full if they had two school-houses?—A. We are not a very large tribe, but I think we could fill two school-houses.

Q. Would the Indians let all of their children go to school if they had school-houses enough?—A. Just as fast as they see it is a good thing they will send their children.

By Mr. CAMERON:

Q. Are the Indians willing that their children shall learn to talk the English language?—A. Oh, certainly.

MEDICINE BULL. That is just what we want. We want our children to learn to talk English, so they can talk with the white men. Some Indians here who were sent to school, but are running around here and are doing nothing, discourage me.

By the CHAIRMAN:

Q. Why is it that old men like you have not learned to talk English? The Great Father wants to know why they do not talk English, and we want to tell the Great Father. [No answer].

BULL HEAD. The Great Spirit did not bring us up to talk English, and now we are like lost sheep, and we have just been found by the shepherd.

By Mr. CAMERON:

Q. Do you not think if you could talk English like the interpreter here that you could get along better when the white men came here?—A. Yes, sir.

Q. We understand there are some 25,000,000 acres in the Great Sioux Reservation, and about 25,000 Indians. That would be 1,000 acres for every man, woman, and child among the Indians. Now, do you think the Indians can use all that land for farm purposes or for agricultural purposes? [No answer.]

BIG MANE. We are living on a part of the Sioux Reservation; we have not any certain piece of it, but we own the reservation and belong to it; we have not had any treaty since the Black Hills' treaty, to make any boundary or different reservation. Last winter the Great Father's brother came here and cut up the country into different portions for different tribes, but we have not agreed upon anything like that yet.

By the CHAIRMAN:

Q. Would the Indians like to have it cut up and each tribe have a portion to itself. Would they like to have a council of all the chiefs and headmen of the tribes to see if they could not divide it?—A. That would suit us.

Q. Would the Indians not like for the tribe to have separate reservations and let the United States Government have the rest?—A. Yes, sir.

Q. Have not the Indians sold some of this land to the railroads right near here. [Here the Indians laughed very heartily.]

MEDICINE BULL. We told those white men that we claimed this country a long time ago, and that our country runs from the Niobrara River to the Cheyenne River, and along the Cheyenne to the mouth of Box Elder Creek, and from there to the Missouri River.

Q. Shall we tell the Great Father that you want to let the railroad have a piece of this land here?—A. We have told the railroad company we would let them go through here, but we will not sell the land; we will loan them the land, but we don't know what they are going to pay for it.

By Mr. CAMERON:

Q. We have been told that the Indians sold a mile square on the river above here to the railroad? [No answer.]

The CHAIRMAN. If the Indians do not want to say anything more we will ask the Rev. Mr. Walker to have a talk with us.

MEDICINE BULL. We have not found out any truth about the railroad matter, because Iron Nation is not here.

#### REV. MR. WALKER.

Rev. L. C. WALKER examined.

The CHAIRMAN. I want the interpreter to tell the Indians everything that is said as we go along.

Question (to Mr. WALKER.) Are you the clergyman who resides here?—Answer. Yes, sir.

Q. Do you officiate here in this little church?—A. Yes, sir; I do.

Q. How long have you been here?—A. Over five years.

Q. Are you an Indian?—A. Yes, sir; I am an Indian.

Q. Of which tribe are you a member?—A. I am a member of the Santee tribe.

Q. Are you familiar with both the language of the Indians and the English language?—A. Well, yes, sir.

Q. Are you a relation of the Indians here present?—A. Yes, sir.

Q. Were you present during the negotiations of the last year between the Indians and commissioners, when the commissioners tried to induce the Indians to part with some land?—A. Yes, sir; I was present.

Q. Did you understand what passed?—A. Yes, sir; very well.

Q. Have you been present here to-day?—A. Yes, sir.

Q. Have these interpreters fairly represented what took place between us?—A. Yes, sir.

Q. Do you know of anybody else beside the Indians who took an interest in the matter and induced them to sign the treaty?—A. Well, the white people on the agency and all about the agency interested themselves.

Q. What was said to you or any of the Indians by these white people to induce you or them to acquiesce in that agreement?—A. Well, they said I ought to persuade the Indians to sign this treaty.

Q. What reasons did they give?—A. Why, they said that it was best for them.

Q. Did they tell you why it was best for them?—A. Yes, sir; they said the reason it was best for them was because the Indians here would have their own reservation, and it would be theirs, and not the other tribes', and they would also have lands in severalty, and houses and cattle, and so on.

Q. Did they say what would happen if they did not sign the agreement?—A. They said: "If you do not sign as the chiefs tell you we will break up your agency, and will scatter you everywhere."

Q. Did they ask you to tell the Indians this?—A. Yes, sir; they wrote to me about it.

Q. Who wrote to you about it, the commissioners?—A. Mr. Parkhurst wrote to me about it.

Q. Have you got his letter?—A. I think I have. I gave Mr. Wells a copy of it.

Q. Would you be willing to give us a copy?—A. Yes, sir; if I can find it.

Q. Will you look at that [holding out a letter]; see if that is a copy of the letter Mr. Parkhurst wrote you?—A. Yes, sir; that is the same letter.

Q. Have you any objection to our laying this before the President?—A. I am very willing. [The letter will be found in appendix.]

Q. When you received that letter did you go to work and try to induce the Indians to sign the agreement?—A. I told the chiefs about that letter.

Q. What do you think is the feeling among the Indians here about parting with any of their territory?—A. Of course I know the feeling of the tribe. Why, the feeling is this: They do not want to part with the land between the White River, the Missouri and the Bad River.

Q. Are they willing to part with that between the White River and the Cheyenne?—A. No, sir.

Q. Are they willing to part with any part of it?—A. Perhaps they are willing to part with that portion below the White River instead of above the White River.

Q. Well, do you think they want to have separate reservations by themselves?—A. Yes, sir; they do.

Q. Do they want an agreement among all the tribes?—A. I believe so.

Q. Is there any complaint that some of the tribes are doing different from what others are doing?—A. Yes, sir; they say they have no right to do as they are doing.

Q. What particular tribes?—A. The tribes at Rosebud and Pine Ridge.

Q. What do they think the Rosebud and Pine Ridge people have been doing that they do not approve of?—A. The reason they are displeased with the other tribes is this: The Brulés claim that this reservation was theirs in the beginning, and they say that Rosebud and Pine Ridge people used to claim way across the river, and they have now come to the Brulés' reservation, and now they are trying to sell it without consulting this tribe.

Q. You mean the Pine Ridge and Rosebud people are trying to sell the country where the Brulés live?—A. Yes, sir.

Q. Did the agent and the white people about the agency say that they were requested to get you to use your influence with the Indians to get them to sign the agreement?—A. Yes, sir.

Q. What did they say to you about it?—A. Every one of them, the commissioners and the agent, told me all the time I ought to have an eye to the future of the people here, and I ought to urge them to sign this paper; and when they told me this, I replied: "Of course I look ahead for the interests of these people. I am willing to ask them to sign if I know this thing is the best for them; but I will not try to make them sign when I know that you want to make them move away from the best land they have."

Q. What did the commissioners and Mr. Parkhurst say to you after that?—A. They said to me the land down below here is just as good as this, and if anything better; that is, the land below White River. I told them I had been there myself, but I did not see all of the country, only a part of it, and I know it is not fit for anything but for Texas cattle; and they said if the Indians did not sign the agreement they would be broken up here and there would be no chiefs and no tribes any more. They would have my church broken up too, and I would no longer have any members in my church. I told them that did not make any difference to me, because I could go to any other agency and build a church; and they said to me, if they do not sign it the Great Father will move them away anyhow; and if the Indians will not go quietly the military will remove them; and I asked them when they moved the Indians from here, what they would do with those who had farms on this reservation. At first they said they were going to remove them so that there would be no Indians between the White River and the Cheyenne River. I told them I did not think it was right, and after this they told me I ought to ask the Indians to sign the agreement, and they said if they signed your Christian people who have taken up claims here can remain where they are.

By the CHAIRMAN:

Q. Did they tell you to tell the people so?—A. No, sir. They told me to tell the people to sign it, and the Christian people who had taken claims around here would remain, but the others must go.

Q. Did they say that was in the agreement?—A. No, sir; they did not say that was in the agreement.

Q. Is there anything else you would like to say?—A. Well, these men said a great many things to me, but I do not remember much of it.

Q. You are familiar with these people and have their good at heart; what do you think is the best thing for them?—A. Well, of course, we are glad that we have met you Senators; I came here over five years ago; now, what I would like to see the people do is this: I want to break up these camps and villages, and this living together, and I want them to take up claims where there is the best land for them to have, and this is the only way in which they can hold this land, and that is what I told them.

Q. Is that all?—A. I think that is the best thing for them.

Q. Do you think it would be wise to give each one of them 160 acres or more?—A. Yes, sir; I think they ought to have 360 acres, and should have their farms in severalty.

Q. Should they have a right to sell it whenever they please?—A. Well, I do not know about that; I do not think it the best thing for them to sell; but I think it is better for them not to sell.

Q. Would it not be wise to have it expressed in the deed that they could not sell the land?—A. Yes, sir; it would be best to have it said in the patent that they could not sell.

Q. Do you mean forever, or for a number of years?—A. I think it is best not to sell as long as possible; for many years.

Q. Do you think they understand the value of property, and will take care of a farm of that kind?—A. I do not think they can cultivate all those acres, but they can cultivate a part of them, and can use the rest for stock raising.

Q. What proportion of these (1,300) here would do that, do you think?—A. Well, I think they are all willing to do it; I know what their feelings are since this spring, and I think they would all like to do it.

Q. What kind of help do you think it would be best for the Government to give them?—A. Well, in plain words, I will tell you, that the Government must feed them for so many years, and in the mean time give them tools and implements to work with.

Q. They would want somebody to show them how to work, would they not?—A. Yes, sir; they ought to have not only one boss farmer, but two or three, to oversee them.

Q. If they should raise more wheat and corn than they need or wanted to use what would they do with it?—A. They would sell it, of course.

Q. Do they know how to trade?—A. Yes, sir, they do; they charge dreadful prices sometimes for things. [This caused a laugh among the Indians.]

Q. Are they as sharp as the white people around them?—A. Well, yes, sir; especially when the white people want something from them.

Q. Do they have a good many ponies?—A. Yes, sir; some of them have.

Q. Are they as good as cattle?—A. No, sir; the ponies are not strong for breaking and plowing the land; the oxen are best for them, and I think they ought to have a few American horses to break the land with.

Q. You say they have a good many herds of ponies?—A. Yes, sir; some of them have.

Q. Are herds of ponies as good as cattle?—A. No, sir.

Q. Would they be willing to sell ponies for cattle?—A. Yes, sir; they sell now sometimes.

Q. Would they like to keep herds?—A. Yes, sir; some of them have got a herd of cows now.

Q. Do they herd separately or together?—A. Oh, they herd separately.

Q. Do they take good care of the herds?—A. Yes, sir.

Q. I would like to inquire about their going to school. Do they seem to want their children to go to school?—A. Yes, sir; they are willing to send their children to school; they want them to go to school.

Q. Are they willing to have them learn the English language, and dress like white people?—A. Yes, sir.

Q. Do the Indian children, after being at school, when they come back to their tribe, take off their clothes and dress like Indians?—A. No, sir; I do not see any of them dress in that way.

Q. Have any who have been at school gone back to their old ways?—A. Not one. Those who were sent to Hampton from here first went in Indian dress, and when they came back they kept on their civilized clothes. Since that they have tried to do work at the agency, and sometimes they work outside for the people. One of the Hampton boys is employed at the school, and some of them have been working for me at the church.

Q. Are the Hampton boys willing to go to work for the Government?—A. Yes, sir.

Q. Why have the Hampton boys quit work at the agency?—A. I cannot tell you that, but they told me the wages were too small.

By the CHAIRMAN:

Q. Have they gone where they can get good wages, or have they concluded they will not work at all?—A. Of course they are willing to work if they get more pay, but I do not know what they are doing now.

Q. Are any of these boys working now that have quit work for the Government? I mean are they working for themselves?—A. Oh, yes.

Q. Could all the work about the agency be done by Indians?—A. I

think the Indians and a few good white men could do the work, but no one should be employed who curses and swears; and these white men should have a good feeling for the Indians and show them how to work and encourage them.

Q. Are there any girls who have gone away to school and come back again?—A. No, sir; I sent some girls but they have not returned yet.

Q. How many girls did you send?—A. Six or seven.

Q. Are any at Carlisle?—A. No, sir.

By Mr. CAMERON :

Q. Are those who have gone to Hampton children of the chiefs or headmen, or children of the people?—A. Some of them are the children of the chiefs and some of them the children of the people.

By the CHAIRMAN :

Q. If you want to say anything about the Indian policy, or the particular policy that prevails here, you can do so.—A. Well, my idea for the Indians is, as I said before, a boundary line should be made for their reservation, and land in severalty should be given them, and they should be associated with the white people. Some white people have an idea that it is the best thing to put the Indians off by themselves, but I do not think so; if the Government wants to civilize the Indians they should be close to the white people and associate with each other, and the Indians would pick up ideas from the white people, and in that way they will civilize an Indian quicker than any other way. Some of the friends of the Indians fear that if brought together the Indians will get whisky and be demoralized by the white people. Now, when Chamberlain was first built these Indians got some whisky there, but since that time they do not have any whisky at all.

By the CHAIRMAN :

Q. Do you see any objection to letting these Indian houses remain here if the land should be taken up by the white people? I mean on the mile square down here?—A. The Indians understand now that they can leave their houses there and get paid for them.

Q. I mean would there be any harm to the whites or Indians if the Indians should remain?—A. Oh, no, sir.

Q. Which do you think is the best, to have the Indians sell out or have them remain on the land they occupy in this mile square?—A. My idea is, that they have already sold it and they ought to leave it. Last year, when the agent came, he said he would tell them if he wanted it. They did not do anything this spring there because they did not know when he wanted it for the railroad, and some of them did not do anything because they did not know when they would have to give it up.

The CHAIRMAN. Mr. Wells, will you say to these Indians that we have had this talk with them, and will carry it all back and tell it to the Great Father just as it has been said here. It has all been taken down in writing. Tell them we are very glad to tell the Great Father that they are trying to work and raise wheat and corn, and doing the best they can to take care of themselves. Tell them the Great Father wants them to go out and pick out pieces of land for each one of them, and build a house on it, and live there, and make corn and wheat grow on it, and he will help them to do all he knows how. Tell them the Great Father wants to keep his word with them and wants them to keep their word with him. We are very glad they have got a good agent, and we think he will do the best he can for them.

MEDICINE BULL. I want to say before you go away, my friends, that



four years back the Great Father promised us cattle and wagons and other things, but none have come here yet.

The AGENT. There are 20 wagons and 60 odd cows here now.

The CHAIRMAN. Is that what Medicine Bull refers to?

The AGENT. Now, you tell the Indians that the Great Father told me to hold these cows as an agency herd. I wrote back a letter and told the commissioners it would be better to issue the cows to the good people who would take care of them, and I have had an answer to that letter and they refused to let me do it; but the *no* was not a strong *no*; it was a little one, and I hope that *no* can be turned into *yes* by and by. The wagons have come here for you and you are going to get them—every one of them. They are not going to stand there until they rot, but I must get permission from Washington first; then I will issue them right out to you. It will not be more than a month or six weeks, I think.

MEDICINE BULL. Now, when I visited the Great Father I asked for a patent, and I do not know but what you have brought that patent.

Mr. CAMERON. No, we have not.

MEDICINE BULL. Well, now I want that paper very much, so that my children will stay here after I am gone.

---

PINE RIDGE AGENCY, DAK., *September 1, 1883.*

A preliminary council was held here and an examination was commenced by the committee with William Garnett as interpreter, Frank White, another interpreter, being present.

By the CHAIRMAN :

Question. William Garnett, are you interpreter here?—Answer. Yes, sir.

Q. How long have you been acting as interpreter?—A. About eleven months.

Q. Were you interpreter before that time?—A. Yes, sir; off and on for ten years.

Q. How old are you?—A. Twenty-eight years old.

Q. Have you always lived among the Sioux Indians?—A. Yes, sir.

Q. And do you understand the language perfectly?—A. Yes, sir.

Q. And you will interpret truly between the committee and the Indians?—A. Yes, sir.

The agent, Dr. McGillicuddy, addressed the Indians as follows (through the interpreter, Garnett): Tell the Indians I will explain to them who these gentlemen are and what they are here for. I will explain a little of the management of the Great Father's Government in Washington. They, of course, know more or less about the Great Father. It is from the Great Father they get all their rations, clothing, money, and other articles. But this money and property the Great Father sends them does not come from him directly. He is a white man, elected every four years by all the whites together as their Great Father, and to have general charge over them; and although the Great Father is a great power there are still big men who are very powerful. We have in Washington every winter what is termed a Great Council. These men make up what is called the Great Council of the nation. They meet in Washington and there decide what is to be sent to the Indians and what is to be used for different purposes by the white men. Every

winter, before the Great Council meets, the various Indian agents send to the Great Father a list of rations, clothing, &c., and whatever else is required for the use of the Indians for the coming year. This list of articles goes to the Commissioner of Indian Affairs. The Commissioner examines it and after he approves it he sends it to the Secretary of the Interior. After examining it the Secretary of the Interior sends it, if it is right, to the Great Council, and requests the Great Council to set aside so much money that belongs to the white men to purchase these articles; so these Indians will understand that it is really the Great Council that governs all these acts of the white men. And year after year passes and these Indians are not yet become self-supporting as rapidly as the Great Council thinks they ought. Therefore the Great Council decided last winter to send three members to this agency to see what the trouble was, and why the people did not progress more rapidly. It is a thing that has never been known before, that a committee from the Great Council has been sent here to look into the affairs of these Indians. I explain all this so the Indians may understand that these gentlemen are not here to make any money out of them. They come entirely in the interest of the Indians, to see what can be done to help them. The Great Father does not pay them specially to come. Their pay goes on whether they are on the Sioux Reservation or living in Washington; so I will ask the Indians to listen carefully to what the gentlemen from Washington will tell them, and consider the matter well and make up their minds that the purpose of these gentlemen in coming here is honest and square. And they must remember that the impression these gentlemen get of the way they are conducting themselves and getting along will have a great deal to do with how these Indians get along in the future. One of these gentlemen here is in charge of the committee of Congress that pays all attention to Indian affairs. The other two are members of the Great Council; the others with them are assistants who have come with them.

The Chairman addressed the Indians (through the same interpreter) as follows: Whenever the Indians make an agreement with the Great Father at Washington, the agreement is not good or binding on the Indians or anybody else unless the Great Council approves it. If the Great Father makes any agreement with you and any other Indians about land unless the Great Council approves of it, it is not good for anything. The Great Father last winter told the Great Council that makes the laws that he had been making an agreement with the Sioux Indians, and by this agreement the Sioux Indians had agreed to let them have a part of their reservations, and he agreed with them that at the several agencies they should have their part of the reservation all to themselves. He also told the Great Council that he had agreed to give the Sioux Indians 25,000 cows and 1,000 bulls for it; and wanted to know what the Great Council felt about it, and if they would approve it and make it binding. It is not binding unless they approve it. The Great Council heard a great many stories about this agreement, and they did not know whether they ought to approve it or not. They heard that some of the Indians thought the agreement meant one thing and some of them another thing, and they did not know exactly what they did mean. So the Great Council thought that before they approved of it they would send some men out here to talk to you and see what the Indians felt about it. So the Great Council sent these three men out to the Sioux Indians to have a talk with them. The Great Father did not send them out; he had nothing to do with it. The Great Council sent these men out to have a talk with the Indians, and to see what

the Indians thought the agreement meant, and what they wanted by the agreement, and then go back and tell the Great Council, and they will then know whether to approve of it and make it binding or not. So these three men have come out to see the Sioux Indians and have a friendly talk with all of them. They have not come to get any of your lands or anything that belongs to you, they do not want any of it, they only want you to tell them about this agreement. The Great Council told them to tell the Indians to tell these three men all about it—just what they thought it meant and what they wanted; and whether they had altered their minds or not, and to go back and tell the Great Council exactly what the Indians said about it. So they have been to all the Indian agencies of the Sioux Nation except Rosebud, and they are going there as soon as they have a talk with you. The Indians at Standing Rock, and Cheyenne River, and Brulé, and Crow Creek have all told us what they thought about this agreement, and we told them, as we tell you, that we will go back and tell the Great Council, and if the Great Council thinks it good they will make it binding, and if not they will not make it binding, and it will all go for nothing; and now if you Indians will tell us just what you think it meant and what you want to be done with it, we will tell the Great Council what you say. We would like to hear from you, old and young—the young men particularly—what you think about it. The young men have a good deal more interest in it than the old men, because they will stay here a good deal longer on this land than the old men will; that is why we would like to hear the young men as well as the old men talk. It will not make any difference with you; it will not bring any trouble on anybody; it will not do any harm; we want to know just how every one feels about it. Now we will be glad to hear any one of you; you may select. We will write it down and tell the Great Council just what you say. It may be that we may want to ask you some questions after you have told us all you want to tell us about it.

RED CLOUD. I am here and I am not playing, but I am under the Great Father's orders. You big chiefs here present, I wish to put this thing off until to-morrow, and we will have a big talk to-morrow.

The CHAIRMAN. Ask them if they think they can come together pretty early in the morning, as we have a good distance to go.

RED CLOUD. We will all come here, and will be around early. All of us are here now except one.

The CHAIRMAN. Tell them the committee will be glad to have them talk it over among themselves, and see what they want to have us say to the Great Council. We have been a good many weeks going about, and we would like to get back to our homes as soon as possible; and if they will come here early in the morning we will be here, and will be glad to hear them.

---

PINE RIDGE AGENCY,  
September 3, 1883.

Continuation of council, with the following additional interpreters present: Leon Pallardy, Todd Randall.

The Chairman again addressed the Indians (through the interpreter, Garnett) as follows: Saturday night the Indians wanted that we should postpone this meeting until to-day, wishing to talk it over among themselves, and make up their minds what to say to us; we hope they

have talked it all over and are now ready to tell us what they think, and what they want to do about that agreement that the Great Father says he made with them last winter. As we told them Saturday night, we want to tell the Great Council about it, because the Great Council did not know whether it was to be made binding or not; and we want to tell the Great Council whether these Indians want to have it made binding or not. Now, we want them to tell us all about it, just what they think; whether they want it binding or not; and we will tell the Great Father about it, and we want to hear all of them talk about it, especially the young men. As I said on Saturday night, the young men as well as the old men have an interest in this question; and every Indian of them, I think, can tell the committee what he himself thinks better than any one else can tell it for him; and whether he wants to part with some of the land for the 25,000 cows and 1,000 bulls. Now, will some one begin and tell us how he feels about it, and some one else then tell us how *he* feels. Ask them which one will speak first. [No answer.]

Ask them if they want us to go back and tell the Great Council that we went to Pine Ridge Agency and the Indians there did not want to say anything to us, and we will go back and tell them so. The Indians at all the other agencies have told us just what they felt about it, but if you men will not tell us what you think about it, we will go back and tell the Great Council so.

#### RED CLOUD.

RED CLOUD. I will tell you, gentlemen, just how I am situated here. You ask the young men to speak here. We have no old men; all the old men have died away, and we have none here left. All of these Indians here present are young men, and we claim this land as ours which we are on. There are some things I wish to ask you; I want to know who reported that we gave up our lands to the Great Father? We wish to know who it was.

The CHAIRMAN. The Great Father says that three men he sent out here made an agreement with the Indians to give the Great Father all the land between the Cheyenne and the White River, and then a strip down to the Nebraska line, and that they agreed to give the Indians 25,000 cows and 1,000 bulls, and then to give the Indians for their reservation the land they are living on. This agreement, the Great Father says, these three men he sent out here made with you Indians, and we have come to know if it is so, and if you understood it to be so. If you do not understand it to be so we want to tell the Great Father it is not so, and if you understand it the other way, why it is all right.

RED CLOUD. I want to know if it is the same party Mr. Hinman was with.

The CHAIRMAN. Yes, the same men who were here at the council before.

RED CLOUD. I asked Mr. Hinman what he was doing out here, and he said he had a map, and he came to lay out different parts of the reservation for the different agencies, and he said, "That is what I am here for." He told me, as soon as he found out my reservation, there would be no trouble to bother me hereafter, and no white man would ever come inside of the line. I told him how big a reservation I had. It runs from the Running Water, along this side of the Black Hills, to the mouth of Rapid Creek, to Bad River and from there to the Nebraska line, and I told him it was my reservation, and he told me he had it put down in

writing that way; and I never said I would give him any land at that time, and I never did give him anything. When I went to Washington last winter the Great Father showed me my reservation. It runs from this door here to the White River, and I told him then it was not right. Hinman came here again and asked some more people to sign this paper, and told them how big the reservation was, and that he had put it down in writing, and he took it off with him again. Hinman lies, and we want to take the names of all the men who signed the paper off of it. The Great Father has given me a map of this country which I have, and I don't want to sell any portion of it at all. If these are the same papers Mr. Hinman had, that you are now talking about, you had better tear them up, for they lie. This is my land and there is a railroad that wants to come through it, and I don't want it to come through, and I want to let you know that.

By the CHAIRMAN:

Question. Did you sign Mr. Hinman's paper?—Answer. Yes, sir, I signed it with sixty other chiefs.

Q. Did you suppose when you signed it that the Indians were letting the Great Father have a large portion of their reservation?—A. I just now said all the land here was ours, and our father here knows that, and that we never sold any of it.

Q. Did Mr. Hinman tell them if they signed the paper all the land between the White River and the Cheyenne River would go to the Government and would not be theirs any longer?—A. No, it was not that way. They were to lay out reservations, and after awhile we were to get some cows and bulls.

Q. Did he understand that it meant them to have all together the same land they had before, or that part of it was given to the Great Father?—A. No, sir; they said they were to lay out different reservations, but Hinman did not say that they should take any special part of the reservation. He did not say anything about the Great Father wanting any land.

The CHAIRMAN. Who acted as interpreter between the Indians and these men?

The INTERPRETER (Garnett). I acted as interpreter.

The CHAIRMAN. Ask Red Cloud if Hinman has been here since they were all here together.

RED CLOUD. Mr. Hinman was out here again, and got myself and some of the young ones who were crying to sign the paper.

The CHAIRMAN. What do you mean by some of the young ones who were crying to sign the paper?

RED CLOUD. The young ones know they have to live here, and he forced them to sign the paper. That is the reason I said they were crying.

By the CHAIRMAN:

Q. Did Mr. Hinman tell them they must sign the paper, or they might do as they were of a mind to about it?—A. Mr. Hinman told the Indians that if they did not sign they would not receive any rations or annuities, and, furthermore, they would send them to the Indian Territory; and if I did not sign it I would go to the guard-house.

By Mr. CAMERON:

Q. When did he say that; was it the last time he was here?—A. It was when Mr. Hinman was out here alone that he told the Indians that.

Q. Did many of them sign it when he came here alone?—A. Yes; a

good many of them signed it, and it was because they were afraid they would not receive anything more from the Government if they did not.

By Mr. LOGAN :

Q. Where was Mr. Hinman when he said this to the Indians to make them sign the paper ?—A. Over at Wounded Knee Creek and at Two Lance's house.

Q. At any other place ?—A. No ; nowhere else.

Q. Did you hear Mr. Hinman tell it himself, or did the Indians tell you that Mr. Hinman had said it ?—A. I heard it from the other Indians ; he never went over to my place.

By the CHAIRMAN :

Q. Are there any Indians here to-day who heard Mr. Hinman say that ? Give us the names of any Indians here who heard Mr. Hinman tell the Indians that, because we want to hear about it ?

[Here Red Cloud speaks to the Indians, and Big Turner, Crazy Bear, and White Cow Man stand up.]

BIG TURNER. Mr. Hinman told us that if a man did not sign the paper he would be working against the Government and the Great Father, and he did not know what would become of the man who did not sign it.

CRAZY BEAR. Some policemen came to my place and tried to force me to sign the paper.

WHITE COW MAN. I want my father here [pointing to the agent] to give me a ration ticket. [Laughter.]

By the CHAIRMAN :

Q. Do you know anything about the agreement ; we don't care to hear about your ration ticket.

WHITE COW MAN. No, sir ; I have nothing to say about it. I want to ask about my ration ticket.

[Here the agent explained that he had taken White Cow Man's ration ticket from him for some act against the rules of the agency, and he thought this was a good opportunity to ask for it.]

RED CLOUD. I wish to say a few words more. The white men want to establish a mail and freight wagon route through here, and I don't want the route, and our people don't want the route here, and we wish to tell you that.

Q. Did Mr. Hinman say anything about the Indians having some land over in Nebraska put on this reservation if they would sign this paper ?—A. The last time he was out here he got the boys to sign the paper, and after he could not get any more to sign, he took some men with him over into Nebraska. The men were Red Shirt and Coacher, and he told them the line would run there. He told them if they did not sign this paper they could not get the land in Nebraska, and that is all I know about Nebraska. Red Shirt can tell you more about it than I can.

By the CHAIRMAN :

Q. Is Red Shirt here ?—A. Yes, Red Shirt is here.

The CHAIRMAN. Is Coacher here ?

[Coacher's father replied that he was not present.]

Q. Well, is there anything more you wish to say ?—A. When I was in Washington the Great Father showed me how big a reservation I had, and that it runs to the White River, and I said that was not right. I told him to change it, because we all want it broken up if it is not right.

The CHAIRMAN. Go on, and tell whatever you wish to the committee.

RED CLOUD. I suppose you heard that a railroad has already crossed the Niobrara, and is now on this side of the river, and is trying to come through the reservation. I have a map of my country, and I do not want it to come through. I only gave land to the Great Father twice. One time was at the Black Hills, and I put some money down to the Great Father.

[Here the interpreter explained that Red Cloud meant that was what he got for the land.]

RED CLOUD. Another piece was the land we gave up east of the Rosebud Agency. There is a railroad that wants to come through. We gave up room enough for that railroad to go through, but no other land. We have signed the paper, and are waiting for pay for it, but have not seen any yet. This is all I gave to the Great Father, and so far as the Hinman paper is concerned you ought to destroy it here before you go home. I am a chief, and you asked me those questions, and I have answered you straight. Last summer there was an inspector here, and he was talking with the agent for several days, and he went away, and before I got here I was told he was hung, down below some place. If I talk to you in that kind of way you will be hanging somebody else here.

The CHAIRMAN. We don't want to talk about anything but this agreement.

RED CLOUD. What I tell you is the truth. But I want you to destroy Mr. Hinman's paper before you go away.

The CHAIRMAN. I want to ask Mr. Garnett some questions, and I want Frank White to interpret to the Indians what he says. Garnett, you were the interpreter here between Mr. Edmunds' commission and the Indians, were you not?—A. Yes, sir.

Q. Did you interpret truly to the Indians what was said?—A. Yes, sir.

Q. Will you state what they said the agreement meant?—A. So far as I can remember; but I cannot remember every word. In the first place they said they were here to lay out six different reservations for these Indians. The names of the agencies were the Crow Creek, Brulé, Standing Rock, Cheyenne, Pine Ridge, and Rosebud, and they said that was all they were out here for. They said that they wanted the Indians to have their own reservations separately, so that the Indians could claim them as their own, and have them as long as they lived; that the way the reservation stood now no one Indian could call any one part of the reservation his own, and that is the reason they ought to hold it in different reservations. "After we have laid out these reservations, and have gone through the different agencies, the Great Father will give you 25,000 cows and 1,000 bulls for this land."

Q. Well, go on.—A. That is the way I understand it.

Q. Did they say anything about giving up any of their land to the Great Father?—A. No, sir; I did not understand it that way at all.

Q. Did you tell the Indians, as interpreter, anything about giving a portion of their land to the Great Father?—A. After these men left here and had gotten down to Yankton, I then read in a paper that they had gotten a portion of the country from the Indians.

Q. Was that the first you heard of it?—A. Yes, sir.

Q. Did you talk with any of the Indians about it after that?—A. Yes, sir; I did.

Q. What did you tell the Indians about it?—A. I don't remember exactly what I told them; but I told them that when they made the

agreement here I did not know they were giving up any portion of their land at all.

Q. Do you think you heard all that was said by the commission to the Indians here?—A. I think I did.

Q. And you interpreted it truly to the Indians just as they said it?—A. Yes, sir; I interpreted as nearly as I could.

Q. What made the Indians sign the paper when Mr. Hinman came around the second time?—A. I don't know anything about that. I was not with him when he went through the different camps. I only went to two different bands with him, after he got through with the rest of them. That is all I know about it.

Q. What did he say to these bands?—A. He told these bands that this reservation was the best of all; that they had the best portion of the reservation, and it was best for them to sign the paper.

Q. Did he say anything to either of those bands about giving up a portion of the reservation to the Great Father?—A. He did not. I told them myself after I understood it.

Q. What did you tell them?—A. I told them a portion of their country was taken away.

Q. What did they say to that?—A. They did not like it; but Mr. Hinman told them that there was a part of the white man's country in Nebraska that he was going to get for them, and they ought to be willing to give up that portion of the country and take cows and bulls.

Q. State again what he said about getting for them a portion of land in Nebraska.—A. He said he was going to get a ten-mile strip for them (ten miles square).

Q. Is there anything else?—A. I think that is about all.

Q. Do you know anything about any children's names being signed to the paper?—A. I do not know of any children, but I have seen some boys sign the paper.

Q. How old were the boys?—A. They were about 7, 8, 10, and 12 years old.

Q. Who asked them to sign it?—A. I think it was Mr. Hinman, Captain Sword, Standing Soldier, and Fast Horse. We were all along together, and we, as well as Mr. Hinman, asked them to sign; telling them it was all right.

Q. How many boys signed the paper?—A. I think about eighteen boys altogether.

Q. Now, ask the Indians who else wants to talk to us. If there is not any one of them, ask Captain Sword to come here. First let me ask you, do you know how these Indians feel about this matter?—A. No, sir, I do not. I know a good many of them do not want it carried out, and some of them do.

RED CLOUD. These squaw men around here have been raised with us, and have been with us since our grandfather's time, and they are here with large families, and I told the Great Father I wanted them to stay with us, and I want to tell you gentlemen the same now.

By the CHAIRMAN :

Q. Did you know when this agreement was made about the reservation that the Great Father was going to give 25,000 cows and 1,000 bulls for it?—A. The 25,000 cows and 1,000 bulls I knew he was going to give to me, but I thought at the time they would take a portion of my land for them, and I did not want them to do so.

Q. What made you think they were going to take a portion of your land from you?—A. I have lots of people here, and our country is small, and that is the reason why I do not want to give up any portion of my



land. There are lots of cattle down at the buttes, and cattle men keep their cattle there. We want you gentlemen to tell them to go away.

Q. What made you say a little while ago that there was nothing said about your giving up a portion of your land to the Great Father?—A. I told you before that we laid out our reservation and signed the paper. We did not give Mr. Hinman any land to take to the Great Father.

Q. Did not Mr. Hinman tell you that the Great Father did want a portion of your land if he gave you the cows and bulls?—A. No, sir.

Q. Don't you think the Indians would be willing to let the Great Father have the land between the Cheyenne River and White River if the cows and bulls were right out here now?—A. No, sir.

Q. Do you want us to tell the Great Council that you do not know what the paper was you signed?—A. We laid our reservation out, I told you once before, and I have signed the paper, and I hold that reservation. I have not given up any portion of it to the Great Father, and that is the way I want you to report it to the Great Father.

Q. Do you think the Indians will believe Mr. Hinman is an honest man?—A. Mr. Hinman fools you big men. He told you a lot of stuff, and you have to come out here and ask us about it.

Q. What made so many of the Indians sign the paper if Mr. Hinman was such a bad man?—A. The last time I did not notice him at all, because I knew he was a liar.

The CHAIRMAN. Well, if you are through I will ask Captain Sword some questions.

RED CLOUD. This church here is mine, and I want another one here. I want a Catholic church here, and I want to inform you gentlemen about that. If we are running opposition to one another we will turn one out and keep the other one here.

Q. Don't you know that the agent is the man who has the whole management of affairs here?—A. Yes, sir.

The CHAIRMAN. The Great Council think you have a very good agent here, and that he will manage things just as they ought to be managed.

By Mr. CAMERON:

Q. What did you understand the Indians were to give the Great Father for the 25,000 cows and 1,000 bulls the Great Father was to give to them?—A. They told us they would let us have these cows and bulls, but they did not say anything about the land we were to give for them. And they told us they would bring the cows here in the future.

Q. Did you understand that the Indians were to get the cows and bulls for nothing, and keep the land too?—A. They told me about these cows and bulls, but I did not make any arrangement with them. Mr. Hinman knows I laid out my reservation and signed the paper for my own reservation.

Q. Did you understand that any land was to be given up to the Great Father?—A. The way I looked at it, it was to be laid out in separate reservations, and whatever was left they would take it, and that is the reason I did not want these cows. The Great Father has given me a map of this country, and I do not want to take any portion of it and sell it at all. I want you to go back and not speak about any land any more. We want this land to farm with. We feel uneasy about people coming after our land all the time.

By the CHAIRMAN:

Q. Is there anything else?—A. You have asked us about this agreement, and I am telling you what I think about it.

## GEORGE SWORD.

GEORGE SWORD examined.

By the CHAIRMAN (through the interpreter) :

Question. Are you the captain of the police here ?—Answer. Yes, sir.

Q. Have you always lived here among these Sioux Indians ?—A. Yes, sir.

Q. Were you here when those three men and Mr. Hinman came here to get this agreement signed ?—A. Yes, sir.

Q. What did you understand the agreement meant when you signed it ? Tell us what you supposed the agreement meant when you signed it.—A. I understood it this way. They laid out a reservation which runs to the other side of those pines to the mouth of the Bad River, then to the Horse's Head, then to the mouth of Bitter Creek, and from there to the mouth of the Black Pipe River, and across to the Nebraska line.

Q. Did you hear Mr. Hinman tell the Indians what he wanted them to do ?—A. Yes, sir.

Q. Tell us what Mr. Hinman said to the Indians the second time he came around here.—A. Do you want me to tell all about what he said to me while I was traveling with him ?

Q. Yes ; tell us everything about it, but only about this agreement, though. We don't want to hear anything else he said to you. What did he say he came for the second time ?—A. He said he came to get those who did not sign the paper first to sign it then. That is the reason he came out again.

Q. Did he tell the Indians why Congress did not approve of the agreement ?—A. I don't remember that.

Q. Did you see any of the boys sign the paper ?—A. Yes, sir.

Q. How many signed the paper.—A. Between thirty and forty.

Q. How old were the boys ?—A. From five years up.

Q. Up to how old ?—A. I do not remember the exact age, but I know it was from five up.

Q. Did you see the names of any boys upon the paper five years old ?—A. Yes, sir.

Q. Who put the boys names on ?—A. Mr. Hinman put them down, and I kept track of the names myself.

Q. Have you a list of these names ?—A. I have a list of the names over there at the police headquarters ; but I do not remember whether I have all the names of all of the boys marked, so that I can tell them from the rest.

Q. What made you keep that list of the boys who signed it ?—A. I kept a list of the whole thing ; and they told the Indians that if any of them thought it a good agreement they could sign this paper, and that is the way I came to sign it.

Q. Did they say anything about giving up any land to the Great Father ?—A. Yes, sir ; I heard them say so.

Q. What did they say to the Indians about giving land to the Great Father ?—A. In the first place we had a council inside here with the other commissioners, and a lot of these same gentlemen were in there at the time ; the house was full, and I was inside myself ; the agent was also present at the time, and there was a man who read the paper, and he said, " We will lay out a reservation for you, and whatever is left the Great Father will buy."

Q. Was Garnett present when that was read ?—A. Yes, sir.

Q. Do you understand the English without an interpreter ?—A. This

man read the agreement and it was translated into Sioux; that is the way I understood it.

Q. Who translated it?—A. Mr. Hinman.

Q. Did you hear the translation into Sioux?—A. I did not notice that.

Q. Did you notice what was said about the agreement?—A. I do not remember exactly how it came off, but what I tell you now about the paper I can recall.

Q. Was that the first time Mr. Hinman and these men were here?—A. Yes, sir.

Q. Did Mr. Hinman come here a second time?—Yes, sir.

Q. Did he come alone?—A. Yes, sir.

Q. Did you hear what Mr. Hinman told the Indians the second time when he came here?—A. I do not recollect at all, but he was out a second time for the same agreement.

Q. Do you know anything about Mr. Hinman getting the children in Mr. Ross's school to sign this paper?—A. Yes, sir; we came to the school and got a good many of the boys to sign the paper.

Q. Was this in the school-room?—A. No; we did not get them to sign the paper right there in the school-room, but at Two Lance's place.

Q. Were the children at Two Lance's place?—A. Yes, sir; there were boys there who signed the paper.

Q. How many boys of Mr. Ross's school signed the paper?—A. I do not know about how many.

Q. Who brought the boys there to sign the paper?—A. Their fathers brought them.

Q. The fathers put their own names to the paper and the boys' names too. Is that the way it was?—A. Yes, sir; they put down both names.

Q. What did Mr. Hinman tell the boys he wanted their names for?—A. He did not tell the boys anything; but he told us these boys were growing up, and that they would always live here.

Q. Was that the reason he wanted them to sign the paper?—A. That was the reason he got them to sign the paper. They were to stay here forever, he said.

Q. Do you think the Indians at Pine Ridge Agency have altered their minds about that agreement, and don't want it carried out?—A. The feeling among the Indians here is that they want to hold their reservation, and hold it strong; that is the reason they signed that paper.

Q. Do you think the Indians here are willing to give up the rest of the land to the Great Father?—A. I do not like to say anything about that; it is for these men to say that and decide what they want to do.

Q. Are you not willing to tell us what these men wanted around here?—A. I might tell something about it.

Q. Well, tell it out loud so that we can all hear what these Indians feel about giving up their land between the White River and Cheyenne River to the Great Father?—A. The Indians do not want it that way. If we are going to have the White River for a boundary line we don't want it that way.

Q. Do you think the Indians are willing to give up any of their land for 25,000 cows and 1,000 bulls?—A. The way I understood Mr. Hinman was, he did not speak about the White River at all.

Q. Do you think the Indians at this agency will be willing to give up any of their land for cows and bulls?—A. They don't want to give any of it up.

Q. Do you think they would be willing to give up any of it?—A. No, sir.

Q. Do you know what has made these Indians change their minds since they signed the agreement?—A. The reason they do not want to give up any of their land now is because you gentlemen have not told them the same thing Mr. Hinman told them. They think those men wanted to take a part of the reservation.

The CHAIRMAN. Mr. Garnett, will you ask these Indians if there is anybody else who wants to say anything to the committee about this agreement. Tell them if there is no one else who wishes to say anything we will dismiss the council. [Addressing Sword:] Will you give the committee a list of the boys whose names were put on this paper?

Captain SWORD. Yes, sir.

(See appendix for list of boys; also list of adults who *did not* sign.)

RED DOG.

RED DOG spoke as follows: I am a man who generally talks, but I am getting old and lazy and have been sitting down.

By the CHAIRMAN:

Question. I will ask you if you have anything to say? If so, we will be glad to hear it.—Answer. There is a white man who came here and mentioned the Great Father's name, but we always got fooled when this man came here, but this Mr. Hinman fooled us badly this time. It is just exactly as Red Cloud said about the boundary; the commissioners, laid it out themselves, and we signed the paper, and our father here [pointing to the agent] was present at the time.

Q. What did Mr. Hinman and the rest of them say about giving up the rest of the land to the Great Father?—A. They did not say anything about buying any land—all they said was about our own reservations that they were going to lay out for us.

Q. What were the Indians going to give the Great Father for the cows and bulls?—A. When Mr. Hinman came here he talked about 8,000 cows, and nobody said anything against it at all.

Q. Did anybody say anything about giving up land for the cows and bulls?—A. No, sir; nobody said anything at all.

Q. Who was going to have the rest of the land after these reservations were laid out?—A. He did not say anything about that.

Q. Did he not say there was going to be some land left?—A. All I heard him say about the land was that whatever was left there on the other side of the Cheyenne they would talk about afterwards.

Q. Were you present at the same time that Captain Sword was present, when they had the talk?—A. Yes, sir; I was there. These men here are the same that were there, and it is just as Captain Sword told it. Red Cloud has told you how big a reservation we have, and also Captain Sword; and they did not say anything about buying any land between those places.

Q. Did Captain Sword say that Hinman and those with him said that what was left after the reservations were laid out would go to the Great Father for the cows and bulls?—A. I might have heard of it, but I don't think I did.

Q. Were you not there when Sword was there?—A. Yes, sir; we were all there.

Q. Well, could you not hear everything that Sword could hear?—A. Yes, sir.

Q. What is the reason that Sword heard something you did not hear?—A. You are all good men here there is lots of land back here we have given up, and we have not received anything for it at all.

Q. But we want to hear about this agreement; whether the Indians understood what they were about when they signed it.—A. That is just what I want to find out about; I gave up a lot of land and have not received ten cents for it.

Q. What did you mean when you said at the beginning of this talk that this man Hinman had made big fools of you?—A. Mr. Hinman gave us a large reservation, but if he is going to fool us this agreement will be all broken up; that is all.

The CHAIRMAN. Is there anybody else who wishes to say anything?

#### LITTLE WOUND.

LITTLE WOUND spoke as follows: Do you want me to tell over again the same speech I made to Mr. Hinman the day I signed the paper?

The CHAIRMAN. We want you to tell us what you thought you were doing when you signed the paper.

LITTLE WOUND. I have been thinking about that before you got here. We have a good agent who does whatever the Great Father tells him to do. He told us that you were coming from the Great Father and you were good men, and we are glad to see you. That is the feeling I have for you gentlemen, and I wish to say to you before I make this speech that we want the Ogalallas to live here, and I wish to tell you now what is best for us. I am going to tell you what Mr. Hinman told me at my place, when he came to get us to sign the paper, and furthermore, all these men here were in council with me at the time.

The CHAIRMAN. That is what we want to know.

LITTLE WOUND. Mr. Hinman told us that the way the reservation was now no Indian could tell his own ground, and the Great Father and his council thought it best to lay out different reservations and that is the reason we signed the paper, because we believed what he said.

Q. Did he say anything about the Great Father having what was left?—A. No, sir; he did not say anything about that. This was what Mr. Hinman told me at my lodge at Medicine Root, and he told us the same thing in the council here.

Q. Who was the interpreter at your place?—A. We had a teacher there; we had no interpreter.

Q. What was the teacher's name?—A. Joe Marshall.

Q. Who interpreted here in the council?—A. Garnett interpreted for us in the council.

Q. Did Mr. Hinman tell you in the council that the Great Father was going to give these Indians 25,000 cows and 1,000 bulls if they signed the agreement?—A. Yes, sir; that is what he said.

Q. What were the Indians going to give the Great Father for the cows and bulls? What do you suppose they were going to give the Great Father for the cows and bulls?—A. We never said anything to him about giving up any of our land to the Great Father.

Q. Did you think when you signed the agreement that you were going to have the land and cows too?—A. Mr. Hinman said he would leave a portion of land the other side of Cheyenne River, and the Great Council would see what they would do with it; then they would see about getting the cows for us; there was no sure thing about getting the cows for us.

Q. Do you mean that Mr. Hinman said that they would talk about the rest of the land after they signed the agreement?—A. Mr. Hinman thought that was what they would do.

Q. Do you mean to say that after Mr. Hinman got this reservation

laid out they would talk about what they would do with the rest of the land?—A. I do not know anything about taking up a portion of our land and giving it to the Great Father; he said on the other side of the Cheyenne River there would be a piece left, and the Great Father's council would speak about that afterwards.

Q. What did Mr. Hinman say when he came back alone?—A. Mr. Hinman was here three times. He came back and he told us to get some more men to sign the agreement. What I am talking about now is what he said the second time he was out here. He said he was out here to get those to sign it who did not sign it before.

Q. Did any of the people sign the paper after he came back?—A. Yes, sir; some men signed the paper.

Q. Did they not know then, that the paper made them give up a portion of their lands?—A. Mr. Hinman did not say anything about taking up any land, but he said he wanted those who had not signed the paper to sign it, so they could hold on to the land. He never said anything about giving up a part of the land.

Q. When did you first hear that you were to give up a part of the land when you signed the paper?—A. I did not hear it at all. I only heard what Mr. Hinman said.

Q. Is there anybody else who wishes to say anything?—A. There is another thing I want to talk about. I do not want that railroad to come through the reservation.

Q. We will tell the Great Father just what you say about it.—A. There is another road over there on the Porcupine. It wants to open a way through our country, and we do not want it to come through there.

#### TORN BELLY.

TORN BELLY spoke as follows: I want you to ask me if I signed the paper.

The CHAIRMAN. Well, did you sign the paper?

TORN BELLY. No, sir.

Question. Why did you not sign it?—Answer. I will tell you why. Mr. Hinman got the chiefs to sign the paper, and I thought it would create a good deal of talk afterward, and that is why I did not sign it.

Q. What did Mr. Hinman tell the Indians he wanted of them? Just tell us exactly what you understood the paper meant?—A. When Mr. Hinman came to get the chiefs to sign the paper he said the land runs to the Cheyenne River. That is what he told us, but our reservation runs clear to Standing Rock. I saw that they had left some of the land out of the agreement, and that is why I did not sign the paper.

Q. Did you understand that if you signed the paper you would give up a portion of your land to the Great Father?—A. Yes, sir; I knew it, and that is the reason I did not sign the paper.

Q. Did you tell the other Indians so?—A. Yes, sir; all these men here have families, and I told them that if they signed the paper they would be giving up a portion of their land.

Q. Did you tell them that Mr. Hinman had come here to get a part of their land?—A. Yes, sir; and I told these men that we did not want that railroad to come through the reservation down here.

Q. What did you tell them about Mr. Hinman coming here and taking a part of their land?—A. Sword sent for me one day, and took me into his house, and asked me to sign the paper.

Q. What did you say to Sword?—A. Sword told us all that was said. Sword said, "My friend, I want you to sign this paper."

Q. What did you say to Sword?—A. I told Sword I never signed papers now; I used to do that.

Q. Did Mr. Hinman or Sword ask you to sign the paper?—A. Mr. Hinman is the one who asked me to sign the paper, and I answered him as I have told you.

Q. Did Sword tell you if you signed the paper you would be giving up a part of your land?—A. No, sir; he did not.

Q. Do you think the Indians around here would be willing to give up some of their land if they could have 25,000 cows and 1,000 bulls here now?—A. No, sir.

Q. Why not?—A. Whenever a man owns a piece of land he has a right to object to giving it up.

Q. Has he not a right to sell it too?—A. I know these men here have families, wives and children, and they want to live here, and if they signed the agreement the best part of their land would be taken away from them. The Indian chiefs kept on signing the paper, but I did not want to sign it at all. And there is another thing I wish to say; I don't want this railroad to come through, and the chiefs do not want it to come through. I want you to take pity on these men and women around here. We made a treaty a long time ago, and for the last fifty-eight years we have not received anything for it. We were to receive thirty wagon-loads of something every year; I did not understand what it was, but we were to receive that much. We made another treaty at Fort Laramie, and then they promised to give us horses, yoke oxen, plows and other implements, and money, and we have never seen any of it. The Great Father made the agreement with us to sell that land, and now he wants to go back on that agreement. This land is ours, and they told us at Laramie we were always to have it as long as the red man lived. I have been here a long time and have not received anything. These treaties and promises were made but never fulfilled, and you still jump over that, and want to get some more land.

Q. Is there anybody else who wants to speak to us?

### YELLOW HAIR.

YELLOW HAIR spoke as follows: I will tell you what I know about this thing, as you have come to find it out.

Mr. CAMERON (to the interpreter). Very well, tell him to go on.

YELLOW HAIR. I am glad you have come out here to investigate this thing, and try to find out what it means for the Indians. Mr. Hinman was here and we had a talk, and I made some remarks at that time, and I wish to tell you about it now.

By the CHAIRMAN:

Question. We want to know what Mr. Hinman said the agreement meant?—Answer. Mr. Hinman laid out our reservation, and he also mentioned 25,000 cows and 1,000 bulls.

Q. Did he say anything about the Indians giving up part of their reservation to the Great Father?—A. No, sir.

Q. Well, what were you going to give the Great Father for the cows and bulls?—A. Mr. Hinman told us that Congress would decide about those cows.

Q. Well, what were the Indians going to give for the cows. After laying out the different reservations did you not know that you were giving up to the Government a part of the reservation for the cows and bulls?—A. No, he did not say anything about that. These men told

us the Indians were roaming around all the time, and the Government wanted us to lay out a reservation for ourselves and stay on it. The men laid out the different reservations and told us the Great Father would have what was left.

Q. What do you mean when you say the Great Father was to have what was left after the reservations were laid out?—A. He said nothing about buying the land right away, but he told us they would talk about it some time afterwards.

Q. Do you mean that Mr. Hinman told you he would talk about it afterwards?—A. That is what I mean.

Q. Then you mean to say that Mr. Hinman said they would talk about the land that was left, and the 25,000 cows and 1,000 bulls afterwards?—A. I do not know anything about that; I was not in the council at that time.

Q. How did you know that Mr. Hinman said they would talk about that afterwards?—A. I have told you as far as I know about it.

Q. Are you not willing now to let the Great Father have the rest of the land for the 25,000 cows and 1,000 bulls, if you can have separate reservations?—A. No, sir. They are dying all the time, and we don't want them.

Q. What are dying?—A. I mean the cows are dying.

Q. Would you not take care of the cows if you had them here?—A. Whenever we have anything we take care of it, but we are afraid to have cows now.

Q. Is there anything else you want to say?—A. That is all.

Q. Is there anybody else who wants to talk to us?

#### NO FLESH.

NO FLESH spoke as follows: In regard to signing the paper I will tell you what I know about it.

Mr. CAMERON. (to the interpreter). Tell him to go right on.

NO FLESH. You can see those pines [pointing over to a ridge of pines]. The line of our reservation runs on the other side of those pines, on the Nebraska line. That is the line that was laid out for us. It runs along the border of those pines to the Cheyenne River, and along the Cheyenne River to the mouth of Rapid Creek, and crosses over to the head of Bad River, and then across to the Black Pipe Creek, and from the Black Pipe Creek over to the Nebraska line. That was the portion of the reservation laid out for us, and we signed the papers for that.

Q. Well, how much were the Indians going to let the Great Father have for the cows and bulls?—A. We did not say anything about giving up any land to the Great Father.

Question. What did Mr. Hinman say about it?—Answer. Mr. Hinman ever said that he bought any land from us.

Q. Did not one of the other three men who were with Mr. Hinman say anything about it?—A. They did not tell me anything about it.

Q. Were you in the council here when they talked about it?—A. Yes, sir; I was sitting right behind the agent at the council.

Q. Who interpreted?—A. Garnett interpreted.

Q. Did Mr. Hinman interpret for the council?—A. Yes, sir; he translated the paper.

Q. Did Mr. Garnett translate the paper too?—A. Mr. Hinman was the only one who read the paper to the Indians.

Q. Did Mr. Hinman say anything to the Indians except read the



paper to them?—A. I do not know that he said anything outside of that.

Q. Did Mr. Hinman do any of the talking to the Indians except the reading of the paper?—A. Mr. Hinman was the only one who translated the paper into Sioux.

Q. Did Mr. Garnett do all the rest of the interpreting?—A. I cannot get that through my head.

Q. (to the interpreter). Well, can't you get it through his head for him?

INTERPRETER. Yes, sir; I think so. [Here the interpreter explained it to No Flesh.] He replied and told the committee that No Flesh now understood it.

No FLESH. That is the way I understood it.

By the CHAIRMAN (to the interpreter):

Q. Was anybody talking but Mr. Hinman and yourself in the Sioux language?

INTERPRETER. Well, there were a number of other interpreters there at the same time, but we did the talking.

Q. (to No Flesh). Did anybody else explain it to the Indians except Mr. Garnett?

No FLESH. No, sir.

The CHAIRMAN. Well, now, if you have said all you want to, we will talk to some one else who wants to say something, and let him come forward and talk.—A. I wish to say one thing more.

The CHAIRMAN. Well, go on and say it.—A. About this country we have mentioned to you, I want to say we want to raise our children up here, and that is the reason we signed that paper. We don't want these buildings torn down again, and we like to live on this land, and that is another reason we signed this paper.

Q. Are you willing, after the reservations are all laid out on the land, to let the Great Father have the rest?—A. I don't think we will give it to the Great Father.

Q. What is the reason you won't give the Great Father some of the land if he gives you 25,000 cows and 1,000 bulls for it?—A. Well, we know that these tribes will grow larger all the time, and will be scattered out far more than they are now, and there will be no houses for us all, and not enough land. That is the reason we don't want to sell the land.

Q. Is Slow Bull here? I want to ask him a question.

(Slow Bull was not present.)

#### VALENTINE T. MCGILLYCUDDY.

Dr. V. T. MCGILLYCUDDY examined.

By the CHAIRMAN:

Question. Are you the agent here?—Answer. Yes, sir; I am.

Q. How long have you been agent here?—A. For four and a half years.

Q. (to Garnett). Will you translate to the Indians my questions to Dr. McGillicuddy and his answers?

INTERPRETER (Garnett). Yes, sir.

Q. (to the agent.) Were you present here when Mr. Hinman and the Edmunds commission came to talk with the Indians in reference to their land?—A. I was.

Q. Do you understand the Sioux language?—A. I do not.

Q. Will you state who acted as interpreter here between the Indians and this commission?—A. The agency interpreter, William Garnett.

Q. Is he a trustworthy man?—A. Yes, sir.

Q. Did you understand yourself, except through the interpreter, what the commission said to the Indians in reference to this agreement?—A. I did not. I have no knowledge of the language; I could not tell how it was interpreted to the Indians.

Q. Did you suppose it would depend upon the reliability of the interpreter?—A. Yes, sir.

Q. Are you therefore able to state to this commission how the Indians understood the agreement?—A. Well, I can state my belief.

Q. What did you understand the agreement to be?—A. The commission explained to the Indians that the Sioux Reservation as it stood was too large, that the Indians holding it in common was not a good arrangement, that the Indians living on the Missouri had as much right to this reservation as the Ogalalla Indians themselves, and they thought it would be to the interest of all the Sioux Indians to have the reservation divided up into different portions to be held in the charge of different agencies, and under that arrangement it was to be divided into six parts, or rather a certain amount of land would be set apart for the six agencies, and the title to this land was to be given to each separate agency or portion. There was no particular mention made of any portion of the reservation remaining after this division was made. As an inducement to take separate reservations there was offered to these Indians 25,000 cows and 1,000 bulls, to be divided up according to the number of Indians there was at each agency. I, of course, myself understood that a certain amount of the general Sioux Reservation was to be given up to the Government. I do not think there is an Indian who signed the agreement, or did not sign it, who supposed that the Government would send 25,000 cows and 1,000 bulls out here without getting something in return. I believe that the majority of the Ogalallas realized the fact that they must do something for themselves towards making their own living; besides, this large amount of land that was to be set aside for them was a further inducement to them to sign this paper. Under this agreement their reservation was to extend much further east than they ever expected it to extend. The knowledge that they were getting a portion of the country that belonged to the Rosebud Agency Indians was a further inducement to them to sign. They thought they were getting the best of the Rosebud Indians. The reservation lines which were put on the blackboard, and also which were on the regular land office maps, were as follows: Starting at a point on the Nebraska line near the mouth of Border Creek the line was to run straight north until it struck the Cheyenne River, then down the Cheyenne River to a point near the mouth of the Rapid Creek, and from that point east across to the head of Bad River, then through the Bad Lands, and would strike the White River near the mouth of Black Creek, and then run south to the Nebraska line again. The Indians, all of them, old and young, thoroughly understood the reservation as laid off on that day, and understood that when they signed the paper; and that is the way the agreement stands to-day printed. The White River is not the boundary line of the reservation; it extends to the South Fork of the Cheyenne River. I mentioned this in justice to myself, because the impression prevails among the Indians that an effort has been made to make the White River their boundary line; and as for the past four years I have been accused of stealing everything from the Indians and others, I do not wish now

to be understood as stealing that country between the White River and the Cheyenne. So I want you Indians to understand just where these boundary lines are while this commission is here. That a great many of the Indians signed the agreement through my advice I have no doubt. I advised them to do it because I thought they would lose a great deal of the reservation unless they signed it. Holding it as they do in common, they have lost many pieces of it; and the Great Father and the Great Council know the Indians only as the Great Sioux Indians, and instead of a special amount of money being appropriated for the Indians at Standing Rock or Pine Ridge or Brulé or Cheyenne or Rosebud, the money is appropriated in one pile for all the Sioux Indians. Under that arrangement what is saved at one agency may be wasted at another. And even if the Ogalallas advance, if the others go back it takes the Ogalallas back, because they are all Sioux under this arrangement. I am agent for the Ogalallas, and my work is to be done for the Ogalallas, and I was trying to get the reservation laid out for the Ogalallas, and I think we got a good sized share of the Sioux Reservation by that agreement; and I very much fear that under this agreement we have a much larger country than we can hang on to or can get. There is no question but that there is a land-grab in this agreement. Yellow-Hair, who is a trustworthy man, made a speech in the council chamber the day they signed the paper. The Indians will remember that he came to me after they signed the paper and handed me a round ball of earth; he said, "Father, we have given up nearly all of our land, and you had better take the balance now, and here I hand it to you." That shows at least whether Yellow-Hair knew that he was giving up land for these cows and bulls, and there was not a single Indian in that council chamber who did not know that he was giving up land to the Government; if not, they would be great fools for making so much trouble about taking these cows if they supposed they were getting them for nothing. Why did they hesitate? Why was it that after the paper was signed that some Indians, taking the advice of some white men on this reservation, said they wanted money and not cows for this land? I can easily understand why the white men want them to get money; they could get the money much easier into their hands than cows. This agreement will not go through Congress; I did not expect it would. One object I had in having the Pine Ridge Indians sign it was that I wanted to show that they were willing to do something for themselves to keep them from being paupers. These Indians may say our families are growing, and we want this land to live on, but they will find dirt very poor living, and they will not find grass very good eating either. By that I mean the time will come when they will have to depend on this land for their living, and not on rations from the Government. These Indians say we have been feeding them for years, and why will they not be fed forever by the Government. They say we have made a treaty by which we shall have rations for seventeen years longer; we shall therefore be fed for seventeen years. Now, they are fooling themselves. The white men are getting around the reservation more and more all the time, and they are coming in here and are looking at you. They come and see large strong Indians sitting around smoking pipes and their squaws going to the commissary for their rations, and they doing nothing but eating these rations. One of the members of the Great Council was riding around the country to-day and he saw some squaws cutting wood in the cañon, and he thought he would go down and look at them. What did

he see when he got there? A large, strong buck Indian under the shade of a tree holding the horses, and the squaws cutting wood for him. Now you must remember that the white men who work for their living will go back and tell the Great Father. They will say, "Why are you feeding these Indians? Why don't they work like white men?" And white men come to the Great Father and tell him time and time again that these men ought to work for a living, and you will find that you will have to do it some day. You ought to know that the time will come, and I don't think it will be long, that you will have to rustle around and make some use of this land to make a living on. I do not tell you this to make you feel badly; I am just telling you the truth, and therefore I should advise you now that this agreement will not go through Congress, and it will not be long before some one else will be here to make some arrangement about selling your land. I advise you now to sell the land. This sitting down on the ground and throwing your blankets around you and saying, "we will be fed for seventeen years" is all nonsense. You know the Sioux Indians of the Missouri River do not get as much to eat as you, and the time is coming when they will not get as much to eat as they do now. I will tell you why the Government has kept this promise and has fed you so many years. It was because the Government thought that you might commit some wrong acts before they could prevent you if you had nothing to eat, and that is the reason the rations have been coming here in such large quantities. But you know the white men are getting strong around you. The railroads are surrounding you and are spiked down and never come up again, and the white men are getting tired of feeding you, and what I want to do is to teach you to make your living so as to be ready when the time comes when you will not get so much to eat.

The CHAIRMAN (to Captain Sword) I want to ask you one question. Do you talk English?

SWORD. No, sir.

The CHAIRMAN (through the interpreter). The committee will carry back to the Great Council every word that has been said here, including what has been told them by their agent just now; tell them it has all been written down word for word, and there will not be any mistake this time. Tell them the committee are very glad to see how much farming they are doing, and they think the Indians have some very fine land and they are glad the Indians are going on it and are building houses for themselves, and that we think that is the only way for the Indians to take care of themselves. We think they have a great deal of land here, and there is not any game on it, and all they can do is to do as white men do with their land, to work on it. And a white man would be ashamed to sit down and see his squaw work on the land. Tell them that Indians will never be brave men if they let their squaws do their work, and they do nothing. That a white man dresses up his wife, and keeps her in the house, and he goes out and does the work, and every Indian that wants to be like a white man must do this same way. We shall want to come out here again pretty soon, and see how you are getting along. We had no idea that you did as much work as you do, and we are glad to find out that you do a great deal more work than we thought you did. And if you do as your agent wants to have you do you will all be as independent brave men as the white men in a few years. And every one of you will have a farm of his own that nobody else will have a right to put his foot on. That is all.

## LOUIS ROUBEDOR.

ROSEBUD AGENCY, DAKOTA,  
September 5, 1883.

The Indians having assembled in the council room, the chairman questioned Louis Roubedor, the interpreter, as follows:

Question. How old are you?—Answer. Thirty-five years old.

Q. Are you the interpreter here?—A. Yes, sir.

Q. How long have you been interpreter?—A. Six years.

Q. Do you understand the Sioux language?—A. Yes, sir.

Q. Are you a Sioux?—A. Yes, sir.

Q. Full blood or half blood?—A. Half blood.

Q. Have you always lived at this agency?—A. Yes, sir.

Q. Do you understand the English language?—A. Yes, sir; I do.

Q. Will you interpret truly between this committee and the Indians?—  
A. Yes, sir, I will.

The agent, Mr. J. G. WRIGHT, addressed the Indians as follows: This committee, from the United States Senate, from the Grand Council of the country, this committee has come to find out for themselves your views and counsel you; they want to talk to you and talk freely also, so that they can report to the Great Council what you say. Now, this is Senator Dawes, chairman of committee, and here is General Logan, and there is Senator Cameron, another member. Now, I hope you will all answer what they will ask you candidly, as you desire them to understand what you mean, speak plainly and speak well, and that is not the thoughts of anybody else. If you do they will be satisfied and I will be also.

The CHAIRMAN. This committee has come from the Great Council at Washington, where the Great Father lives. When the Great Father makes any agreement with the Indians about their lands, he is first obliged to tell the Great Council what is in the agreement, and unless the Great Council thinks it a proper agreement it all goes for nothing. All the laws that are made for the white people and the Indians, too, are made by the Great Council, and the Great Father and the white people and the Indians are all obliged to obey these laws that the Great Council make. Now, the Great Father told the Great Council last winter that he had sent three men out here to the Sioux Nation, and they had made an agreement with the Sioux Nation by which the Sioux Nation was going to let him have a portion of their reservation, and the Indians at each of the agencies were to have what was left divided up between them, and they were to hold it all by themselves. Each tribe at the different agencies to have theirs separate from the rest, and he agreed to give the Sioux Indians for letting him have a part of the reservation and for cutting up the rest 25,000 cows and 1,000 bulls, and he wanted the Great Council to approve of it and to make it binding, so that when they had approved of it and made it binding you would have given him a portion of your reservation, and the rest would be cut up into separate reservations at the separate agencies, and you would have 25,000 cows and 1,000 bulls. Now, the Great Council heard a great many stories about this agreement, and they do not know whether it was right or not, so they sent these three men out here to have a friendly talk with all the Indians about this agreement, and these three men have been to all the other agencies on the Sioux Reservation, and the Indians, all of them, have told us just what they understood about the agreement and just how they felt about it, and now we have come here.

[Another interpreter remarked here that Mr. Roubedor had translated the chairman's address differently from what he understood it, and the mistake was corrected by the interpreter, and the Indians were made to understand what was said properly.]

Now I want the Indians to tell us what they think this agreement means. The Great Father told us that a good many Indians at Rosebud had signed this agreement, and we want to know what they understood the agreement was when they signed it, so if they will tell us truly about it they need not fear it will get anybody into trouble. Now, if any one of these Indians who signed the paper or heard these men talk about it, if he will tell us how he understood it we will be glad to hear him, and will carry it back to the Great Council just as you tell it. This committee has not come to make any agreement themselves with the Indians; they have not come to get any of your land; they have only come to inquire about the agreement that was made last winter, so the Great Council can tell, when we tell them what you say, whether it would be right or not to make that agreement binding. Now we would like to hear some one talk about the agreement.

#### SPOTTED TAIL.

SPOTTED TAIL spoke as follows: I will tell you what these men said who came here to make the treaty with us. This is what they said to me: "Now, I want you to consider how big a reservation you want;" and they told me that I should have a part of the reservation so that I could fill it up with my people, and this is what I answered: Now, I told them the reservation runs from the Running Water this way and cuts across the country and through the village here; the line then runs from the Burnt Wood Creek to the Missouri River, to Standing Rock Agency, and that is what all the Indians desire, and that is what we touched the pen for; and this is what they told us: "You are all the same people, and this reservation will belong to you, and you will increase your children here." That is what they said, and they told us they would give us 25,000 cows and 1,000 bulls; and they also told us they would give us 160 acres of land—they would give that to every one of us, men, women, and children.

By the CHAIRMAN:

Question. What did they say about giving up to the Great Father some portion of the reservation—that is, about selling to the Great Father some portion of the reservation?

[No answer from the Indians.]

The CHAIRMAN. Go on and tell us what you want to say.

SPOTTED TAIL. But I thought that it was not right for my people to do this; it would be like killing them to do that; and I will tell you what my idea is. The Great Father had made us many promises, and some are not fulfilled yet, and I am going to consider my own desires in future. I thought it at first important to sign the paper, but after I had studied the matter I found that the Government had not fulfilled its treaties with me in the past.

The CHAIRMAN. What treaties do you speak of?

A. I am talking about the treaty of 1868. At the time we made that treaty the Great Father promised to give every head of a family some goods, a cow, a bull, and a yoke of oxen, but up to this time they have not fulfilled this promise; but jump over these things and come and want me to do something else for them, but I see into it now. Just look

at that—what I did by mistake, and I know it was very wrong. If that is carried out my people are not going to live. I know that.

By Mr. CAMERON :

Q. Do you speak of the treaty that was made last winter?—A. Yes, sir. You have not made that agreement strong yet by law. Of course that is not finished, but I will consider it over now for myself.

[At this point Louis Ranlindeane began to interpret.]

SPOTTED TAIL. It is time to stop that, and that is what we want to do. This land is all mine, and I live here, and I want to keep all my country, and from this time on I do not wish to spare any more of my land and give it to the white man. Look at me and my people. We are not rich. We cannot make money, and what are we going to do if we follow in the way of the white man? The promises already made to us have not been fulfilled; but shall we still, in spite of these broken promises, make another agreement for land? Now I have seen the white men, and I have seen my people, too, and the Great Father has not given to my people what he has given to the white man. The white man has power, and my people cannot cope with the white man, because they have not received what was promised to them long ago. We have never received what was promised in the treaty with the chiefs. If they had fulfilled these promises, and had allowed my people to get rich and have a good country, I would then have considered these things. These things have not been fulfilled yet, but they come here again. I want you to tell the Great Father that some promises he made to us in the Black Hills treaty are not fulfilled yet. Tell him to fulfill his promises, then we will talk about the agreement.

By the CHAIRMAN :

Q. When those three men were here to get the Indians to sign the paper, did they say anything about the Indians selling some of their land to the Great Father?—A. No, sir; they did not say anything of that kind. Our country is a very precious thing to us, and we do not propose to sell any of it.

By the CHAIRMAN :

Q. Did you understand when you put your name to that paper that you were giving to the Great Father a portion of your reservation for the cows and bulls?—A. No, sir; we did not say we were going to give it to the Great Father.

Q. Well, what do you suppose the Great Father was going to give the cows and bulls for, if you were not going to give up some of your reservation for them?—A. They told us every Indian agency should have a separate reservation for itself, and that is the reason we signed the paper; because they promised to give us these separate reservations.

Q. Did you not know that something would be left after the reservations were laid out separately?—A. We did not say that we would sell anybody our land or give it to the Great Father.

Q. Did you not understand, when you put your names to that paper, that after they had made separate reservations at each agency, that you were going to give to the Great Father what was left for the cows and bulls?—A. They told us that at the time, and I told them it was too little too offer us. Of course, if there was any part of the reservation left after the separate reservations had been laid out I did not want the white man to come in and buy that. If there is any land left after the reservations are laid out the cattle would be too small a price

for it; and if we had understood it that way at first we would not have signed the paper.

By the CHAIRMAN :

Q. Did you hear anything said here at the Rosebud Agency, by these men, about the Indians selling a part of their reservation to the Government, or did they talk about something else?—A. They did not say anything about that.

Q. Did they tell the Indians here that they were going to cut up all the reservation into separate ones, or only a part of it?—A. Yes, sir; they told us they would cut the reservation into separate parts and give so much to the Indians at each agency.

By the CHAIRMAN :

Q. Were they going to divide up all the reservation in that way?—A. Yes, sir; that is what they told us.

Q. Do you think the Indians here would be willing now to cut up all the reservation into these different reservations without selling any portion of it?—A. I did not understand this question.

Q. Would they be willing to take the reservation now, and cut it up into different reservations without selling any portion of it?—A. No, sir; we want to have all the reservation in one piece, so that we can raise our people on it. We are all one people, therefore we should have but one reservation, and not have it cut up into different parts. "What are you going to do with us," we asked the white men, and they said we are going to put you into a certain part of the reservation. That would be the same as telling us that they were going to keep us from going to our friends' house; we could not visit our friends then.

Q. Do you think the other Indians here have altered their minds as you have about signing that agreement?—A. [No answer.]

Q. Do you think the other Indians here at the Rosebud Agency have altered their minds about signing the agreement as you have?—A. At that time I did not see into it, but now I have been considering it, and I see that I did it by mistake. In the first place I misunderstood the agreement, afterwards I thought of the matter and I now know I have made a mistake, and I don't want to do it again.

By Mr. CAMERON :

Q. Have the other Indians who signed the agreement when you did altered their minds as you have?—A. We signed the agreement through mistake, and my people were mistaken, but I afterwards found out the mistake we made, and I told my people about it.

By Mr. LOGAN :

Q. Do you consider that you are speaking for the whole tribe?—A. No, sir; some of the men here are going to talk to you.

Q. But do you consider that you are speaking for anybody but yourself?—A. Yes, sir; I do. I have told you what I thought about the matter.

By Mr. LOGAN :

Q. Well, that is not an answer. I want to know if you consider that you are speaking for yourself alone?—A. Yes, sir; I am speaking for myself alone and for nobody else; but I do not understand exactly what you mean yet.

Mr. LOGAN. Well, I will ask you in this way. You have spoken about "my people." What do you mean by that?

A. I mean that I was speaking for my people. Now, the Indians have



had a talk to-day, and all of them say they do not want us to talk for them, but I do not like to have it that way. That is the reason I have talked to you to-day about it.

Q. Do you want the reservation all in one?—A. I want it all to be in one piece.

Q. Do you mean that you want the Standing Rock, and Cheyenne, and Crow Creek, and Brulé, and Pine Ridge, and Rosebud parts of the reservation all to be one; is that what you mean?—A. Yes, sir; I want it all to be one.

Q. You do not want any division made then between Pine Ridge and this agency, for instance?—A. I want it *all* to be one.

Q. Well, do you want each Indian or head of a family to have his land given to him in separate parts, 160 acres, or whatever it may be, or do you want it all in common, just as it is now?—A. I am not a white man yet, and I want this land all in common, because that is the way we can live on it best.

Q. Now I want to ask you this question: According to the treaty of 1868, which you say has been broken by the white man, did that treaty provide that you shall go on separate lands?—A. No, sir, it did not; they did not say anything about separate lands for the people. I told you that the treaty had been violated because the Great Father had promised us each a yoke of oxen, a cow, and a great many other things.

Q. Now I want to ask you how is it that if that promise was made to provide you with these cows and yoke oxen and other things if you promised to go on a reservation and work the land, how is it I say, they violated that contract themselves?—A. I said the Government had not complied with its part of the treaty.

Q. Now you say the Indians do not want to go on separate reservations, and that treaty provided that when they did go on separate lands they should have the cows, oxen, and other things. Now when they do not go on separate lands how has the Government violated its agreement? [At this point in the examination, the interpreters had a dispute as to the meaning of Mr. Logan's questions. It was finally made plain to the Indians, and the examination proceeded.]

Q. Well, if you understand the question what do you say about it?—A. I will take a rest and let some one else of my people talk with you.

MR. LOGAN. No; what I want is this: I do not want to force you to answer anything, but I want to say this. I have heard the Indians say several times that the Government has not carried out its treaty obligations, and I want you to understand that you have not carried out your part of the treaty, because you have not gone on separate lands.

SPOTTED TAIL. The Great Father gave us this country and brought us here, but we have no one to show us how to work on this land, and that is the reason we do not know how to work on separate lands.

By the CHAIRMAN:

Q. Did you say "shows us how," or "knows how?"—A. I said *shows* us how. That is the reason I cannot answer that question quickly, and besides these good-looking men keep coming here and telling us a lot of lies; that is the reason I have two thoughts and two words. [The interpreter explained that he meant he was confused.] Everything they tell me here is a lie, and they go back and tell lies to the Great Father about us, and they do not tell the Great Father what we say.

Q. Did not the Great Father build you a fine house that he promised you?—A. I am talking about some promises outside of that house, that the Great Father has not fulfilled. Of course he built that house for me.

Mr. LOGAN. Hereafter I would rather that you Indians would not call everybody liars; it is not the proper thing to do.

The CHAIRMAN. Now we would like to hear any other Indian who would like to talk to us.

#### WHITE THUNDER.

WHITE THUNDER spoke as follows: Now, my friends, you are all good-looking men here, who have come from the Great Father. My friend here [pointing to Mr. Dawes], I saw you at the Great Father's house at Washington. I will say a few words to you, which are my people's thoughts. The question you have asked here, I will answer it in the way I understand it. The time those men came here to get us to sign the paper, I was one of the men who spoke in the council at that time. We talked about the reason why the Great Father wanted to make separate reservations. There was some strips of land that I know the Great Father wanted, and that is the reason I said something at that council. This is what I said to those men: "If I propose something to you, will you do it as I want it done?" Just then Red Cloud made his line for his reservation. He said it ran along the ridge of pines [Nebraska line] to Border Creek, then to the Cheyenne River, and along that to Rapid Creek; then across the Bad Lands, striking the White River at the mouth of the Black Pipe Creek, and then to the Nebraska line. Then these men told us that all of the land outside of Red Cloud's reservation was to be given to the other Indians to have as their own property. I then asked them if they were telling the truth, and they said "yes." Then I said, "Let us hold up our hands to the Great Spirit and promise not to talk foolishly about this land, but let us talk truthfully about what belongs to the Indians;" and they said yes. They said to me, "White Thunder, we are old men and have not long to live; in a short while we will die;" and we told them then that if they would tell the truth as we wanted them to, to hold up their hands to the Great Spirit. I told them I had a small reservation, and a big nation, and my children were increasing, and will fill up the reservation, and for this reason I felt discouraged, because I have such a small reservation for my people; and then I said to them again, "If you tell the truth when you talk about our reservation, let us all hold up our hands to the Great Spirit;" and they said, "Yes, we will do that." Then I asked them if they had come to talk this thing over with us again, and they said yes; and then I touched the pen, but I did not believe at the time what the commissioners said.

By the CHAIRMAN:

Question. What made you sign that agreement if you did not believe what the commissioners said?—Answer. Because they told me that they would never talk about the land again if I signed it.

Q. Did you suppose that when you touched the pen that you were giving some of your land to the Great Father?—A. No, sir; I did not. That is what I told them in the council when I touched the pen.

Q. Did they ask you to give up to the Great Father what land was left after the different reservations were laid out?—A. As I told you before, I touched the pen on condition that they would not touch this land. I did not say anything about giving any of my land away to the Great Father.

Q. Did you suppose that after the agreement was made you would have as much land as you had before?—A. Yes, sir; that is what I thought about it.

Q. What were the Indians to give to the Great Father for the 25,000 cows and 1,000 bulls?—A. The Great Father has not given us any cows and bulls.

Q. What did the Great Father promise to give you the 25,000 cows and the 1,000 bulls for?—A. I knew they would come and take so many thousand acres from us, and that is the reason I told them not to bother us any more about the land.

Mr. CAMERON (to the interpreter). He did not seem to understand that question.

The INTERPRETER. He wants to know if you gentlemen understand what he has said to you.

By the CHAIRMAN:

Q. What we want to know is, whether you thought you were going to give up some of your land to the Great Father?—A. No, sir.

Q. Did not the men tell you that they wanted a part of the land for the cows and bulls?—A. Yes, sir; they did say so. All the people who are here now were here at that time, and the people refused to give up any part of their land to the Great Father.

Q. Did the men tell the Indians that if they signed the paper they would not be giving up any of their lands?—A. I myself told these commissioners that we did not want them to bother us about that land any more, and I wanted them to hold up their hands and promise to tell the truth about it.

Q. Do you mean that you wanted them to promise that they would not take any of your land away from you?—A. They promised that they would not take any of our land away from us if we signed that paper, and they told us that if we touched that pen, if any land is left, the Great Father will consider what he will do about that land afterwards; and on that condition we touched the pen.

Mr. CAMERON. Well, go on and say anything else you want to say.

WHITE THUNDER. That is all I have to say in regard to the treaty. Now you all come here as good men. Look around you at these poor people standing here and I suppose you will have pity on them. Now my friends I will tell you what my people's wishes are.

Mr. CAMERON. Very well, go on.

WHITE THUNDER. Now my friends this land belongs to me, and you have land of your own that belongs to you; that you can keep, and can do anything you wish on that land, because it belongs to you. Suppose I come on your land and tell you to do this and that way; you would not like me to come there to your place and tell you any such thing as that. Now look at me, this land here belongs to me and to my people, and I want to keep them on that land, and help them to live there the best way I know how. When you go back to the Great Father I want you to tell him to think of me and my people. Whenever a man has any property and another comes along and asks him for it he will not give it to him, because it is his; and another man comes along, and he asks him, and he will not give it to him either, and he thinks it is wrong, for the property belongs to him, and he wants him to give it up. The Great Father sends men out here, and of course there are a great many rascals between the Great Father and the Indians, who try to take this land from us, but I have no land to spare.

By the CHAIRMAN:

Q. What do you want the Great Father to do with the agreement you signed?—A. I do not want him to do anything with it.

Q. Do you want us to tell the Great Council at Washington to make

it binding?—A. No, sir; I do not want you to do that; but what I say here is the wish of the people.

Q. What has made the Indians change their minds since they signed that agreement?—A. Because they heard from the Great Father that this treaty we had signed was not a true treaty, but was a piece of rascality; we heard this, and we also heard that it was not taken to the Great Father's council to make it binding, and this is what made us change our minds about it.

Q. What was there about the treaty that was rascally?—A. The rascality was that they came to take this land so cheap; that is what I call rascality.

Q. Do you mean that the Indians here would be willing to let the land go if they could be paid more for it?—A. No, sir; they would not be willing to do that. Our land here is the dearest thing on earth to us. Men take up land and get rich on it, and it is very important for us Indians to keep it.

Q. Do you mean to say that you will not sell any of your land at any price?—A. Yes, sir; we will never sell any of it.

Q. Not for any price?—A. No, sir, not for any price.

Q. Do you not think the Indians would be willing to cut up the reservation into separate parts for all the agencies, without selling any of the land?—A. I have only one thing to say—when I was at Washington I told the Great Father that all this land belongs to the Indians, and that we cannot spare any of it, for the Indians must live here on the reservation.

Q. Do you think the Indians would be willing to divide it up if they could keep it all? The Pine Ridge have their part, and the Indians here theirs, and the other agencies have theirs separately?—A. I have not sold the land, and it stretches from the foot of the Black Hills beyond Standing Rock, down the Missouri River and along Niobrara River, and comes by this way. The Indians have not sold any of it; they want to keep it all for themselves.

Q. Do you not know that the Indians cannot live off of game; that the game is all gone?—A. I know how much land we have left, and how much is not sold, and that we cannot live on game.

Q. Do you think the Indians can make farms out of it all?—A. The Indians are going to make farms of it, and they are increasing on this land every year.

Q. Do you think the Indians would be willing to go on farms of their own, and each Indian have a farm all by himself, just like a white man?—A. We do not want to sell any of our land, but we will go and settle down on different parts of it and keep all the reservation for ourselves.

Q. (To the interpreter). Does he mean on separate farms like the white men?—A. The Indians can go on the land, and pick out farms, but they do not want to cut it up into separate acres like the white men do.

[Here there is a pause].

Mr. CAMERON. Perhaps you would like to say something more.

WHITE THUNDER. Now there is but little land left that belongs to the Indians; it has gone just like it did at one place—the Gold House [meaning the Black Hills.] We had to give that up to the Great Father's people, and how much more do you want to take away from us?

The CHAIRMAN. We do not want any of your land; we only want to know how the Indians feel about the agreement they made last fall to sell their land.

WHITE THUNDER. This is what all my talk is about, and that is what I told the commissioners before. I asked them not to take away

our lands from us, and to hold up their hands to the Great Spirit and promise not to do it.

The CHAIRMAN. Well, have you anything else to say to us?

WHITE THUNDER. Yes, sir; I have just as many words to say as there are blades of grass. My friends, now I want you to tell the Great Father what I have said to you; I have confidence in you to tell him truly when you go home what I have said. Tell him, for me, that the Brulé Indians who live at the Rosebud Agency, found out that the white men went there to try and take their land away from them.

Q. Well, is there anything else?—A. Tell the Great Father the people here are just as many as the blades of grass, and they want to work, but they have no implements, and they have to use their hands to do the work with the best way they know how. You ask our agent here about them. He gives us only a very little; it is just like giving chickens a few grains of corn; if you go around among my people, and see how our houses are put up; and when you see the miserable condition of the people you will cry.

Q. Will the Indians be willing to build their own houses if the Great Father will give them doors and windows?—A. Of course they will do that if the Great Father will give us the doors and windows.

[The agent here explained that the doors and windows would be sent this fall, and that they had already been ordered.]

WHITE THUNDER. There is one thing I have been waiting for a long time, and I am going to tell you about that now. The treaty of 1868 will tell you what the Great Father promised us.

The CHAIRMAN. This committee came here to know about this agreement made last winter.

WHITE THUNDER. I have already told you about that agreement, and there is something I have found out myself, and I will tell you about that, too, so you can tell the Great Father about that. The treaty of 1868 says that any Indians who go on separate reservations, and put up houses, and take up land, and plow it, the Great Father will give them a yoke of cattle, a mare and a horse, a cow and a bull, and chickens, and these commissioners promised these things to the Indians. Now, those Indians have gone on the reservation, and plowed up the ground, and put up houses, and those things have not been sent them yet. They told us that if we would go on the reservation, as we already have done, we should see those promises fulfilled. You can see that treaty back in this office, here; and I want to tell you I am anxious to see these promises fulfilled for the benefit of my people. They just filled us up with joy with those good words, and I am anxious to see these good words fulfilled. I tell you this because you come from the Great Father's house. You people make the laws, and I heard that you were coming out, and determined to tell you this. When I heard you were coming, I said I will see them. I know they are good men, and friends of the Indians; therefore I determined to tell you all this when you come here. Now, I want you good men sitting here, when you go back to your Great Council, to tell the Great Council that the Indians here are anxious to live as the white men do.

The CHAIRMAN. We want to finish up to-night and would be glad to hear any other Indian who desires to talk.

#### BATISTE GOOD.

BATISTE GOOD spoke as follows: I will tell you what General Harney said at a council once, also what another commissioner said once at the Pine Ridge Agency. In the treaty of 1868 the Great Father told us, you

shall remain on this land. General Sanborn was also along at that time, and General Sanborn told us that if we would stop fighting and make peace, and go on reservations, we would get a great many payments. When he said payments I did not understand what he meant. He said if you make peace with the Government I will give you an agency, and I will give you implements to work with, and thirty-eight years after we make this treaty then we will talk about the Black Hills. When the commissioners went to the Red Cloud Agency I sent for the people to come in so that they could count the number of years that had passed. All the people came together and told us how many years had passed by. But one or two men gave the Black Hills away. They gave the land to the Great Father at a place called Race Track in the Black Hills. Now these men gave that land to the Great Father, and I want to know how much the Indians are going to get for it. We wanted some yoke cattle and some cows at that time when the Black Hills were sold to the Great Father. Since then when any white men come here they begin to talk about law, and want some land, but you come from the Great Father, and what you tell us makes our hearts feel good, and pleases us. That is the reason I am talking to you as I do.

#### TWO STRIKE (of Brulé band No. 2).

TWO STRIKE spoke as follows: My friends, you are big men who have come here, and I am a good man also. If there is any goodness in your hearts I am just as good. There were four men that sold the land once, and I am one of them, about the agency here, and we agreed to the Great Father's wishes; that is the reason we came here. Is there anything dearer to a man than his land; it is dearer than any thing else in the world. Before this whenever any white men came here, as you have come now, I have never said anything to them, and the reason was because I loved my land so much. Some of the people in here have about forty children, and they want their children to have this land, and all that we think about is that our children have to live on this land; therefore I never touch any pen or sign any treaty. When the Great Father made a treaty with the Indians, he told them to go to work, and you may see some of their work in the office here now [meaning a large collection of vegetables on the table in the office which had been gathered from the different farms upon the agency].

The CHAIRMAN. If the Indians have said everything they want to say I wish they would tell us. If they want to say anything more to-night we will stay here until they get through talking. If there is any Indian here who thinks these men have not spoken correctly to us, I wish he would get up and tell it right to us.

#### STANDING BEAR.

STANDING BEAR spoke as follows: These people here have been considering this summer about their land and about an agreement which was accomplished some time ago, and I will tell you about it. All the other agency people came here, the Poncas, the Omahas, the Winnebagoes, and all had a council. They considered the matter among themselves. They knew you were coming out here, and they held a council to make the matter plain, and this council decided this way, that heretofore when the commissioners came the Indians gave their lands away for nothing, but after this they will hold their lands very high. The Indians have only a handful of land left to them now. You have come

here to talk about that agreement, and we know that it was a rascally act. What we have done was done in a great council, and those people who signed that agreement did it on the sly; nobody knew when they touched the pen. I was not here, but they stole my name and put it down on the paper. Not one-half of the people here signed it. I know these men went about here and gathered up a lot of names of people who were not twenty years old and put them on this paper. Now, this business was done in that way, and you ought not to bother the chiefs about it.

The CHAIRMAN. Well, tell him to go on.

STANDING BEAR. You told us you did not come here for any land at all, but if you did not come for that why did you come? You scare us by coming here.

The CHAIRMAN. We only came to find out about the agreement made last winter.

STANDING BEAR. I guess you understand me. The treaty was not done in a great council at all. These men went around and stole names.

Question. Do you know anything about the names of any other people who were under twenty years of age and signed the paper? We would like to have you tell us all about that.—Answer. The reason I say that is because I am not of age. I do not know anything about the agreement, and they made me sign the paper, but I do not know anything about it.

Q. Were the names of any others who were minors, beside yourself, on this paper?—A. Yes, sir; the Indians at Pine Ridge did it too.

Q. Any others that you know of?—A. That is all that I know of. I know they stole my name, because I was not here.

Q. How do you know that your name was on the paper?—A. Mr. Richard told me.

Q. Is there another Indian here who has the same name as yourself?—A. Yes, sir; there is another Indian here who has the same name.

Q. How do you know that it is not the other man's name on the paper?—A. I know that some of the Indians touched the pen for the others, and I thought they had put my name that way too.

Q. Do you know whether the other Standing Bear signed it too?—A. The other Indians said the other Standing Bear did not touch the pen.

Q. Did you hear the men—I mean the commissioners—say anything about what they wanted?—A. I was not here, but I heard what they came for.

The CHAIRMAN. Well, have you anything else to say?

A. After this the Great Father ought to let us alone about our lands. I have been all over this reservation, and we have a very small one, and the Great Father ought not to take any of it from us. All the people here say it is of no use for the Great Father to try and buy any of our lands again. The Great Father bothers us about our lands; it is no use for him to bother us about it hereafter. All of the Indians love their land. We sold the Great Father some land before, and he promised to pay us for it, but he has not given us that pay yet. We have a great many children, and we want our land for them, and we are very uneasy about them. If other people take our land, what will our children do? They cannot go on the Great Father's land and take up land there. You are wise men, and it is no use for you to try to bother us about this treaty. You are wise, and you ought to stop bothering us.

Q. What do you mean by bothering you?—A. I mean we want you

to stop asking us about making this treaty binding. I don't want that treaty to become a law.

Q. Well, what do you want us to do?—A. If the Great Father fulfills all the promises he made before—I say if he fulfills all these promises—then, after that, if you should come here to talk about our land, we will tell you what we are willing to do about it. Now, about the Black Hills treaty. I want you to help us to continue that treaty, and I also want to tell you about some poles which have been put up on the road between here and Valentine. I want to know what they are for?

The CHAIRMAN. Well, you can talk about that to somebody else when we are gone.

### HOLLOW HORN BEAR.

HOLLOW HORN BEAR, lieutenant of police, spoke as follows: We know you men have power, and that is the reason the Great Father has sent you here. You have come to examine everything, and when a person needs anything, he supposes you will help him. I wear some of the Great Father's clothing, which he has given me to put on. The Great Father keeps men like us all over the country. In the Great Father's country these men are not in much danger, and he always pays them well for their work, but we do not earn 5 cents a day, and I want you to tell the Great Father about it.

The CHAIRMAN. We will tell the Great Father about that.

HOLLOW HORN BEAR. What I say about these things I do not say foolishly. Our agent is a good man, and whatever he tells me I always do. I want you to tell the Great Council and the Great Father that we get only \$10 a month. We only get one suit of clothes a year, and that wears out before the year is gone. I do as the Great Father's other soldiers do, and they do whatever the Great Father tells them. I am doing whatever he tells me also. We are here to watch over the Indians, and obey the orders of the agent. Now, we have horses, and I wish hay for these horses when they are in the stable.

The CHAIRMAN. We will tell the Great Council every word you have said, because it is all written down.

---

ROSEBUD AGENCY, DAKOTA,  
*September 6.*

E. V. SUMNER.

Col. E. V. SUMNER examined,

By the CHAIRMAN:

Question. Will you please state your full name and official position?—

Answer. E. V. Sumner; major of Fifth Cavalry.

Q. Where are you stationed?—A. I am in command of Fort Niobrara.

Q. Where have you been stationed in the last few years? Give us the history of your service.—A. Well, I have served in California, Oregon, and Washington Territory ever since the war; that is, from 1866 to 1879. Since 1879 I have been stationed at Fort Russell and Fort Robinson, being at these places three years, and now I am at Fort Niobrara.

Q. Has it been part of your duty to deal with the Indians?—A. No, sir; it has not been.



Q. In the discharge of duty, have you been frequently in contact with the Sioux?—A. Yes, sir; for the last three years.

Q. Have you become more or less familiar with their habits and character during that time?—A. Yes, sir; to a certain extent; more especially with the Indians at Pine Ridge Agency.

Q. Will you be willing to give the committee your opinion about the policy which has been pursued for the last few years, not to criticise any one, but to get at the best possible method of dealing with the Indians. What do you think of the method, since you have known the Sioux Indians?—A. Well, in the first place, the Indians were allowed to select their own places of residence. They went from Laramie to the Missouri River, and then came back here at their own selection.

Q. Looking at the policy pursued up to this time, can you suggest any changes?—A. Yes, sir; I would suggest that these two agencies, the Rosebud and the Pine Ridge, be consolidated into one agency. I have thought the matter over a good deal, and I would put the agency so consolidated at some place on the White River, where there would be a plenty of wood and water. It would be near the railroad, too.

Q. Why would you consolidate these agencies?—A. Because I think one man could probably manage better than two. I should utilize these places, where the two agencies now are for schools, and the central agency I should have under the charge of a competent man who should have a double salary; then there should be an additional man for disbursing officer appointed by the President or Secretary of the Interior, who should be under the control of the agent, but not appointed by him, and he should act as the disbursing officer of the Army acts. The agent should have no money to expend himself, but his signature should be required before any money could be disbursed. This disbursing officer should be employed to take charge of all supplies, and disburse all under the charge of the agent, and in that way one man would be a check upon the other.

Q. Would you pursue a policy that would concentrate the Indians or scatter them?—A. I would leave them about as they are now. By placing the agency where I have suggested, there would be a saving of nearly one hundred miles in the transportation of goods; but as far as the transportation by Indians is concerned, that does not amount to anything, because they do not mind distances.

Q. Is it possible to make them self-supporting if they are gathered around their agency?—A. If they gather around their agency and depend upon rations, it leads to idleness; and I believe you can distinguish an Indian who lives about the agency from one who lives outside. Concentration retards progress. That is the reason I do not think they should be settled about the agency, and I do not think the agent in charge of these Indians should be confined to the agency. He should not be so tied down that nothing could go on at the agency without him.

Q. As far as your knowledge of these Indians goes, do you think they have made any progress?—A. Yes, sir; but not as fast as I expected them to.

By Mr. CAMERON:

Q. How does their present condition compare with their condition when you first came here?—A. Well, sir, they are not so restive, but are more quiet, and are giving up gradually the idea of making trouble. Two or three years ago you could never see an Indian without his rifle. They always seemed nervous and prepared for some disturb-

ance, and are more disposed to rely upon the opinions of their agents, and not question them so much.

Q. Has there been any progress made in punishing them for their offenses more than they used to be punished?—A. I know that at Pine Ridge the discipline is very strict, but a few years ago punishment was not practicable without a disturbance.

By the CHAIRMAN:

Q. If you had these Indians on your hands and were obliged by a personal obligation to support them, and could do as you liked with them, what would you do with them?—A. I would try to get them to select the best lands on the reservation, without regard to the location of the agency; and I would take the most prominent men as examples and settle them down, and give them to understand that that was their home forever if they behaved themselves. I would locate the agency at some point between this place and Pine Ridge, and I would have a man under me who would be perfectly trustworthy to manage the routine of affairs, and the agent should be traveling over the agency most of the time. I would utilize the buildings at the present agencies for schools and place them under a superintendent, and send rations for their support, and I would have the agency as near to the railroad as possible on account of the saving in hauling; and I would induce the Indians to cultivate the land by a system of rewards.

Q. Is it your impression that they could be led into more work by that than by starving them?—A. Yes, sir; I think so.

Q. What would you do about schooling children?—A. I would insist as far as possible that children should go to school, and I would have the children not so far away, so that the Indians could visit them.

Q. What have you to say about the comparative merits of boarding and day schools?—A. Well, sir, I think that those schools where the children are allowed to go home every night are of very little benefit. The system is entirely wrong, it interferes with the schooling of the children; they should be kept at school, and I prefer the boarding schools to the day schools, if in charge of competent men.

Q. Could the two schools be combined?—A. You could not combine them unless the Indians were close to the schools.

Q. How are you going to do about the schools when the Indians are scattered about?—A. I would have them send their children to school; I would resort to the boarding school, because that would take them from the demoralizing influences of the camp.

Q. Have you any knowledge of any scholars who have returned from Carlisle and Hampton?—A. I have heard that some of them were efficient, and that some had gone back to their old ways, but I do not know the proportion.

Q. Has the result been encouraging from your knowledge of the returned scholars?—A. I suppose that if one Indian was made a competent man, it would be to that extent encouraging.

Q. Is this Rosebud Agency in a favorable place?—A. No, sir; there is no water of any consequence, and what there is, is so much lower than the land that it is impossible to get it on the land to make it of any use for cultivation, and there is not wood enough.

Q. That implies that there is some wood.—A. There is some wood, I suppose. For instance on the White River there is some timber.

Q. There is some in sight?—A. But I know the White River is not far from here and that there is some timber on it.

Q. What do you think of the location from a military standpoint?—A. It is very much like a grave-yard.

Q. As a military position you mean?—A. It is a position which could be made strong with sufficient force to hold the hills around the agency. Such a force could hold it forever, but a small force could do nothing. Just as long as you could communicate with the outside you could hold it for all time.

Q. How would it be in case of a sudden outbreak?—A. I think everybody could be annihilated without injury to the attacking party.

Q. What is the quality of the soil?—A. The soil is sandy—there is no good farming land except creek bottoms, no white man could make a living here.

Q. Can you think of anything else that would be interesting or of service to us?—A. No, sir; I do not think of anything else.

### JAMES G. WRIGHT.

JAMES G. WRIGHT examined.

By the CHAIRMAN:

Question. Will you give the committee your full name and official position?—Answer. James G. Wright; United States Indian agent, Rosebud Agency, Dakota.

Q. How long have you been agent here?—A. I have been at this agency since August 11 of last year.

Q. Did you have any experience among the Indians before that time?—A. No, sir.

Q. Have the Indians been peaceable and quiet since you have been here?—A. Particularly so, sir.

Q. Have you knowledge of how long they have been peaceful and quiet?—A. I have heard of no disturbance since they came here. I believe they came here from Ponca Agency, but I do not know exactly.

Q. How many Indians have you here?—A. About 7,800.

Q. Are they on the increase or decrease?—A. Well, that is a difficult question to answer, really. I should say on the increase. I do not see why they should not be.

Q. What reason have you to think that they are on the increase?—A. From the fact that the men are idle and indolent, and have two or three wives, all of them, and their families are large.

Q. Are the children better taken care of than formerly?—A. I do not think they are any too well taken care of. What they were formerly I do not know.

Q. Are the young ones as much exposed to hardship as when they are on the war-path?—A. I wonder they are not more delicate than they are.

Q. Yet you say you do not see why they do not increase?—A. Well, I speak from a white man's stand point. Is it not true that during the hardest times of the Irish troubles they got along more rapidly than at any other time?

Q. Do the Indians do anything towards self-support?—A. They have cultivated more largely this year than ever before. That is going to aid directly in self-support so far as what they raise is concerned I do not know.

Q. Are you able under treaty stipulations to diminish rations in proportion to the amount they raise?—A. No, sir; I must furnish so much rations whether they work or not. The last treaty gives them so much rations.

Q. Is not this phrase in the treaty, "or so much thereof as is necessary?"—A. I think not, sir?

(Here the treaty was referred to and the matter was discussed by the members of the committee.)

Q. In regard to that provision of the treaty which requires the furnishing of specific rations until these Indians are able to support themselves, do you find that an obstacle in the way of their doing anything for their self-support?—A. I think it is. They look upon it as their right. I have heard it remarked that there are among them some who say that if they do work the Government will deprive them of their rations, but I do not state that from my own knowledge. The impression is abroad among them that the Government is bound to support them, and therefore it is useless for them to work.

Q. Do you think it would be well to get a modification of that treaty; I mean a modification obtained in the proper way?—A. Yes, sir; I think so.

Q. Does that appear to you to be an important feature of the situation?—A. I cannot look upon it in any other light. I think it is quite important for the United States that there shall be some modification of the treaty, if it can be done properly.

Mr. LOGAN. The treaty defines the ration, "or so much thereof as is necessary," until they are able to support themselves.

The CHAIRMAN. There is no motive for an Indian to support himself, because he can get what he needs without labor.

Q. What is your idea about this location for an agency?—A. It is very bad, the immediate vicinity being surrounded by hills. There is a want of tillable land so as to make it an inducement for any of them to work on the land.

Q. How about the water?—A. The water is sufficient for the wants of the agency, but difficult to get at.

Q. Why is it difficult to get at?—A. It is very low down, a good deal lower than the land.

Q. How do you get it?—A. We draw it with wagons, and it takes two men more than half a day, every day in the year, to supply the agency; besides there is no protection in case of fire, except some Babcock extinguishers sent from the Department. We have three on wheels, besides another small one. In case of fire we could not command water enough for the purpose, except what is at the different houses in barrels.

Q. What is the disposition of the Indians about farming?—A. I think they are a little more disposed than formerly.

Q. In what way? A. By going to work.

Q. Do they take hold of separate farms?—A. They are generally separate, in small patches.

Q. Do they do anything towards building houses?—A. Yes, sir.

Q. What is the policy in regard to helping them to build houses?—A. The policy of the Government is not to help them in building houses; they never have received much aid.

Q. I have understood that at Pine Ridge doors, windows, and household furniture are given them, and bedsteads. Why is there a different policy pursued at the different agencies?—A. Well, sir, I do not know.

Q. Is there anything in the character of the Indians to make this difference?—A. I do not know that, sir. I have asked for these things. I have earthenware, crockery, and I have bedsteads; I have also been authorized to purchase doors and windows, and give them to those who will use them. I have told the Indians that if they will build the

houses, I will furnish the boards for the window frames for the windows, and that they must put the dirt roofs on.

Q. What effect has this upon the Indians?—A. The effect is very good. They are disposed to build houses. I intend to distribute these goods this fall to the Indians who have not gotten them already.

Q. You say you propose to help them build houses. Do you propose to have any voice as to the location of the houses? If they squat down in one bunch how will they take land in severalty?—A. They have never attempted to take land in severalty, according to treaty stipulations. If they undertake to locate here upon separate pieces of land, those who locate first would be better served than the last, who would not be on land worth taking up.

Q. You think there is not good farming land enough for 160 acres for each head of a family on the water courses; I mean taking everything into consideration?—A. I do not know, as I have not been all over the reservation. My farmer has been over it more than I have; my statement is based largely upon what he says.

Q. Do you understand that the land further east is better or not as good as this here?—A. I have been told that about half way between here and the Missouri River the quality of the land changes, and the eastern portion is the best.

Q. You are not familiar with the whole reservation from your own knowledge?—A. No, sir; I am not. I am told by my farmer that there is one man who has a farm (I have not seen the farm), and that he has 60 acres of corn.

By Mr. CAMERON:

Q. Is he a white man or an Indian?—A. He is a white man with an Indian family.

By the CHAIRMAN:

Q. Do you know about the contemplated divisions of this reservation?—A. I only know that it is between the Nebraska line and the White River on the south.

Q. Is there enough good farming land in these limits for 320 acres for each head of a family?—A. I do not know positively.

Q. What is the average price of a cow here?—A. I have only heard of one or two being sold, and they were sold at from \$35 to \$40 apiece.

Q. Were you here when the commissioners were here last fall?—A. Yes, sir; I was here.

Q. Were you present so as to be able to tell what was said to the Indians?—A. I heard the interpretation.

Q. What was made known to the Indians as the main object of this agreement?—A. To separate the reservation into different parts, and give so much to one agency and so much to another.

Q. What further, if anything, was told the Indians regarding parting with any land?—A. At first nothing was said about it, but I am under the impression that at the last they said there was to be a part left, and that part would be ceded to the Government, but I think that was kept in the background, and at first I did not know what the impression was with the Indians.

Q. Have you heard from the Indians how they understood it? Do you know enough about the feeling among the Indians now to be able to tell us what their disposition now is?—A. It is largely opposed to that agreement; in fact, no one has expressed himself as favorable to it.

Q. Do you know any reason for this present feeling of the Indians?—A. Last spring when the commissioners went through the country the

Lower Brulé were very much opposed to it, in fact in direct opposition to it; and last spring a large number of the Lower Brulés came here. These are called Brulés and the others are called Lower Brulés. They are located at the Lower Brulé Agency. They came when it was expected the commission would come for additional signatures, and I think they came here to influence the Indians in opposition to the agreement. I called them into the office and asked them what they came for. The majority of them had no passes and some few had. They said they came to see their friends. I asked them if they came to interfere with these Indians, and they denied it, and I told them I would not allow them to interfere with the judgment of the Indians here.

Q. Do you know of any Indian here who understood when the commissioners were here, at any stage when they were here, what the agreement meant?—A. It was my impression that the last time the commissioners were here, when the Indians actually touched the pen or signed the agreement (Mr. Hinman, I remember, sat at a little table over here in the corner of the room, and the Indians came in and signed the paper), I am under the impression that they understood it then. I got this inference from the interpretation I heard. Mr. Hinman was the interpreter for the commission and our own interpreter was also present.

Q. You had to take it on the faith of the interpreter?—A. That is all, sir. But Mr. Hinman did not say that he had communicated any such idea as their giving up a portion of their land to the Government, neither did my interpreter tell me anything of the kind. It was not made very prominent I know. All I rely on is an impression.

Q. Are there any other statements in reference to the agency that you wish to communicate?

By Mr. CAMERON:

Q. Any general or specific statements?—A. No, sir; I only infer from some remarks made to Colonel Sumner that you would like to know whether it is wise to maintain the agency here. I do not think it is a good location. I will read what I say in my report in regard to it.

Certainly this location could not have been selected for an Indian agency for its agricultural advantages, surrounded by barren sand hills, far from what little timber there is, little arable land to cultivate, where the same number of white men could not make a living if dependent on the products of the soil. Why should or can Indians be expected to become self-sustaining by engaging in agriculture? The only redeeming feature of the country is the many small creeks running through it. On the banks of these there are many tracts that can be and are cultivated. Those who persevere against these disadvantages certainly deserve credit. By long and earnest persuasion, with the precept and example of several of the older men, many of the younger ones have been induced to work and till the soil in small pieces this year, while a majority of the able-bodied men have during the past year performed labor more or less. Much has been unproductive for want of intelligent supervision, which has been overcome in a large degree by the employment of a practical farmer, who has visited the different localities, and engaged in helping, encouraging, and instructing the Indian's work on his land. It is the first time such assistance has been given, and it has been fully appreciated, with, I hope, good results; I am advised that fully three times as many are tilling the soil this year than at any previous time. Should this season prove favorable, and their crops make satisfactory returns, this number may be reasonably hoped to be increased another year, several having been induced to prepare land by breaking for next year's cultivation.

You were speaking of the question of school-houses—I think what I wrote in my report covers it, as far as my opinion goes. I will read it:

I have converted the old dispensary building into a school-house, with two school-rooms, with capacity for 30 scholars each. One of these was finished ready for use in June. Being late, it was thought better success might attend its opening if delayed until cooler weather in September. If the attendance is what I hope it may be, the second room will be prepared and furniture asked for. I have authority to build two

school-houses, to be located where likely to be most useful to the Indians; these are in course of construction. I hope to have them built and furnished ready for occupancy during September. Should I succeed in obtaining suitable teachers, who would interest themselves in the welfare of the Indians in the vicinity, I have little fear of failure, if I am to judge by the desire of the different localities to have these schools built in their vicinity, with the promise that their children shall attend. It is doubtless the most efficient way of instructing Indian youth to send them to Carlisle and to other industrial schools off the reservation, if possible, or in boarding schools of like character on the reservations, in every case away from home influence. At best but a small percentage of the children and youth of this agency can be accommodated at such schools, and I see no reason why day-schools, under proper management, should not be preferred as preparatory to the boarding schools. If the treaty stipulations with these Indians were complied with (one teacher for every thirty children of school age, six to sixteen), many schools would have to be located, many teachers employed, and, as I believe, with much good to these people. No expenditure having been made in that direction, while large sums have been expended for like purposes, I hope that liberal appropriations will be allowed, and that the long projected and talked of boarding school, and for which plans have been made and remodeled several times during the past two or three years, but as yet not finished, may soon become adopted and the building ordered built. I see no reason why an industrial school should not be adopted at an agency, where boys might be taught a trade and girls household work, as elsewhere, with less expense and more benefit by bringing the several industries taught to the notice and attention of the other Indians, old and young. There have been kept at this agency the past winter and spring, two mission schools, with two teachers, and an average attendance of fifteen scholars each; twenty-nine students came home from Carlisle one year ago. Twelve of these returned with twenty-one others, in all, thirty-three going from here in November last. There were in addition, thirty-five at the different missionary schools during the past year. The great reluctance on the part of the Indians to send their children a long distance away to school, much on account of the liability to sickness by change of climate, often gives rise to the question, why cannot this agency have a good boarding or other school as others have, and how long will it be before we will have such schools here?

This is a question asked frequently. I do not see why a boarding school on the industrial plan could not be adopted here as well as away. I think the youths can be put in the classes and shops, and will do well, provided facilities are given them, and if there are a few benefited, it is certainly worth the experiment. I have a boy who learned the carpenter's trade at Carlisle. I put him to work giving him \$15; he worked steadily and faithfully at it for a year, and I gave him \$20, and I told him that must be his pay for a year; that was last January; I bought him a house, and he said at the time of the annuities that he wanted tepee cloth; and I said that was not what he wanted. I paid for the house for him, and told him he should have it as soon as he paid for it himself. In July he wanted me to give him \$30; I offered him \$25, and he would not take it, and stopped work. He is married to a Carlisle girl who came back with him, and they do very well, and dress in citizen's clothes.

Q. Do they associate with the other Indians?—A. They associate with the other Indians, and live with the other Indians.

Q. What is he doing now?—A. He has not been doing anything since July; but he draws rations.

Q. How about the others who have come home?—A. I have tried to put them to work. Some of them do pretty well; I think I had five of them working in some capacity; we have no harness room. I have put two of the boys at learning harness-making; I furnished them tools when I started them, and I told them I would give them all they earned. They did well, and did our repairing without charge. One of the boys went back to Carlisle, and is, I understand, doing well. He writes to me, and he writes good letters. Another one died of consumption a week or ten days ago. I have one who learned the shoe trade, but he is now working at the harness trade; he took the place of the others.

There is one full-blooded Indian who is going back this next session. Those who came back are all full-blooded Indians except one. That is the one who is working now in the harness shop. Reuben Swift-Bear is a very intelligent and quick, bright boy. I do not think he could stand hard work, but would make a very good clerk; if he had gone back to Carlisle and attended another course he would have done well; he is now helping Mr. Jordan in the store. I had him in the office for awhile and he did well. He is desirous of doing like white people; and there were two who would not work; I put one of them at the carpenter's trade, but he was shiftless and not at all handy. I put him to cleaning the yard, and he would sit in the commissary and eat bread while the others worked.

Q. On the whole is the result of the Carlisle education encouraging?—A. I think it is. The best portion of the scholars went back to go through another term, and I can think of some who are very promising.

Q. Carlisle is not more a guarantee than any other school?—A. No, sir; but it is a very good school, and Captain Pratt is doing good work. If I can get the right kind of persons for teachers in the schools I am building in the camps, I propose to put a good man at each one to teach a portion of the day, and have supervision of the camp, and encourage and teach the Indians generally.

By Mr. LOGAN:

Q. What class of children, are generally sent to Carlisle? Are they taken from the people, or are they the children of chiefs?—A. Both children of chiefs and common people. Spotted Tail has a brother and sister, or two brothers and a sister, I don't remember which, at school. One died coming on home. Two Strike has a son there. White Thunder has a son, and a daughter who died.

Q. What inducement is held out to the parents to send their children to school?—A. None whatever, except talking and urging. At first they refused point-blank, which discouraged others. I talked to them and told them that was not what chiefs were wanted for, to hold back others, and if that was what they proposed to do we did not want them.

By the CHAIRMAN:

Q. What do you think of dividing the Indians into bands of say 1,000 each, and have a subagent at each place?—A. I really don't know how to answer that question. I think it would be a very uncomfortable place for an agent, and a very annoying place for a subagent, nor do I agree with Colonel Sumner in his idea of one general agency and two subagencies; it is an unenviable position for an agent to occupy.

Q. But suppose it was advisable to put these two agencies together, and have two subagencies?—A. The agent would be responsible for the whole, and the subagents would be where he could not control them. I think my idea of putting a school in different camps, and putting a supervisor there would be the same, or answer the same purpose, as putting a sub-agent there; he could teach them to work, calling him a teacher and farmer too, or a teacher and subagent the name does not make any difference. Now I had an idea of this kind; it was merely a thought. Very few of the Indians take up 100 or 80 or even 40 acres, but the Indians here, except very few, only take up 10 acres. They cultivate the land and fence it with poles or brush, and some not at all; others with a little piece of wire; they leave the crops after planting, and the cattle and ponies destroy them, because they go away and do not attend



to them. Now if the Department would give me wire to inclose, say 80 acres, and tell the Indians we will help them to cultivate, say 10 acres of it, they must not give it up, it must be theirs, and they must not go away and neglect it, and if they do go away we will not help them anywhere else, that is one idea I had for making them permanent.

By Mr. LOGAN :

Q. If you did that and still gave rations, would they not get discouraged, and come back for rations again?—A. I do not think so. You notice that the bulk of the Indians are not around here by any means; a large number of them live from 10 to 50 miles away. There are some of them 60 miles from the agency.

Q. What proportion of the whole are near the agency?—A. I do not think one-fifth are in the immediate vicinity of the agency; I do not know that there is even that much. Out of seven or eight thousand I do not think there are one-fifth or one-fourth around the agency.

Q. Do you think they will take care of cattle?—A. Some of them do now. The Department has sent about 400 stock cattle here and ordered me to take care of them. I do not know the object in keeping them in the hands of the agent; it is an expense to take care of them, and many will die this winter. They cannot expect to keep those cattle permanently all the time. I do not see why they cannot be issued and let the Indians take them. If they die of course it cannot be helped; some must die. They have ordered me to cut six hundred tons of hay for them and I am cutting it now. Another thing the colonel spoke of is the matter of rewards. I fail to see it that the Indians appreciate rewards. It does not make a particle of difference what the reward is, he would take it as his right, not as a reward. If you gave him a ten dollar bill once he would claim another ten dollar bill the next time. He does not take it as a gift, but as if it belonged to him.

Colonel SUMNER. I would like to state that the Indian over on Clear Point, Swift Bird, talked with me very well about his farm and talked of nothing else.

By the CHAIRMAN :

Q. Does he get rations too?—A. Yes, sir; he gets rations the same as the rest.

Q. Does he get his beef on the hoof?—A. Yes, sir; and he has quite a herd and he sets a good example to the others; he comes here and tells them to "do as I do."

By Mr. CAMERON :

Q. How many cattle do you receive here for issue?—A. On the 20th of October last we commenced to receive 5,500. On the 30th of June we received about 1,500. Let me read what I wrote to the Department on the subject of the delivery of cattle :

**BEEF CATTLE.**—The extreme cold and heavy snows of the past winter were very severe on the beef cattle received at this agency last fall, many of them being through Texas steers unused to the northern winter, received off of a long drive in poor condition, it should not cause surprise that a large number died and more strayed, which caused short supplies and much privation to the Indians. The policy dictated by the cattle contractors in the delivery of such large numbers is so much to their interest, it is not surprising that they combine for that object; we are relieved from the expense of winter herding and the loss from perishing, and gain all the strays from the agency herds, which naturally drift to the ranches from whence they came. The gains from these causes must be large and the expense to the Government equally large. No agent should or can reasonably be held accountable (if vigilant) for any such loss, nor will any agent think it reasonable that such a responsibility should be put upon them.

By the CHAIRMAN :

Q. You did not state there what it is you criticise ; suppose you state it now for us.—A. I merely read a portion of my report on the supply.

By Mr. LOGAN :

Q. You said something about the combination of cattle men ; state under the contract what particular time you are required to receive the cattle.—A. About the 15th of October we received cattle for about seven months.

Q. That is, you say, about 5,500 ? Then at what other time did you receive cattle ?—A. Well, if that supply went to the 1st June we then received enough to fill up to October, and then from October to June again. Then we have already two deliveries during the year, and are required to retain the cattle on the agency and issue every ten days. We are at the expense of herding these cattle, and the agency, that is, the Government bears the loss, while really if the cattle is short it is the Indians' loss. The man who furnishes the cattle bears no loss, but the Government bears it.

Q. Now, why is it you are required to receive twice a year ? You spoke of a combination.—A. All I know is what Mr. Price said. When I was in Washington he said, "You lost your cattle largely ; your cattle strayed." I replied, "And a great many died."

Q. How many died ?—A. We counted up to 500 that died ; how many more I do not know. He said, "Is that so ?" and I said, "Yes." "Well," said he, "how many strayed ?" I replied, "I could not tell from memory." "Well," he said, "we cannot help that ; you have to receive your cattle in October for seven months. The cattle men when they come to bid combine on the question of making the supply ; they say among themselves, 'bid as you please as to price, but the time of delivery you must make in this way.' You see we cannot help it."

Q. What did he mean by cattle men ?—A. Well, he meant the cattle bidders ; men who bid on the contracts. Now, let me qualify my statement. I think it was Mr. Price who said this, but it might have been any one of the other officers, but I am pretty certain it was in Mr. Price's office. By delivering in October the cattle men miss loss during the winter months, and gain the strays and those lost by death.

Q. Do you mean the strays that go back ?—A. Yes, sir ; they go back again to the original herd. They should be branded, so as to be detected. There is no doubt that the brand on many of them is not plain when the hair grows out in the spring.

By the CHAIRMAN :

Q. Do you understand that this feature of the October and June delivery runs through all the contracts ?—A. It does here and at Pine Ridge, and at one of the northern agencies. They deliver for the whole year at Standing Rock, I think.

By Mr. LOGAN :

Q. Will you state what orders you have received about making a corral for the cattle ?—A. I think I had better read the correspondence between myself and the Department on the subject.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, June 2, 1883.

SIR: In view of the great expense of herding cattle at your agency, and the loss attending large deliveries, and as the Government contract for cattle at your agency for the coming fiscal year provides for the delivery November 10, 1883, sufficient to last

until June 1, 1884, it is suggested that a range of about six miles square be inclosed by wire fence. The wire sufficient for the same has already been contracted for, and you are required to make out an estimate of the costs of the posts, labor, &c., necessary to fence said amount of land, and forward it to this office as soon as you can, with any suggestion you may deem proper to submit for the consideration of the Department, as to taking care of the cattle, &c.

Very respectfully,

H. PRICE, *Commissioner.*

JAS. G. WRIGHT,  
*Indian Agent, Rosebud Agency.*

ROSEBUD AGENCY, *August 23, 1883.*

SIR: Referring to office letter "F" of date June 2d, wherein is stated "in view of the great expense of herding cattle at your agency, and the loss attending large deliveries, and as the Government contract for cattle at your agency for the coming fiscal year provides for the delivery November 10, 1883, sufficient to last until June 1, 1884, it is suggested that a range of about 6 miles square be inclosed by wire fence," and "you are required to make out an estimate of the cost of posts, labor, &c., with any suggestions you may deem proper to submit," &c., I have the honor to say that I have availed myself of every opportunity to consult with efficient cattle men, whose experience makes them good authority, as also my own herders, on the above subject. All agree that if advisable to make an inclosure 6 miles square will be insufficient that the cattle would be likely to travel around the fence and destroy feed, which would be too light to sustain them; that little saving in necessary herding would be made from the restlessness of the cattle inclosed, that in case of fire the tract would be rendered useless, that after the herd was exhausted by issues and the fence left without protection, it would be destroyed and carried away by Indians. My chief herder proposes to keep the cattle this coming winter on the angle formed by the forks of the Big and Little White Rivers, at a further distance from the agency than any herd-camp heretofore (about 35 miles). He believes he can hold the cattle with more security, having the rivers on two sides for aids, which it is said the cattle will not cross after freezing, and if fenced across the angle formed by the two rivers (which he does not consider necessary, the camp being located on this line) would give additional security. I inclose diagram showing this section of country. The expense of inclosing from river to river would about equal inclosing the 6 miles square. In view of the opinions received about inclosing the tract of 6 miles square, its reported insufficiency, the large expense in fencing, and lack of economy in herding, the larger range to be occupied in the proposed locality, I would respectfully recommend that my chief herder be allowed to select the place named, and, if considered necessary to make the fence across the angle designated, I be intrusted to hold the fence wire shipped for issue to the Indians next spring, which I consider much needed, and intend asking for should this be used at present time.

I inclose the estimate for posts and stays, setting same and making fence.

Very respectfully, your obedient servant,

JAS. G. WRIGHT,  
*U. S. Indian Agent.*

HON. COMMISSIONER OF INDIAN AFFAIRS,  
*Washington, D. C.*

I think the estimate came to about \$3,300, if I remember correctly..

By Mr. CAMERON:

Q. Is there anything else connected with the Indian question you would like to speak of?—A. I do not think of anything else, unless you desire to ask me something.

Mr. CAMERON. Well, I think you have covered the ground pretty well.

By the CHAIRMAN:

Q. I think we had better make the contract for furnishing cattle a part of our record.

Mr. CAMERON. Yes, sir; I think so.

(The contract will be found in the appendix.)

## V. T. MCGILLYCUDDY.

Dr. V. T. MCGILLYCUDDY (agent at Pine Ridge) examined.

By the CHAIRMAN:

Question. There are one or two things that escaped us while at Pine Ridge Agency, and one is about furnishing beef. How often is a delivery required to your agency?—Answer. As a rule for the last four years we have received a delivery in October or November, to last from four to six months.

Q. Is that a part of the stipulation in the contract?—A. Yes, sir. I will explain that: Last year and the present year it was a regular requirement in the Government; prior to these years there was a clause by which, if the Government would receive its winter supply in the fall, there would be a rebate on the average contract price; but there is no such stipulation in the present contract, but in 1878, '79, '80, '81 it was a provision.

Q. Does the present contract require a June delivery as well as an October delivery?—A. It does not require a June delivery. We receive in October or November enough to last until June.

Q. Is that in the interest of the Government?—A. No, sir; it is not in the interest of the Government, unless the contractors should hold enough to cover the winter supply. I have counted the extra expense of holding and the loss to the Indians—lost cattle, shrinkage on the cattle not lost, paying extra herders, and the wear on the agency would more than counterbalance the other.

Q. Have you any idea that there would be a difficulty in obtaining bidders for a delivery once a month during the winter?—A. I think men can be found, but probably at excessive figures.

Q. How many cattle does it involve delivery of?—A. About 6,000 head for the Pine Ridge. For the past four years we have had remarkably good luck at Pine Ridge in handling our beef.

Q. What do you do with the October delivery?—A. We drive them to the White River bottoms, 25 miles distant from the agency, and 25 miles in length along the bottom; and we put in a winter herding camp at each end of the range. Every day one herder rides from the range to drive back drifting cattle, and also when a storm has happened during the night he can notice tracks and call out extra herders.

Q. How many herders have you?—A. One chief herder and ten assistants.

Q. What pay do they get?—A. The chief herder is paid \$60 a month, and furnishes his own horse; and the assistant herders, half-breeds and Indians, are paid \$40; they furnish their horses, and the Government furnishes forage.

Q. What per cent. of cattle were lost last winter?—A. From death and straying, altogether, about 200 head.

Q. Was there any loss from shrinkage?—A. There is always a loss from shrinkage of from 75 to 100 pounds in the winter. A beef that will weigh 1,000 pounds in October—even into May—will not weigh over 900 pounds. They do not pick up before June.

Q. This loss of dying, straying, and shrinkage and the expenses of herding all falls on the Government, and relieves the contractors to that extent?—A. Yes, sir; there is this objection also to herding in that way: When the animals are received in the fall they are taken on a strange range, and there is a tendency to drift back home, and it requires greater care than it would require for the contractor to do the

same. Then, also, the contractor owning 25,000 or 30,000 head of cattle, he has a large margin to draw from, whereas the agent receives only enough cattle to supply the Indians. If the agent is careful he only has enough cattle to supply the Indians' demand, and having no margin to draw from, there is apt to be shortage. The contractor should not find difficulty in making a ten days' delivery between October and June. If the agent can round up his cattle, and drive them to the agency, I cannot see why the contractor cannot do the same thing much more easily. In branding, with a large number of animals, the only way is by a sufficient brand. Unless the branders are efficient and careful, their heavy winter coat is not branded through, and the contractor's brand being deeper, the contractor's brand predominates and the cattle revert to him. The Government has not the same facilities to round up cattle as the contractors have.

By Mr. LOGAN :

Q. What do you mean by delivering every ten days between October and June?—A. The contractor at Pine Ridge has been doing that to prevent the money appropriated for cattle from reverting to the Treasury. He had probably purchased these animals to hold so as to have them ready for delivery.

Mr. WRIGHT. The doctor can call for delivery every ten days, but I am receiving under my old contract, which requires me to receive enough cattle in October to last until the 1st of June.

Dr. MCGILLYCUDDY. The object in that was, that if the money had not been expended it would have to go back to the Treasury.

Mr. WRIGHT. My only object is to show why I was not allowed to draw while the doctor was.

By the CHAIRMAN :

Q. Dr. McGillicuddy, is there anything else you would like to suggest?—A. I would like to make a few remarks as to the feeling of the different Indians at the various agencies, and scattered out on the different farms, &c. These Indians, sitting in general council, half the time do not know what they are talking about. They are as a rule giving voice to the advice given them by white men and squaw-men (these are white men who live with squaws). The policy of the half-breeds and squaw-men is not for the Indians to advance toward self-support. The squaw-men realize that as soon as the Indians become self-supporting they will have to support their squaws, just as if they were married to white women, and it has been my experience that the squaw-men are opposed to everything like advancement, and do not want to work; they have taken up with the squaws, and come here because too lazy to work in the East, or they have escaped justice. They as a rule govern the Indians in these treaties, and in everything they desire to do with very few exceptions.

Q. If it be true, as you say, that these Indians do not know half the time what they are talking about, does that fact require any pains to be taken by white men dealing with them to see to it that they do understand? Does it not require additional care on the part of men representing the Government?—A. Yes, sir.

Q. Then, if they should talk about cutting up the reservation into seven separate parts and say as little as possible about the Indians giving up to the Great Father any portion of it, is that the way to deal with people who do not know half the time what they are talking about?—A. No, sir; we have pursued a wrong policy. There never has been a full explanation of what the treaty or agreement meant.

Q. Should you think it would be fair dealing to tell such people that when the reservation is cut up into seven different parts there will not be enough left to sell to the Great Father? Do you think it would be exactly right to say to them that dividing up the reservation into different parts will not make any less reservation, if one purpose of the agreement was to obtain from the Indians a portion of this reservation?—A. No, sir; I think they are as much entitled to a full explanation as any white man is.

By Mr. CAMERON :

Q. State your experience and knowledge in regard to scattering the Indians out and settling them on farms and pieces of land, and what advancement they have made on the Pine Ridge Agency reservation in the matter of cultivating land. State the condition they were in when you took charge of them there, and what progress they have made since.—A. When I assumed charge, in 1879, there were about 7,000 Indians on the rolls of the agency; not an Indian in a house or ever had lived in a house; they lived in canvas teepees, and no inducement had been offered them to scatter out; the impression among them was that they still had seventeen or eighteen years left under the treaty of 1868, and that they could continue without labor and draw rations, notwithstanding the clause in the treaty of 1878 that required them to scatter into villages of from three to forty miles from the agency. The Indians in scattering have naturally first located in villages, as is their custom; by degrees they built houses in the villages, and by degrees I find that the better disposed ones are taking up the intervening bottom lands; they are occupying about one hundred miles of bottom land; there are many large villages, but these are by degrees being broken up, and the Indians, of course, in taking farms are first having small gardens, and the principal trouble at Pine Ridge is that there is only one farmer, and this farmer can only make one trip a season through their farms. They have advanced as far as they will ever advance unless an increased number of instructors is furnished. We have day schools in these villages, as Mr. Wright has mentioned as existing here, and there is a teacher at each village, who, in his spare time, goes out and examines the farms, but his pay is limited, and it is very hard to procure efficient men. These schools, which are but carrying out the treaty of 1868, are not large enough for the children, and the Department has instructed me to build four more day schools, and I can guarantee more than thirty scholars for each, which is more than the Department requires. They are taught in English. The actual amount of learning is but a part of the good effect of the schools. They are great civilizing centers; they set a good example to the Indians, and the Indians now occupy some 625 houses along the creeks and in the villages. These houses are under the supervision of the teacher, that is, as far as doors, windows, and lumber are concerned. An Indian tells the teacher he has hauled sufficient logs for a house; the teacher examines these and issues an order on the agency for the supplies. There is no inducement to the Indian to go to work and plow and bother and sweat and try to raise a crop when the Indian next to him who does nothing gets just as much as he wants to eat, and on the other hand if the rations are cut down when a man goes to work the others will laugh at him and say, "You are a fool; don't you see that I am getting just as much to eat as you are;" and the older Indians will bother the Indians who are at work. Under the treaty of 1868, clothing, blankets, shoes, &c., were granted to the Indians; the United States statute provides that these annuities shall be issued in this way, first, to the chiefs to be distributed

to the Indians, and it has been the custom to issue heretofore entirely to the chiefs; in fact, when the chiefs have been at Washington the Department has told them, "We will send you so many thousand blankets, boots and shoes, &c., for the people," and the chiefs think these things are sent to them. I think the Indians were divided into seven bands when I came here. I distributed the annuities as I was directed. In a very short time I had induced a large number of Indians to do work around the agency. When the annuity issue was made I found that every one of my laborers were cut off; they went to the chiefs for their share, and the chiefs told them you must look to the Government for your resources, you do not belong to us; so the next year I explained to the Indians that the goods were sent to the Indians to be divided amongst them all. In the first place they could receive them under the chiefs, and secondly they could receive them as families if they desired to do so. I notified the chiefs to gather up the ration tickets of all of the Indians who desired to draw with them, and bring them in to me. In 1880 I found I had to issue to twenty instead of seven divisions, and last year I issued to one hundred subdivisions; that is in opposition to the desire of the chiefs; and an Indian as soon as he finds that he can draw rations independent of the chiefs, he no longer cares for the chiefs; and I hope this will continue until every family draws for itself. Now, I would like to speak to the committee in reference to drawing one year's supply at a time. The Indian has no ability or desire to take care of the year's supply. When an Indian gets a fresh supply of blankets he burns up the old ones and he will sell his surplus blankets for almost nothing; his calico he will use up or throw away, and you will find that when the next issue day comes the Indians are almost stripped of everything. I think it will be better to divide the annuity issue into semi-annual or quarterly issues; it would cost no more than the annual issue. When these Indians were on the Platte River in 1879, the sugar and coffee, &c., were given out by the sack and barrel, and the consequence was that some of the Indians got nothing; now each family draws for itself, but we keep up the old annuity system.

Q. The squaw always draws the rations—the buck thinks it is beneath him to go to the ration house to draw rations?—A. The buck is generally sitting around in a tent sighing for the good old times, when he did not have to live on the white man's beef.

Q. Do you see any practical difficulty in getting these bucks to go after their rations? Would it not be well to force the men to the front as far as possible, and the women to the rear?—A. Yes, sir; I think it would be a very good plan; but the trouble is that the women have been kept too much to the front in all work. The principal obstacle to the advancement in civilization of the Indian is that the squaws have been kept under so long that they do not want to be better off than they are. They want to be slaves.

Q. Do the Indians have many dogs?—A. Yes, sir; I think they have twenty or thirty thousand dogs; in fact, the Indians are engaged in stock raising in regard to dogs.

Q. Do you not think it would be wise to diminish the number of dogs?—A. It would be wise and economical to diminish the number, as they are carnivorous animals, and it takes a great many pounds of beef to raise one pound of dog.

Q. Could you suggest any way as to how the Government could be relieved of the indirect support of thirty thousand dogs?—A. I do not know except to tell the Indians that they must give up their dogs or do without rations. They are of no use and are killing the calves and

cows right along. When they are hungry they will kill the first calf or cow they find.

Q. Has not the agent the power to kill the dog?—A. Well, I think the United States Army might be called in to have a big dog hunt.

CHARLES P. JORDAN.

CHARLES P. JORDAN examined.

By the CHAIRMAN:

Question. Are you the trader here?—Answer. Yes, sir; I am the trader at this agency.

Q. How long have you been trader here?—A. Since last July.

Q. What position did you hold before that time?—A. I was clerk here.

Q. How long have you been here altogether?—A. About a year and a half.

Q. What other connection have you had with the Indian service?—A. I have been in the service among the Sioux at this and Pine Ridge Agency for about nine years, and also at Rosebud Landing.

Q. Are you pretty well acquainted with the character of the Sioux Indians, and can you talk the language pretty well?—A. Yes, sir; I am very well acquainted with the character of the Indians, and can talk the language pretty well.

Q. What do you think about the present condition of the Sioux Indians as compared with what it was ten years ago?—A. I think they have improved in every respect.

Q. Do you know more about the Indians at Pine Ridge and Rosebud than at any other agency?—A. Yes, sir.

Q. In what respect have they improved?—A. They have improved in regard to their habits, agricultural pursuits, and in raising stock, and generally in what they call the white man's ways.

Q. Why do they not contribute something to their support?—A. Well, because the Government is bound to support them.

Q. Do you think it is important for the Government to obtain some modification in regard to the ration business?—A. I think it would be a very good thing for the Government to obtain from them some modification of the treaty.

Q. Were you here when the late commission was here negotiating for the sale of a portion of the reservation?—A. Yes, sir; I was chief clerk at the time.

Q. Were you present during the investigation?—A. Yes, sir; most of the time.

Q. What did you learn was the purpose of the commission?—A. Well, I understood that the idea was to give each agency a separate tract or reservation.

Q. Did you understand that it was a part of their purpose to obtain a portion of the land belonging to the Indians?—A. Yes, sir; but I do not think the Indians understood it that way, because when they were talking to the commission they said they did not wish to give up any portion of their land.

Q. What reply was made to the Indians then?—A. Well, that I do not remember, sir.

Q. Then you inferred from the Indians' statement that they did not understand that the agreement was to give up any land?—A. Well, sir, even if they did understand it, they did not know the extent of it.



By Mr. CAMERON :

Q. What idea was prominently advanced by the commissioners?—A. The idea advanced was that it would be best for the Indians to have the reservation cut up into different parts, and the Indians take land in severalty, and this was what they would receive—the cattle the agreement promised in consideration of allowing the land to be cut up.

Q. We understand that those who signed the agreement are not now contented with it?—A. No portion of the Indians here are in favor of it now. They are opposed to it very strongly. They did not understand what extent of country was being given up.

Q. Do you think they realized that any portion was to be given up?—A. Well, sir, that question is hard to answer; they heard that the agreement was not ratified by the Senate, and the matter was talked of through the papers, and it was discussed by people generally, and they began to think that a quantity of land was to be taken from them, and therefore they now violently oppose the idea.

Q. Do they think they have been misled by anybody?—A. They have the impression they have always had in regard to land commissioners.

Q. What did the Indians understand was the principal object of the visit of this commission?—A. I do not know, sir.

Q. Can you suggest any change in the present policy that would contribute to their self-support?—A. I do not think I can. I have seen a great many policies tried, and I cannot think of anything better just now, unless it is to pay better salaries.

By the CHAIRMAN :

Q. Do you think that this agency is properly located?—A. No, sir; I do not.

Q. Why?—A. Because the surrounding country is not arable.

Q. Do you know of any better place on the reservation?—A. No, sir; I do not.

Q. Do you know a place Mr. Wright has spoken of where he has located a school house?—A. Yes, sir; that is on Oak Creek; I think that will be a very good location for the agency, but the territory that can be used is very small indeed.

Q. You mean for the agency buildings?—A. Well, I think the buildings are just as well here as anywhere else.

Q. Do you know the lines—that is speaking in general terms—that inclosed this reservation?—A. No, sir; I did not pay much attention to the agreement.

Q. If I read it to you, do you think you could recognize it?—A. I think so, sir.

The CHAIRMAN [reading] :

Beginning on the north boundary of the State of Nebraska, at a point in longitude  $107^{\circ} 20'$  west, and running thence due north to White River, thence down said river to a point in longitude  $99^{\circ} 30'$  west, then due south to the said north boundary of the State of Nebraska, and thence west on said north boundary to the place of beginning.

The WITNESS. Well, I don't know anything about that land; I have never been around there.

Q. What do you think about the consolidation of these two agencies, this and the Pine Ridge?—A. I do not think it is possible for one agent to control the two agencies.

By Mr. CAMERON :

Q. Dr. McGillycuddy, Agent Wright said that 400 stock cattle had been sent to him as an agency herd, and I would like to know if you

have received such cattle.—A. Yes, sir; a small herd of about 401 head of farm cattle have been sent to my agency—Iowa and Illinois cattle. They are animals that have been used by farmers, and have now been turned over to the agent, and he is instructed to herd them. As they are sent for the improvement of the Indians in stock raising, I do not see how they can get any benefit from them if they are kept by Government herders; this does not advance the Indians in stock raising, but there is additional care on the agent; and I do not think the cattle are going to do well in a herd, because they are used to farm life. I think if they are kept in a herd they will largely die the first winter. I think the Indians should look out for them and feed them. It will require very close herding to save them.

Q. What do you mean by close herding?—A. That is where the cattle are herded day and night, herders being kept up and on duty all the time, so that the cattle cannot stray away. That is the method which is only adopted by stock men when carrying the cattle to market or gathering them for sale. Loose herding is turning them loose, and if they are to live they must have a very wide range. They will not be able to resist the excessive cold of the winter, and will die, I think, in large numbers. I look for a loss of about 50 per cent. if I am required to close herd them, and as I am responsible for them, I shall be obliged to close herd them.

By the CHAIRMAN:

Q. Have any of them become diseased?—A. No, sir; they are in fine condition at present. When they were shipped over the Sioux City Railroad, some became blind for some reason, but they had no cattle fever.

Q. Major Wright, I will ask you whether the cattle you received were perfectly healthy when you received them?—A. When I received them I saw no indication of disease. We had had them only a little while when it was reported that some of them were going blind. A number of cows and bulls went blind; I do not know what the reason was though. I saw Mr. Johnson, the cattle man, and spoke to him about it, and he said it was very hard driving; they had been accustomed to living a quiet farm life, and had been driven out and put on the cars; but Mr. Johnson thought they would recover, but I find that some of them have not. I told Mr. Price of that when I was in Washington.

#### A. C. WOODSON.

Mr. CAMERON. I would like to ask Captain Woodson a few questions.  
Capt. A. C. WOODSON examined.

By Mr. CAMERON:

Question. Please give your full name and official position.—Answer.  
A. C. Woodson, captain Fifth Cavalry.

Q. Where are you stationed?—A. I am stationed at Fort Niobrara, Nebr.

Q. Have you had any experience with the Indians? If so, you can go on and state in your own way what that experience has been.—A. When I was first placed on this reservation the agency was on the Missouri River, and the subsistence department was charged with feeding them for one year, and officers were detailed to distribute supplies furnished by the department. There were two officers selected by the Department for the agency; one to be the agent, and one to be the

commissary. Captain Poole, now of the Army, was selected as agent, and I was selected as commissary for the Whetstone Agency on the Missouri River, 30 miles above Fort Randall. I reported there for duty on the 1st of June, 1869, and I received all the supplies that were furnished for the Indians at the agency during the fiscal year ending June 30, 1870, amounting in the aggregate to \$300,000, and all issues were by the agent making his requisition on the commissary for the number of rations for the Indians present at the agency, and we issued rations from five to ten days, five days for the Indians at the agency and ten days for those in camps at some distance from the agency. The rations were the same as now, each man, woman, and child, regardless of age, received his daily rations, and rations were issued to families. The beef was butchered at the agency for all the Indians near the agency; for those distant it was driven to them on the hoof, and the supplies were delivered by steamboat, and landed near the agency, and were hauled from the landing to the warehouses by the employés of the subsistence department. At that time the Indians could not be induced to render any assistance whatever. An attempt was made to give them implements, but they declined to lend any aid in procuring their supplies; they were thoroughly indolent; they had not attempted to cultivate the land or do any work whatever; they were in their wild, native state, just as they came from the plains. Some attempt was made in the matter of farming; a piece of ground was inclosed near the agency and cultivated by the employés, but the Indians could not be induced to do any labor whatever. There was, however, one Indian I employed to haul supplies from the landing, but only one. Any effort on the part of any Indian to work was discouraged by the others. The fence around the farm which was cultivated first was torn down and the posts burnt up, and they used every effort to prevent any attempt at cultivating the soil. Beef cattle were held by the contractor near the agency, and he was required to deliver them, as needed, and in such numbers as needed, when called for. It was every ten and five days, as I said. The beef cattle that were butchered at the agency were received every five days, the number to be killed being drawn from the contractor's herd. It was made the duty of the commissary to see that the cattle should be placed on good ground and should be in good condition.

Q. What tribe or band was located there?—A. This band here and the Ogalalas.

Q. I suppose you became acquainted with many of the Indians at that time?—A. I have seen a great many of them since I have been here.

Q. Do you notice any difference in their condition since you came amongst them?—A. I notice very little difference, and the manner of issuing rations is just the same as it was thirteen years ago. The only difference I notice in the Indians is that they have become more submissive to the officers appointed over them, and they have learned to respect the authority of the Government more than at that time. They were then of the impression that they were more numerous than the whites, and that the whites were afraid of them; and they had the impression that everything in the country belonged to them.

Q. How long did you remain at that agency?—A. I was there fourteen months.

Q. Have you had any experience with the Sioux Indians since that time?—A. I have been in this department ever since, except four years in Arizona. Since 1867 I have been at posts near the Indians. There is one idea I would advance in regard to improving the present condition of the Indians and that is that the Indians in order to fit them for the

duties of cultivating the soil and farming, must be separated into small bands. This congregation or aggregation at agencies is subversive of discipline and calculated to nullify any efforts in that direction on the part of the agents. If separated throughout the reservation, and superintendents of farming employed by the Government under the direction of the agent to look after these Indian bands and give necessary instruction, that would be the best thing to further that object. It has been my experience—from observation, that as long as they remain in large bands they will spend the time in dancing and singing and in pursuit of such pleasures as are peculiar to the Indian tribes. I believe if separated into small bands, and a school established at each of these places, and the children compelled to go to school, a marked improvement might be obtained from the rising generation.

Q. How could you compel them to go to school? What would you do?—A. The agent has power to enforce compulsory attendance by withholding supplies. He could say to those different bands, if you do not allow your children to go to school and will not compel them to go, rations will be withheld from you. That is the only means he has of enforcing his authority.

Q. Some gentlemen have poken of compelling the Indians to work. Can you suggest any method by which that can be done?—A. The only possible means I can see is to withdraw their subsistence. I do not encourage the idea of withdrawing the subsistence of those who are disposed to be industrious. As Dr. McGillicuddy says, the Indian considers it a punishment for obtaining this advancement, and if he does nothing he draws his rations just like the others.

---

ROSEBUD AGENCY, *September 6, 1883.*

*Continuation of the council of September 5, 1883.*

The CHAIRMAN (through the interpreter) Major Wright says: you did not say to us last night all you wanted to say, and so we have come here this morning to hear what more you want to say to us about this agreement that the Great Father says you made. If any one of you wants to say anything more to us we will be glad to hear from you, for we are going back now to tell the Great Council what you have told us.

[There is no reply from the Indians.]

The CHAIRMAN. If there is no one who wants to say anything we will bid you good morning.

SPOTTED TAIL. We talked yesterday about signing an agreement. We did sign an agreement, but we were wrong to do it. We have come to talk about it because you are friends of the Indians.

The CHAIRMAN. Well we will listen to you.

SPOTTED TAIL. We never looked over what we have done before, but this agreement has not become a law yet, and we have a chance to undo it, and we had a talk with you yesterday about it. We will tell you how we want to live from this time on. I went to see the Great Father when I was very young, and I will tell you what he told me then; it is only a few words. The Great Father told us then to go on our reservation and pick out a good place for our home; so we selected this place to make our home. He told us to "go about your reservation and pick out

your home, and everything I have promised you in the treaties will be given to you." The Great Father always says good words to us, but our agent has always wanted to move us from one place to another all the time, until now we have come here to stay. The Great Father says when you make a selection, and a place for your home, I will help you and give you what was promised, and you will be like white men and will be prosperous. And I found out to-day how large a reservation I have. It is some time now since we came here, and if any men had been here to show us the ways of the whites we would have been better off than we are. Nobody showed us how to do these things. You can look around you and see us here; none of us know how to imitate the white men's ways. The Great Father said that after we went on a reservation and settled down he would put up stables and houses for us, as he promised. This spring we have been building houses and do the best we can; now we want the Great Father to give each head of a family what he is entitled to, and we can go on the land and settle down and live like white men. Now, in regard to the surplus land; if there is any land left after the reservation is divided up, we will not sell it to the Great Father, but will leave it for our children. We will not give the land that is left to the white men. If the Cheyennes, Poncas, and the Omahas want to come here, we will receive them on our reservation, and give them land, so that they can be with us, and our families are increasing all the time, and I am afraid we will not have enough for our people. Now, you tell the Great Father to do these things for us. We want to live like white men, but we don't want the white men to come here on our reservation and bring their cattle to be raised. I want them to keep their cattle away from the reservation. That is all I have to say.

#### WHITE THUNDER.

WHITE THUNDER. My friends, you asked me yesterday about signing an agreement. The land here belongs to me, and I will tell you all about it. I spoke to you yesterday but I forgot to tell you one thing in the treaty; it said that if a man takes a piece of land, implements and everything else will be given him to work with. Now to-day I have in my mind the welfare of my people. As I said, I forgot to tell you yesterday about one thing; about men taking up land on the reservation. All the people will scatter out to take lands, and every man ought to have 440 acres of land; and if there is any left after that we will keep that too. We will do as the Great Father wishes, and after we do this you must tell the Great Father to fulfill his promise. We have already begun to work, and put up houses. I saw a white man put up houses here and I tried my best to imitate him, without help; and I plow the ground the best I know how; no one shows me, I do it myself. If the Great Father will give us a man here who could help us, we would be better off than we are. The boss farmer that the Great Father put here never goes out, he stays inside of the stockade and takes in all the money, but if the Great Father will give us a man to help us, we would be very much pleased and very grateful to him. My friends, if you would go around and see the houses my people have put up you will be very sorry at the sight. We put them up without help. Now I want to tell you the Great Father said that if I would go on a piece of land and settle down, he would give me a saw-mill. My friends, I will tell you everything truthfully, and I will tell you everything I know. I will not stop for anybody, but I will tell you all. The agency belongs to me, and I know everything that is going on at the agency. I have

been here many years, but I have never seen a floor in our houses, and I guess I will die without seeing a floor. I want you to tell the Great Father to give us the saw-mill he promised. There is one here, but I have nothing to do with it. As I told you before if you were to see the houses my people have put up you would be sorry. My friends, I know you have come to see the Indians and will have mercy on them; that is the reason I have come before you to tell you all these things. I have suffered for everything but I want to get everything in accordance with the wishes of the Great Father. I cannot show my people how to live as he tells me to do. Now, in regard to the size of my reservation, I want to say that we will raise stock here, and I am afraid we will not have enough room to graze them on, and besides we will need hay and we must have fields for the hay. I want you to tell the Great Council that what you appropriate for the Indians is not enough to go around. Half of the people here do not get anything; and I want you to tell the Great Council not to try and take any of our land away from us as heretofore. If I see any man from the Great Father's council here among us, I think he is the right kind of a man and I like to talk to him.

By the CHAIRMAN :

Question. What did you mean when you said the agency belonged to you?—Answer. I mean the reservation, the land.

Q. Do you not know that the agent has control of everthing here?—

A. Yes, sir; I know that.

Q. Does the agent give you all the rations you are entitled to under the treaty?—A. I do not know, because I never see the scales. I never see the rations weighed, therefore I cannot tell whether I get what I am entitled to or not.

Q. What do you suffer for?—A. I mean that the white people come here, and try to take my land away from me, and I suffer on account of that.

The CHAIRMAN. If there is no one else who wishes to talk we will close the council, and will tell the Great Council at Washington every word the Indians have said to-day, as well as what they said yesterday. The Great Father means to keep all of his promises, and if the Indians will do as well as they can to become like white men, the Great Father will be very likely to do all he has agreed to do. The Great Council did not mean that any man should wrong them, and get away any land without their knowing it. We do not think the Great Father means to get away their land without their knowing it; we came out here to find out if the Indians knew what the agreement meant, and we have written down all the Indians have said to us, from Standing Rock down to Rosebud, and now we will bid you good morning.

---

OMAHA, NEBR., *September 8, 1883.*

NEWTON EDMUNDS.

Hon. NEWTON EDMUNDS addressed the committee as follows:

Mr. Chairman and gentlemen of the committee: My colleague, Judge Shannon, insists that I shall make the opening address. I desire to say that the commission visited the Sioux country in accordance with an act of Congress and under instructions from the Secretary of the Interior, to make negotiations with these Indians for an opening up of a por-

tion of the Great Sioux Reservation and separating the confederate tribes of the Sioux into separate reservations. The commission acted under instructions from the Secretary and in accordance with the act of Congress as they believe. The commission mapped out the separate reservations, knowing pretty nearly the number of Indians at the various agencies. They mapped out the country which they believed to be more than ample for all the Sioux people. In carrying out their instructions, they first visited the Santee Reservation in Nebraska, as they were instructed to do. The Santees, while not living on the Great Sioux Reservation, were parties to the agreement of 1868, which set apart that as the Sioux country. Hence, they were included in our instructions. The treaty was drawn out, at least it was the intention of the commission to so draw it, that the Santees should preserve their rights on the reservation they now occupy in Nebraska. The agreement was first submitted to the Santees, and explained to them and submitted to the missionaries at that agency, the Rev. Mr. Riggs and the Rev. Mr. Fowler, and was approved by them. It was then submitted to the Indians in open council, and all of its conditions being thoroughly explained by Mr. Riggs himself and by Mr. Fowler, and both of them speaking in the Sioux language and advocating and urging its adoption and being seconded strongly by the agent, Mr. Isaiah Lightner. I wish to correct what I said just now in regard to Mr. Fowler's speaking in the Sioux language. He spoke in English and the Rev. Mr. Riggs interpreted his remarks. The agreement seemed entirely satisfactory to the Indians and the missionaries. The commission left that agency and went to Rosebud. The agreement was read to the Indians in open council and we left immediately for Pine Ridge, believing it would be better and the commission would save time by laying the subject before the Rosebud Indians and leaving them to discuss it while we were at Pine Ridge.

Mr. SHANNON. And we invited any six of the Indians to come with us to the Pine Ridge Agency.

Mr. EDMUNDS. Yes, that is so. We invited six to go to Pine Ridge and return with the commission. We then went to Pine Ridge and submitted our agreement, having gotten together in a very large council 300 or 400 Indians, 300 at least.

Mr. SHANNON. More than that.

Mr. EDMUNDS. A large room was crowded. There the matter was fully explained to the Indians; was mapped out on a black-board by the agent, Dr. McGillicuddy, and as thoroughly explained as it was possible to do to that kind of people, Dr. McGillicuddy pointing out lines and naming the vicinity of the lines by creeks, which they recognize very readily, the doctor knowing the names in Indian. The commission had 4,500 square miles to set apart and they were given to understand distinctly that they ceded to the Government all their right in the Sioux Reservation, reserving only the particular reservation described and set apart for their use; and in discussing it the question came up, I think, asked by Red Cloud himself: "How much land is the Government going to get out of this?" Our reply was we can't tell you; we have five other reservations to make out of the large reservation, and until we have visited all the agencies we are unable to tell how much of this country will go to the Government. And it was stated distinctly, over and over again, that they reserved only the portion described for their particular use and that they ceded all their other interest to the Government. This was fully explained, just as fully explained as it was possible for men to make it. No man could make it plainer, and it was so explained at all the agencies. The first

intimation we had anywhere that there was any fault found was in meeting the objections made by Mr. Riggs, published in the Sioux language in a paper printed at Chicago, and published at the Santee Agency.

Mr. LOGAN. What paper is that ?

Mr. EDMUNDS. Here is a copy of the paper [holding up a paper called *Iapi Oaye*, which signifies *The Word Carrier*]. It was at the Cheyenne Agency that we met with the objections spoken of. The paper is in the English and Indian languages. The first objection that amounted to anything was at the Cheyenne Agency, where we found this paper. It objected to this agreement largely on the ground of the inadequacy of the consideration, and the fact that we failed as a commission to provide for the interest of the missionary in the Sioux country. These were the two principal grounds, but notwithstanding all that the Indians at Cheyenne consented to the agreement, though they hung back and kept us longer than at any other agency. We were there nearly three weeks. That is substantially the way in which this agreement was laid before the Indians by the commission. The commission, since you gentlemen have come into the country, have seen a few criticisms, apparently coming from some person connected with your committee. I hold one in my hand, and we feel that great injustice has been done the commission, for while you come from the East you may think Western men desire to get rid of the Indians. We feel that we are as good friends as they have in the country, and we are not disposed to take anything from them without giving an equivalent, but we felt in this case at least that the Government itself did not contemplate paying the Sioux Indians a very large consideration under all the circumstances, because the act sending us out provided that all those lands should be opened up to actual settlers under the homestead law. The object apparently intended by the Secretary of the Interior, and, so far as we could judge, by the act of Congress itself, appeared to be to break up the reservations, separate the confederacy of Indians, and secure separate homes for them as rapidly as they would take them. I do not know, gentlemen, that I have anything further to say at this time.

#### PETER C. SHANNON.

Hon. PETER C. SHANNON addressed the committee as follows:

Mr. Chairman and gentlemen of the Senate committee: The Sioux Indian commission, after having been apprised of your appointment, were exceedingly anxious to meet you at the first opportunity. There were manifold reasons for this meeting, because we had been selected by a Department of the Government to carry out the spirit of an act of Congress creating our commission—in the enactment of which law you yourselves participated. You know better than I can express it to you the terms and the object of that enactment. We were duly commissioned by the Interior Department, and received instructions from it. We were sworn faithfully to perform our duties under that act of Congress; and, in obedience to the direction of the Secretary of the Interior, we were thus honored by being selected as the agents of this Government to endeavor to get from the Sioux Indians a part of their reservation, useless practically to them, unoccupied, and portions of which simply were roamed over by them. We entered upon the performance of that duty, gentlemen of the Senate, with pure thoughts and pure hearts. In endeavoring to fix an agreement between the people of the United States and these Indians, what personal interest have we in it ?



None whatever, except as citizens of this country. We had to deal, in thus assuming the duties under oath, with two parties; we had to protect the taxpayer as well as the just rights and interests of these Indians. I say it was in this spirit we entered upon the performance of these duties. We had accompanying us a brother of the Secretary of the Interior, a gentleman of character, standing, and ability. In order that everything might be done fairly we were unwilling to rely upon the interpretations of the mere local Indian interpreters, and the correspondence with the Department will show you that we, at the outset, asked that the Department should give us a scholarly interpreter, that is, an interpreter who understood fully and was familiar with our language and the Sioux language, and could faithfully interpret the one into the other, a thing which the local interpreters could not do. The Department furnished us with a gentleman—we did not select him. We named the Rev. Mr. Williamson, as our correspondence will show, as also the Rev. Mr. Hinman. The Department telegraphed to Mission Agency, California, to get Mr. Williamson, because Mr. Hinman was attached to the Interior Department, in the Census Bureau, and had been sent to Montana or some other place in the West. The Department failing to get the accomplished scholar and agent, the Rev. Mr. Williamson, then ordered Mr. Hinman to report to us at Yankton, which he did. We there met and organized.

The Rev. S. D. Hinman, gentlemen, it is well to observe, when quite young, went among the Indians as a missionary. He is an eminent English scholar, and perfectly familiar with the tongue of the Indian Sioux.

Now, thus organized and supplied, we started out under the scanty appropriation of \$5,000. We were not even allowed a secretary, and we had to beg that we might be furnished with a scholarly interpreter, and we started on the small pittance with a vast country to be traversed, and it is to the credit of the gentleman who is the president of our commission, that finding the scanty appropriation would not do, advanced \$1,500, money which he did not receive for a month or two afterwards. We went first to Santee Agency, situated in Nebraska, included in our instructions, gentlemen, because these Indians had been participants in the treaty of 1868. At that agency we met with a body of Indians comparatively far advanced in civilization. We found a Quaker gentleman, Mr. Isaiah Lightner, the agent there; we also found two Christian missionaries there, the Rev. Mr. Fowler and the Rev. Mr. Riggs. The accommodations were scanty, but I was made the guest of the Rev. Mr. Fowler, Mr. Teller the guest of Mr. Riggs, and Mr. Edmunds the guest of that excellent Quaker gentleman, Mr. Isaiah Lightner. I may hope to say to you that before taking a solitary step we laid before each of these gentlemen plans by which we proposed to be governed. That is, what we thought best for the Indians and the people of the country, in our judgment; and here allow me to say, with some feeling which you will excuse, that we took the precaution of laying our plans and purposes before these respectable missionary gentlemen. We went with no occult purpose and no sinister design of taking these people and deceiving them into a bargain that would be mischievous, and I wish to be excused in saying that the impressions entertained in certain quarters are unjust. I could say more, but perhaps my feelings would carry me too far. To these missionaries I said we explained fully our plans and purposes and the very agreement was put into their hands for their study and prayerful consideration, as just men. To whom could we go better than Christian ministers? And when the morning came and the

council was convened, the Rev. Mr. Riggs advocated in Indian the proposition we were to lay before them. The Rev. Hinman was not present at that interview. Am I right, sir [turning to Mr. Hinman?]

Mr. HINMAN. Oh, yes, I was present.

Mr. SHANNON. But did interpret.

Mr. HINMAN. That was the only agency at which I interpreted by the unanimous consent of the Indians.

Mr. SHANNON. Well, that council lasted most of the day, it was after dark when we finished, and they all freely signed it.

Next we went to Rosebud Agency, on the way to Pine Ridge. We asked the agent to convene a council, and a numerous body assembled and we explained our visit, and the agreement all signed at Santee was read and interpreted, and it was asked of them that they send a committee, six in number, to Pine Ridge with us to hear the deliberations there, and some of them did go and heard what was said and done. We wished to prepare them. We were gone nine or ten days.

Mr. LOGAN. Let me suggest to you the relations between the Santees and the other Sioux. Would you like to explain it here?

Mr. SHANNON. If I understood your question, the Santees live off the Sioux Reservation, and in the State of Nebraska. They were parties to the treaty of 1868, and of course hold a legal interest in the land, a portion of which we were asked to cede. They had an interest in it, and they were the same people, but formerly at Crow Creek Agency. They originally came from Minnesota. They did not like the situation of things at Crow Creek Agency, called then Fort Thompson, and the Government afterwards settled them in Nebraska.

Mr. LOGAN. That is what I meant; the relations they bear to this reservation and the other Indians.

Mr. SHANNON. They were considered in the treaty of 1868 as part of the confederacy of the Sioux Nation. They were parties to the agreement and therefore under our instructions we had to visit them and get their signatures.

Mr. LOGAN. The reason I suggested it, not to interrupt you, is that we might understand their relation as we go along.

Mr. SHANNON. We deemed it right and proper to make them participants in the agreement.

The CHAIRMAN. Are the instructions public property?

Mr. SHANNON. Certainly, they are public property.

The CHAIRMAN. Would you give the commission a copy?

Mr. SHANNON. I can send them to you from my home when I go there; but they are filed in the Department. We then went to Pine Ridge. We first laid the agreement before the agent, Dr. McGillicuddy. There was there also the Rev. Mr. Robinson, an Episcopal clergyman, and the Indian missionary clergyman, Ross. At this agency we displayed to the agent and to everybody who chose the agreement which had been signed at Santee. Why not? There was no concealment about the thing. It was all open hand. The Indians were all convened. We found there, perhaps, a difficulty existing, to which it is necessary simply to refer, created by Red Cloud and Young-Man-Afraid-of-his-Horses. There was a rivalry existing. Red Cloud was ambitious to be considered the first man of them all—chief of the Sioux Nation. We were particular to say in our first interview that we did not come there to meddle with that difficulty, or anything that regarded the pending quarrel between the agent and Red Cloud. We distinctly held ourselves away from these difficulties. We told, in a straightforward way who we were, and our object. We were aware of the caution with which Indians, according

to their custom, enter into any negotiation; of their private caucuses; their conferences among themselves; and into which caucuses the squaw element largely enters. At this agency we had the services of the local interpreter. Now, we had heard about him. You know very well by act of Congress it is made obligatory to employ a person of Indian blood as the local interpreter. No white man, under act of Congress can be the local interpreter. The consequence is that you have got at these agencies illiterate men; sometimes, perchance, an interpreter who cannot read English, and who does not understand the shades of meaning of English terms. We were there to effect a legal agreement which required great accuracy; and there was a necessity for the presence of a scholarly interpreter who would, under the performance of his duty, explain to them everything that was proposed to them. We had here two numerous conferences. After Dr. McGillicuddy, who is a scholarly gentleman, had explained the creeks and local places and all the different boundary-lines, one of the Indians said it was wrong; there was a certain creek that was not on the black-board, and the doctor, seeming pleased, said he was right, and he drew it out to the satisfaction of the Indian who made the objection. There were talks about changes in the reservation to be allotted. Some changes were made, and the best skill of the agent, who understood that part of the business, was brought into use, and the amount of land set apart for these Indians was ascertained to be about 4,500 square miles. When all this was arranged Red Cloud, followed by the majority of his people, and anxious to show his power, came forward to the table to touch the pen, and it is very fortunate, in a certain point of view, that what occurred did really occur. I got up and told Red Cloud to stop, that he could not sign it yet; and I told him there had been changes; that he had not heard it read, and that I wanted, as one of the commission, every word should be re-read and fully explained to these men; and, I am happy to say, it was done. This gentleman, the Rev. Hinman, got up, and I would be sorry to think that there would be suspicion on that score. I could never allow until within twenty-four hours a shadow of doubt to creep over my mind that that man would allow himself to misinterpret anything. I do not understand the Sioux language. There were other white men present as witnesses who did. I presume it took nearly twenty minutes for that gentleman to read and interpret what was contained in the instrument. After that was done Red Cloud again came forward and touched the pen, and it was signed by that numerous body whose signatures you will find to that agreement. Have any of you gentlemen a copy of it? Shall I look at it? [Takes the paper in his hands]. Gentlemen, here is a printed copy of the agreement at Pine Ridge Agency. I think there are about eighty signatures, representing all the principal chiefs and headmen of the Ogalallas and other Indians. And I say to you, gentlemen, with all the earnestness that belongs to my nature, that, so far as I saw, and so far as I heard, everything was done honestly, faithfully, and squarely. I believe there are eighty-five signatures to that paper. I say that all touched the pen. I afterward received the congratulations of some that so good and excellent a thing had been done for them. It is attested by the agency interpreter, the agent's clerk, and by S. S. Benedict, United States Indian inspector, a gentleman from Kansas in the employ of the Department, and, as I have heard, a highly honorable gentleman. He was present and heard the conferences; and knows all about it. He knows that everything was fairly done, and yet he has not been heard. Another witness to it was

Dr. McGillicuddy. I presume you have heard his statement. The doctor, the agency clerk, and the United States Indian inspector, as I have already said, witnessed it. I heard in these councils one of my colleagues say, in reply to some chief, who asked, "How much land would the United States get if this agreement was signed?" I heard him reply substantially, and I have no reason to doubt but that it was fairly interpreted, the local interpreter was present, and heard all that was said: "There are five other agencies to be visited; we cannot tell you yet; there are five other agencies to be set apart, and the balance goes to the United States Government."

Gentlemen of the Senate committee, in one sense of the word, I care not what anybody may say to the contrary, knowing that it was all done fairly, equitably, and understood by the Indians, to the best of my knowledge and belief. Then we returned to Rosebud. There again the agreement was fully explained in the way I have already communicated, and there it was signed with the greatest willingness and heartiness by the people. At Pine Ridge Agency I had the honor of meeting the Right Reverend Bishop Hare. He was out there on his clerical mission. I had a private interview with him, and I suggested to him that I was glad he was there, and intimated that he had better see the agreement, or something to that effect. His reply was, "I know what is in it; the Rev. Mr. Fowler has told me what is in it." And I was anxious and desirous that he should be present at all our interviews. I was anxious the whole world should be looking on if possible.

From Rosebud we repaired in the depth of winter and in cold weather to Standing Rock, and I have to say, gentlemen, that before having a conference there Bishop Marty was sent for and brought to the agency. Into his own hands we put the agreement for him to study over and report to us in the morning what he thought of it. He said the next morning he had studied the agreement; gave it his hearty approbation, and in his judgment it was the best thing that could be done; and I am happy to lay before this committee the gratuitous letter from that distinguished prelate, addressed to Judge Edmunds. He went from a nice place in Indiana to live in a log cabin, devoting himself to the study of the Sioux language, so that he speaks it well. This self-devoted Christian missionary commands the respect and admiration of every gentleman acquainted with him. Am I right, sir? (turning to Mr. Edmunds, who nodded in assent.)

The letter is as follows:

MILWAUKEE, WIS., August 13, 1883.

Hon. NEWTON EDMUNDS,  
*Yankton, Dak. :*

MY DEAR SIR: I am astonished to learn that you are accused of having compelled the Indians to sign your treaty of last winter. Being present at your councils with the Indians at Standing Rock Agency, I did not hear anything but words of friendship and patient explanation, and having since visited the Pine Ridge and Rosebud agencies and held familiar conversations with the chiefs of the Ogalallas and Brulés, I am not aware of any complaint on their part. Your treaty is the best thing done for the Dakotas since I first came among them, in 1876. It is, therefore, with sincerest regards and gratitude towards yourself and your co-operators, that I remain.

Your obliged servant,

M. MARTY.  
*R. C. B. of Dakota Territory.*

This gentleman and a commissioner of his were there at the agency; and the agreement was fully and entirely explained, and was signed with the same satisfaction that was exhibited at the other places. When we visited the Cheyenne River Agency, however, we met and expected

a greater difficulty, for this reason, that there we found it was for the best interest of the Indians that the agency should be located above the mouth of the Cheyenne River, whereas it is now below it a considerable distance. The difficulty was this: that a couple of years before the Indians gave the Northwestern Railroad Company a right of way with other grants, and according to our best knowledge and experience with the Indians, we knew it would be improper to allow the agency to remain so contiguous to the railroad and saloons and drinking shops, and to the rougher white element, which is, unfortunately, found in this country, thus tempting them to dissipation and to trade their annuities, ponies, and other things for whisky. There, again, everything was explained to the satisfaction of the Indians, and I believe then, and still believe, that it was entirely satisfactory to them, because, in consideration of the change of the agency, we had given these Indians on the part of the people of the country a much larger strip of country than was expected, as we knew.

We went next to the Lower Brulés, who refused to sign the agreement. Next, on this side of the river, we went to Crow Creek Agency, and there formed an agreement, a copy of which was not included in the agreement presented to Congress, because too late to send it in; that is my recollection.

This, gentlemen, is the dry recital of the substance of what was done. I conclude, therefore, this portion of my remarks by saying that I know of nothing wrong, improper, or ill done at any of these conferences with the Indians. I believe firmly that those Indians understood everything that we proposed to them, and everything in the contract.

Mr. CAMERON. Did you, at any agency, explain to the Indians the amount of land the United States would receive under the agreement?

Mr. SHANNON. At every one of them, to the best of my memory, we said that all the land not then reserved in separate reservations by that agreement, was ceded to the United States.

Mr. CAMERON. Well, that would necessarily follow; but did you explain the amount of land?

The CHAIRMAN. How could you tell until you had made these agreements how much land would be left when you did not know the boundaries yourself? At what place did you explain to the Indians the boundaries of what was left to be ceded to the United States?

Mr. SHANNON. We, in substance, explained to them, and told the interpreter to explain to them, that the Government would get all of the land that was lying between the White River and the Cheyenne River.

The CHAIRMAN. When you were at Pine Ridge Agency, of course you could not tell what would be left, because you had not made any other agreement; or at Rosebud, because you had made only the Pine Ridge and Santee agreement. Then you went to Standing Rock. You could not tell these people, because you had only been to three agencies. When you came to Crow Creek you made another agreement, and you could not tell them until you had set apart something for the Brulés, who would not make an agreement, how much land would be left. That then was the first moment you knew what was left.

Mr. SHANNON. Not exactly, sir.

The CHAIRMAN. How could you know before you had made agreements at all these agencies?

Mr. SHANNON. Very good; I will answer you. When we went to Standing Rock we informed them of what we had reserved at Pine Ridge and at Rosebud; we explained to them that it was south of the White River, and we explained there that east of the Rosebud Agency there

was to be a reservation for the Brulés, because a number of the Rose bud Indians had said that the Lower Brulés belonged to their people, and they desired the Lower Brulés to live on the east of them, contiguous to their land.

Mr. CAMERON. Did you anywhere mark on the map and explain to the Indians that "this body of land goes to the Indians, and contains seventeen or eighteen thousand square miles?"

Mr. SHANNON. In answer to that question, I will say that I had a map of the reservation, and at Standing Rock I explained the boundaries of the land. We showed them that all the land west of a given longitudinal line was ceded to the Government; that we proposed to put the Cheyenne River Indians north of that river, and proposed to take land between the Cheyenne River and the White River for the Government. We estimated this tract of land at 34,000 square miles, and that they would have about 16,000 square miles reserved at the agency. We explained fully at all the agencies, and we showed these facts at their council. Why, sir, what reason was there that this should not have been told them?

Mr. CAMERON. Well, we wanted to know whether you did or not.

Mr. EDMUNDS. I don't think the statement of 14,000, 15,000, or 16,000 square miles was made, but a tract of country between the Cheyenne and White Rivers, west of the 102d meridian, was explained to them.

Mr. CAMERON. Was that all you said?

Mr. LGGAN. We had some difficulty about understanding this country between the White River and the Cheyenne River. I want to ask you do you mean that this was the excluded land?

Mr. SHANNON. All this was ceded to the Government except a little corner at the western side. You run the northern line until it strikes the Cheyenne River, and there is a corner in there.

Mr. LOGAN. I want to get that clear, for we had some difficulty about it. Do you mean the South Fork of the Cheyenne?

Mr. SHANNON. Yes, sir; it was the South Fork of the Cheyenne that was meant.

Mr. EDMUNDS. In reply to Senator Cameron's question, I would say this: The Indians better understood the country as being between the Cheyenne and White Rivers than in any other way. They do not understand square miles.

Mr. SHANNON. Do you gentlemen apprehend for a moment that an Indian knows what a mile square means?

Mr. CAMERON. Well, I apprehend they would understand what one-third or one-half meant.

The CHAIRMAN. Did you not go to Cheyenne with the intention of making the southern boundary the Moreau River instead of the Cheyenne.

Mr. SHANNON. I knew of nothing of the kind.

The CHAIRMAN. We only wanted to get at the facts.

Mr. SHANNON. I had no such idea. In fact I did not apprehend at the start that we could succeed there at all. I believed it was inimical to the true interests of the Indians to keep them near the railroad with its whisky shops and other temptations. I entertained this idea, it is true, but I may have been mistaken; but I know of no such intention to limit them, and I was doubtful whether any agreement could be made. I thought it the rock of Gibraltar on which we would split.

The CHAIRMAN. What railroad is that?

Mr. SHANNON. The Northwestern, which comes in at Pierre. Two years before, without our knowledge, those Indians had ceded a large tract to that company, which is now desirous of pushing its line into

the Black Hills. You had as well talk Hebrew to them as to talk about so many miles square; they are as ignorant of the science of numbers as a baby two weeks old. The shadow of such a horrible scheme, that there was any deception to be used, thank God, never crossed my mind. I was known in my country as being not a friend of the Indians, but if there is any vanity in it the record will show me to be their truest and best friend; and I know of no reason why I was put on that commission if that is not the reason it was done. There is not among the elegant Quaker ladies of my native State, Pennsylvania, a more ardent friend of these Indians than your humble servant. I am tempted to declare to you that those are the sentiments of my soul, heart, and being; and I say it in reply to the anonymous attack in the letter, a copy of which reaches us from the Interior Department, in which my excellent and worthy friend, a man of more than national renown, has been taught to believe that I was a participant in any such dastardly scheme of deception.

The CHAIRMAN. Is there anything in the letter which you deny?

Mr. SHANNON. Yes, sir; everything in it.

The CHAIRMAN. Not in the fact of the letter having been written, but the attack itself?

Mr. SHANNON. Now, my dear Senator, do not misunderstand me; I am not complaining about the impropriety in writing the letter. If you will pardon me I will read the letter, and I repel the charge of your informant:

PITTSFIELD, MASS., July 17, 1883.

Hon. H. M. TELLER,  
*Secretary of the Interior:*

DEAR SIR: I am in receipt from a highly respectable gentleman of great intelligence and reputation among all who know him, and who has just returned from a visit to the Sioux Indians—

I do not know whether it was Mr. Painter, Mr. Whittlesey, Mr. Smiley, or Mr. Welsh, the son of an excellent friend of mine in Philadelphia—

a written statement containing very serious charges against the manner in which the consent of the Indians has been obtained to the treaty of last winter. I deem it my duty to communicate the nature of these charges to you before I go out there.

It is charged, 1st, that a large part of the Indians were made to understand, not that it was a treaty parting with a large tract of land (11,000,000 of acres), but only a treaty separating the different bands, and confirming title to these lands in separate divisions of the existing reservation. 2d. That at one or two of the agencies the Indians were given to understand that in the event of their not signing the agreement they would be deprived of home and farms without compensation, and, if need be, removed by the military. 3d. That the names of *children*, some as young as a year old, have been appended to the treaty to make up the necessary three-fourths of "adult males."

Of course that has reference not to the agreement we got signed, but to the attempt of Mr. Hinman afterwards to get three-fourths of the adult males.

These charges are made with particularity and names given to substantiate them. I have not the slightest knowledge of their truth, and do not desire to be misled, or to make any charges; but Mr. Morgan, one of the committee, as well as myself, once investigated a transaction of this Mr. Hinman who seems to have obtained the signatures, which very much shook our confidence in him. If the treaty is still out there I would suggest that you instruct those having it to submit it to the committee for inspection, if they should conclude to investigate these charges. If the treaty has been returned to the Department, could we take it out with us for that purpose? Any suggestion you would feel like making I should be glad to receive. I shall leave here the 29th.

I am, truly yours,

H. L. DAWES.

The CHAIRMAN. Is that the only letter you have. The Secretary has at least three on the subject. This is the second or third letter.

Mr. SHANNON. That is the only letter we have. Now you will be kind enough to understand me distinctly. I have not a syllable of utterance to say in regard to your honorable conduct.

The CHAIRMAN. I deemed it my duty to tell the Secretary these things, and I suggested to him that Mr. Hinman be sent along with us.

Mr. SHANNON. We never heard a thing of it.

The CHAIRMAN. I suggested it to him in one of the three letters.

Mr. SHANNON. I wish to say that the charges made in that letter are not true. I wish to use terms, even speaking with feeling on the subject, that are fit for a gentleman to utter. I know the respect due to you and the body you represent, but the charges, so far as they affect the commission of which I am a member, are utterly untrue. Why would men of our age go out in the autumn of life to be engaged in a swindling transaction? Could we blot or dishonor our names and the little fame we have, and what we expect to give to our children, by engaging in such unholy and ungodly work as this? We were exceedingly anxious to meet you before you entered upon this investigation, and we telegraphed you to that effect, but we were not honored with an answer.

The CHAIRMAN. Where did you send that telegram?

Mr. SHANNON. We telegraphed to Saint Paul telling you we would like to meet you there.

The CHAIRMAN. I did not so understand it.

Mr. SHANNON. We read in the newspapers that you would be at Saint Paul at a certain time, and we telegraphed you there, and our object was to go there.

The CHAIRMAN. One of the letters I wrote to Mr. Teller will show that I proposed that we should meet at Chicago before we commenced our trip.

Mr. SHANNON. We never heard of anything of the kind. Nothing would have been more agreeable to us.

The CHAIRMAN. I said the committee would be glad to meet the commission there.

Mr. SHANNON. That is the first I have heard of it.

The CHAIRMAN. I wish to state in reference to the telegram you sent us, that I received it at Saint Paul, and showed it to the other members of the committee, but it did not occur to me that your desire was to meet us there, but probably the telegram conveyed that idea.

Mr. LOGAN. I do not think the telegram conveyed that idea.

Mr. SHANNON. We desired to meet you not only before you came into the Sioux country, but to accompany you on your trip.

The CHAIRMAN. I wrote to the Department to inquire where the commission was, and whether they were in the Sioux country; if they were anywhere where we could meet them we would be glad to do so. Then I suggested Chicago on the first day of August.

Mr. SHANNON. I can only say that I had an engagement under the Department of Justice in Montana, and was up there a couple of months, and I got to Yankton in the latter part of July, and then communicated with Mr. Edmunds, and he put me in possession of the charges against the commission, and I was anxious to meet you in advance, fearing that otherwise you would have an erroneous impression. I knew you would be glad to give us a hearing. We would have been willing to go to the agencies rather than have this impression remain.

The CHAIRMAN. The suggestion was that you should meet us at



Chicago. I did not know of any one else who was authorized to take these signatures.

Mr. SHANNON. Well, I do say, and I told Mr. Edmunds that I thought the instructions were to the commission, not to the interpreter.

The CHAIRMAN. We desired to go ourselves among the Indians, and when we found the trouble in reference to Mr. Hinman, it was my suggestion that Mr. Hinman accompany us.

Mr. CAMERON. We could not understand why Mr. Hinman was authorized to get signatures.

Mr. EDMUNDS. Mr. Hinman was instructed by the Department—by order of the Secretary of the Interior.

Mr. SHANNON. Well this is the first time I have heard that; because I did say to Mr. Edmunds that I did not see that the interpreter was authorized.

The CHAIRMAN. The trouble was how could the commission be sure that the signature of any particular Indian was obtained after a full explanation had been made to him, the commission being at Yankton, and the signatures being taken by an unauthorized person.

Mr. SHANNON. I did make that objection, and I did say that he was not authorized, but the commission alone was. It was not done by my consent. I thought it improper myself; that was my individual view; but the majority of the commission differed with me, and I was told that Mr. Hinman, under authority of the Secretary, would go into the Indian country and take the names of the Indians.

The CHAIRMAN. Is Mr. Teller here?

Mr. SHANNON. No, sir; he did not come.

The CHAIRMAN. The Secretary of the Interior had no authority to authorize Mr. Hinman to take signatures. You were appointed under the act of Congress, and you were responsible under the solemnity of an oath.

Mr. SHANNON. Well, I do not know that that is the case, but that is the way it was represented to me.

Mr. CAMERON. It is of no consequence whether the Secretary of the Interior directed him to go or not; because he had no more authority to do it than I had.

Mr. SHANNON. That is my view, and Mr. Edmunds will remember that I stated it to him. It was against my judgment, and I am happy to agree with you that even the Secretary of the Interior had no authority to send Mr. Hinman to obtain three-fourths of the adult males to sign the agreement.

You gentlemen have your own views about the legal questions involved in this matter. I know your age and standing—all about you; your ability, and all that, and you must therefore pardon me, a very *humble person, if I request you to listen to me as to my motives and* my views. Whatever I know about law, whatever experience I have had in that department taught me when I was on the bench—and the questions connected with these treaties came before that bench—whatever there is of any little knowledge or experience or understanding of the question, I was governed by it. I believed then, and I must respectfully take the liberty of again saying, I do not believe there is any comfort in the twelfth article of the treaty of 1868. That treaty was enacted when it was a treaty *per se*. When we dealt with the Indians as with the old court of France, as we would deal with Queen Victoria—by the Executive power and the ratification of the Senate. After the Senate had ratified that treaty, the House having no part in it, a great quarrel occurred. The House said: "We will not make an appropria-

tion to carry out these treaties if you recognize the Indians as foreign nations. We will correct this evil. We will refuse to appropriate for them. Then came the act of 1871, which provided that no Indian tribe in the United States should be considered as an independent nation with whom the United States may contract by treaty—that no treaties with Indians *per se* should be enacted.

The CHAIRMAN. What does that statute say in regard to the treaties of the past?

Mr. SHANNON. Why, it reserves them, of course; but in my humble opinion the ratification of the Black Hills agreement established an absolute legal principle which cannot be palliated, changed, or altered. Will it do to say that Congress passed this in a hurry or were ignorant? I think not; and if it were said, the country would scout the idea.

The CHAIRMAN. Suppose I violated a treaty?

Mr. SHANNON. Sir, can it be supposed that the Senate of the United States would violate a treaty? To suppose such a thing would be a thought too abominable to be uttered.

The CHAIRMAN. Does not the United States violate treaties by act of Congress.

Mr. SHANNON. Does my learned friend undertake to say that the Senate in passing the ratification of the Black Hills agreement violated a treaty?

The CHAIRMAN. No; I am supposing it. Did not the Supreme Court say that an act of Congress can violate a treaty, and it will be a legal act?

Mr. SHANNON. Of course, my dear Senator, the supreme sovereign power resides in Congress, in the House and Senate, and the approval of the President. I know Congress has power to commit a wrong. Of course I know that—what lawyer would doubt it; but who has said that Congress committed a wrong when it ratified the Black Hills agreement?

The CHAIRMAN. That is not the question.

Mr. SHANNON. I fail to make myself understood.

The CHAIRMAN. I understood you were about to address a legal argument.

Mr. SHANNON. I had the presumption to argue what would be the legal effect if the United States violates a treaty by act of Congress.

Mr. LOGAN. Would the treaty remain binding or be abrogated?

Mr. SHANNON. I should first desire to hear from the Supreme Court of the United States, who would have the sole power to pronounce upon that question. I believe that every Senator and member who voted for that agreement was in the performance of a lawful act. That is my judgment, but leaving the dry question to the proper forum, I will tell you the sentiment of the people of the United States—what the common sense interpretation is. I will tell you what we humble citizens and lawyers think. We think you have made a precedent you cannot easily or readily shake off.

The CHAIRMAN. That is to say you violated the treaty once and you can do it again.

Mr. SHANNON. I deny that it has been violated. I affirm that every one who voted for it voted legally, and I would be sorry to say you did wrong. Let us consider, if the time is not too valuable, that the other side have ratified that agreement, and have taken your annuities and rations, and school funds, and have gotten fat and prospered on them.

Mr. CAMERON. Well, I do not think you meet the question, judge.

You say because they acquiesce in the agreement that did away with the treaty.

The CHAIRMAN. In what way could they have acted to prevent the legal conclusion that it has been done, and they have taken the consideration.

Mr. SHANNON. I am not here to be so pretentious as to argue against your convictions.

Mr. CAMERON. It is not a matter of convictions.

Mr. SHANNON. I say so because you have recorded your votes.

Mr. LOGAN. You do not know that we all voted for it.

Mr. SHANNON. Well, did you?

Mr. LOGAN. Well, I will look up the record for you.

The CHAIRMAN. I understand your argument to be that the United States in one instance has violated the treaty, and that does away with the necessity of conforming to it hereafter. That is a fair proposition upon which I would like to hear you speak.

Mr. SHANNON. Judge Moody can present the legal points of the case better than I can, and I will be glad if he would do so now.

#### G. C. MOODY.

Hon. G. C. MOODY spoke as follows:

I desire to present the views we entertain upon this point. The trouble with the proposition is that it is assumed that there has been a violation of the treaty. Now was there a violation of the treaty? We say no; certainly not by the agreement of 1876, because the treaty and the agreement are precisely the same—made by the same parties—by the chiefs and headmen on the part of the Indians, and by the Government on the other hand; and the same power and authority which put into the treaty of 1868 that article requiring the signatures of three-fourths of the tribe, agreed in the agreement of 1876 to repeal it.

The CHAIRMAN. I understand your argument is that if I bind myself hereafter with Judge Shannon that Judge Shannon shall do a certain act that, inasmuch as I was the man who agreed that he should do it, I can take it back, and say I can do it myself.

Judge MOODY. Oh, yes; with the consent of the other party.

The CHAIRMAN. When did the other party give their consent?

Judge MOODY. The United States is the other party.

The CHAIRMAN. Then you mean that the United States agreed in that treaty to be bound until they took it back?

Judge MOODY. They agreed through the chiefs and headmen with these Indians. They made that treaty to start with, and why cannot that same party repeal or modify it?

The CHAIRMAN. Because they agreed to part with it.

Judge MOODY. With whom?

The CHAIRMAN. With the Government.

Judge MOODY. And having agreed with the Government, those people certainly can rescind that agreement. Let us take as an illustration a treaty or agreement between Great Britain and the United States, and into that treaty is put an article that hereafter no treaty shall be made between the United States and Great Britain without the consent of three-fourths of all the States; who would pretend but it could be rescinded by Great Britain and the United States without the consent of three-fourths of all the States?

Mr. CAMERON. Under the Constitution the States are not the treaty-making power.

Judge MOODY. Suppose the States bind themselves in the treaty that the treaty shall be binding until all three of the parties agree to rescind it.

Mr. CAMERON. Then the three would become parties to the treaty, and it would take all three to rescind it; but when you separate the chiefs from the people and make them two parties and the Government a third party, you commit an absurdity.

Judge MOODY. You must remember that the treaty-making power with the Indians has always been the chiefs and headmen.

The CHAIRMAN. Then you say that clause in the treaty was a blind; that it did not mean anything, and they could go on and make treaties just as if it were not there.

Judge MOODY. Unquestionably. That clause was put there for the purpose of a scheme, and that was the establishment of a great Indian territory in this northwestern country. It was nonsense to suppose that the Sioux could be formed into a territorial government.

The CHAIRMAN. Then you do not agree with Judge Shannon, that it is impossible that the United States would commit wrong?

Judge MOODY. That was not a fraud upon the Indians but upon the Government that was contemplated because it would bind up an immense country and establish an Indian territory; that was the object. Now, the Indians understood perfectly that there is nobody, east or west, who is as willing to be just to them as the men beside them. It is at the expense of a man's fame if he treats them otherwise. They are treated by our juries with full justice and impartiality. I have had them before me, and if there is any prejudice it is in behalf of the Indian. I should not have interrupted Judge Shannon.

Mr. SHANNON. I must be allowed to repeat that I do not wish to be considered pretentious or to put myself in conflict with superior judgments. I know you would excuse me if I expressed my belief. On this question I have only two or three little things to say and then drop that portion of the subject. From time immemorial, back in the early colonial days of Massachusetts down, the records of Indian customs and traditions, from the first to the last, will show the same government among them, except where interfered with by this Government. It was chiefship or headship, and the source of all power existed there for all bargaining and executive purposes. The sovereign source of power resided in the chiefs and headmen for making treaties.

Mr. CAMERON. Well, judge, that is admitted.

Mr. SHANNON. The power which has always made these treaties made that of 1868. If they saw fit to limit their power had they not the right to take away the limitation? I plant myself upon that argument. From time immemorial the power was lodged there.

The CHAIRMAN. Do you think it wise to keep up that system now?

Mr. SHANNON. I do, sir; the chiefs and headmen have wisdom, and they have always been the guardians of their tribes. The young bucks are as ignorant of the rights of their people as ignorance can make them, and I say, in behalf of the Indians, do not destroy their ancient polity. Let their time-honored institutions remain.

Mr. LOGAN. What do you think of the theory of the Government to separate them and individualize them, and put them on farms of their own?

Mr. SHANNON. I approve of it.

Mr. LOGAN. Does not that destroy this chiefship? Does it not make every man act for himself?

Mr. SHANNON. No, sir; of course they are desirous of being taught, but you must not rudely root up this ancient and dear institution.

Mr. LOGAN. I merely suggested that this proposition to put them on separate farms and individualize them, would necessarily destroy this power in one individual.

Mr. SHANNON. It must be done gradually.

Mr. EDMUNDS. When you accomplish that, they will have become citizens of the United States.

Mr. LOGAN. Of course that follows; I only asked what effect it will have upon the chiefship.

Mr. SHANNON. I think this system is of a two-fold character. Hand in hand go agriculture and the pastoral life. The Indian naturally takes to the pastoral life when his game supply is exhausted. He wants to be in the open air; he sleeps in it at night; and the first step was to get them to engage in raising cattle, which is the most profitable occupation with the white men. Our object was to give them experienced cattle men—men who would manage their cattle so as to make them profitable—to send trainers there who understood the diseases of cattle, and how to make them profitable. The agreement says that hand in hand with that shall go the cultivation of the soil. It did not occur to them in the treaty of 1868; and it is only recently that the Indian has been cultivating soil, through the instrumentality of such men as Dr. McGillicuddy. There is a compulsory power in this agreement, to make the Indian work on farms. Each head of a family will have 320 acres of land, and will be told if he will not work he will get nothing to eat.

The CHAIRMAN. Is that a matter of compulsion?

Mr. SHANNON. I think it is in a degree; because there is absolute power in the agent to say, "If you do not cultivate your land your rations and annuities will be stopped." I have been blamed for these so-called utopian views, and I may still be, but I believe I am right. We have a great Christian problem to solve, and the American people are treading on grandly in the solution of it. Now, I am going further, and will make my remarks as brief as possible. It is complained of the treaty itself that it does not give consideration enough. The reply to that, which I take the liberty of making, is this: If you wanted us to buy their land why did you repeal the pre-emption law, by which alone the Government could sell it; for in this same act of Congress which created this commission, is found this unqualified clause (Holman and Randall did that); and the complaint in substance is: Why you did not give them consideration enough. That very act says that all the good land acquired should be given gratuitously to settlers.

The CHAIRMAN. I mean it respectfully; but I want to get your views on that point.

Mr. SHANNON. If the Government does not propose to make anything itself, it proposes to give the land to settlers.

The CHAIRMAN. But that hardly answers the question why you should not give them a fair consideration.

Mr. SHANNON. But I contend that we are giving them a fair consideration. I looked at the law and I found there was no power to buy, because there was no power to sell; and I looked at the instructions from the Department, and the tenor of them, and there was no authority to create a fund. If that act had said that the land was to be sold and a fund created, we would have understood it. I undertake to say that what we agree to give the Indians in this agreement is equal to \$50,000,000 at 4 per cent. It will cost more if the Government goes on. It will not do to say in reply to that that you only renew those things the

basis of which is to be found in the treaty of 1868. We perpetuate the conditions of that treaty and of the agreement of 1876-'77 also.

The CHAIRMAN. Let us see the agreement. (A copy is handed to him.)

Mr. SHANNON. I mean to say that the agreement extends provisions that were about to expire. Mr. Edmunds is more familiar with the agreement of 1876 than I am, and he can explain it.

The CHAIRMAN. You simply say, "shall continue in full force."

Mr. SHANNON. We simply renewed provisions which were about to expire under the old treaty. For instance, a teacher, blacksmith, schools, a yoke of oxen, a cow.

The CHAIRMAN. Is that what you allude to as \$50,000,000?

Mr. SHANNON. No, sir. Under the third article of this agreement the Indian under eighteen years of age may select 80 acres of land instead of waiting until the age of eighteen.

The CHAIRMAN. What is the other modification?

Mr. SHANNON. A yoke of cattle.

The CHAIRMAN. If it had expired you would never have given it to them.

Mr. SHANNON. The time had elapsed and they could not claim it.

Mr. LOGAN. Oh, yes; they could claim it. The yoke of cattle, &c., depend on the taking of land in severalty.

Mr. SHANNON. And this is a renewal to give them more time to select the land in severalty and take these things.

Mr. LOGAN. One of the Indians the other day charged a violation of the treaty, and I asked him if he had gone on land and complied with his part of it, and he could not answer.

Mr. SHANNON. Now, in regard to the consideration for the land, if you think we ought to have given more money, or created a fund, you are the sovereign power and can do it in an act of Congress. You are at liberty to put in five, ten, or twenty millions, or even a hundred millions. It will not impair the effect of this agreement. We may have been mistaken. It is for you and the bodies you represent to judge. If the consideration is not sufficient, you can make it right.

The CHAIRMAN. What money consideration do you think the consideration you have provided is equivalent to? I do not mean what it is worth to the Government, but to the Indians.

Mr. SHANNON. I have it estimated at from a million to a million and a quarter. That is for the kind of cattle we desire to give them.

Now, as to the church property. We left that intact, with the same right of possession as before existed at Lower Brulé and Cheyenne River Agencies. At those places there is some little church property. Now, if the gentlemen in charge of these places have no right to homestead the property, which I think they would have under this act, you can put in a clause of that sort. So far as I am personally concerned, I say give the churches all you can give them. Give them all the land you can, and you will find no complaining in me.

I take it for granted, in conclusion, that so far as my judgment and knowledge go—so far as my desire to promote the interests of the Indians—I consider, with other friends of the Indians, that this is the best plan suggested by the American people. There are others who think they ought to be supplied for a year or two, and then told to root or die. I am not a friend of that measure. I want them educated and the policy of the Government pursued. If we have erred in this matter make it right, but do not disturb this agreement voluntarily made. The Indians are like children. Emissaries go around among them and

say, "Repudiate this agreement; a committee is coming to give you a great deal more." Why, of course the poor children, as I call them, would repudiate it. I am not here to slander the Indian, but he will repudiate an agreement if he has a thought of acquiring more.

The CHAIRMAN. Did you keep any minutes of your conferences with the Indians?

Mr. SHANNON. No, sir. We asked for a stenographer, but your appropriation was only \$5,000, and the Department would not give us a stenographer, or secretary even.

The CHAIRMAN. I have observed that in agreements with Indians, especially where railroads have obtained grants, the conferences have always been kept in writing, and have been submitted to Congress by the Interior Department, so that Congress would have something by which to understand the nature of the transaction. Now Congress, in this case, without meaning to criticise, or without a disposition to criticise it, Congress might come to a different conclusion from that which the commission might come to if they could see what did pass.

Mr. SHANNON. I tell you, I lament from the bottom of my heart that we had not the power to have a stenographer. The correspondence will show that I tried to get a secretary who could take it in long hand even.

The CHAIRMAN. You had the power to refuse to go there and be misjudged.

Mr. SHANNON. I never thought of that.

The CHAIRMAN. Do you not see how liable everybody is who deals with that poor people, how liable, with the best possible motives, to be misconstrued?

Mr. SHANNON. I do lament it. I never thought or dreamed of such a thing.

Mr. LOGAN. This land, as I understand it, which is to be ceded to the Government, runs through the central portion of the reservation?

Mr. SHANNON. Yes, sir.

Mr. LOGAN. What I want to know is this: What effect would the settlement of that country have upon the civilizing process, passing as it does through the central portion of the reservation?

Mr. SHANNON. I can only state, and I have been eleven years here and have had a good deal of experience, that I find the sentiment of the whites very kindly toward the Indians, and the closer they get in contact the more readily the Indians run into the habits of the white men; and I have seen the Indian women go to the white women for instruction, and I do believe it would be of great benefit to them. I say that with all my heart. The Black Hills are isolated from the outside world by great barriers, and when we consider the interests of these 25,000 Indians shall we not also consider the interests of the white people out there? I think the commission is virtually through, except that Mr. Hinman is desirous of making some explanations to the Senate committee.

S. D. HINMAN.

S. D. HINMAN. I speak with diffidence, and I hope I shall be heard without prejudice. In the letter presented here my name is mentioned in connection with some dishonorable transactions. In the Ponca matter I think I acted rightly, so that ought not to prejudice the present discussion. I was delegated by the Secretary of the Interior to accompany the commission, and the gentlemen of the commission were satisfied; and I believe I have performed my duty faithfully, and in a way

to meet their approbation. The only agency at which I interpreted was the Santee. I formerly resided there. The Indians were asked what interpreter they desired, and they unanimously requested me to interpret for them, and some people there were so astonished that a vote was polled, and the result was the same. There I interpreted everything. At the other agencies I only corrected the Government interpreters, and read the treaty finally after the Government interpreters read it. There was never a council held where less than ten or twelve interpreters were present, who were urged to speak. The Secretary of the Interior, as I understood it, said it was not necessary for the commission to go over the whole ground again, but that I might be delegated to go over the ground, it being understood that no changes were to be made, and I understood that Messrs. Edmunds and Teller agreed to it. I was received at Pine Ridge by the agent, and I told him the object for which I came. Red Cloud said he objected to the agreement because some one had told him the Indians had been imposed upon. All the Indians not being able to come to the agency, the roads being bad, and the horses poor, I went to each of the camps and there collected councils and obtained signatures. I went to Little Wound's camp, and there the taking of names began, almost all the Indians being in favor of signing the agreement. I told them that three-fourths of the adults must be obtained. A boy was presented, and I objected to his signing, and a chief said our system is arranged differently from yours. The boy, who is a warrior and is a member of the warriors' lodge and draws rations for his family, has all the rights of an adult. I said to Sword, who accompanied me, that the names of boys would have to be rejected, but it caused some discussion, and I finally agreed to leave the matter alone until I reported to the agent. We therefore took all the names, making a check against those that, in my opinion, were under age. About a week after this I held a conference with Sword and the agent (Dr. McGillicuddy). It then appeared that at 14 he was an adult as far as annuities were concerned, but he must be 18 under the land law. So we decided that those under 18 should not sign.

The CHAIRMAN. That was an agreement between yourself, the agent, and Sword.

Mr. HINMAN. Yes, sir. It must also be stated that there is no census of the Indians. It was therefore necessary to take the census of the entire population. We took the names of the adults who signed, and of those who refused to sign, and of those who were rejected, being under the proper age.

The CHAIRMAN. Did you take a list of the females?

Mr. HINMAN. No, sir.

The CHAIRMAN. Did any women sign the agreement?

Mr. HINMAN. One woman signed at Standing Rock on account of holding a position similar to that of a chief.

The CHAIRMAN. What was her name?

Mr. HINMAN. That was Mrs. Galpin. She is the woman who saved the commission from being massacred in 1875. I have a list of all the Indians who signed, who did not sign, and who were rejected on account of age, and it seems to me it does away with this whole accusation; and it required the greatest care to obtain that list, many of the Indians having the same name, and Captain Sword and I worked at it night and day; and I am willing to state on oath that there is not a name of an Indian under age upon that paper.

Mr. LOGAN. Did any of those names appear on the agreement which the commissioners reported to Congress?



Mr. HINMAN. Those names were obtained since that time.

The CHAIRMAN. I would like to inquire of the commission if they received any communication from the Secretary of the Interior about submitting the agreement to us?

Mr. EDMUNDS. Yes, sir; but I received your dispatch at about 8 o'clock on the evening we were to start for this place, and the agreement is locked up in my safe at Yankton, which has a time lock, and we could not open it. That is my explanation.

Mr. HINMAN. I had not been at work more than a week at Pine Ridge before I heard that improper persons had signed the agreement; but upon examination I found that it was not the case—and the accusation that school children's names were taken is false. The signatures were taken in the Government school-house at Little Wound's camp, that being the only place where we could get the Indians together. After this accusation became public, I took occasion to write over the list of those signing and not signing, and I sent it to the teacher of the school, Mr. Pugh, who knew the people there, asking him if he would not mark the names of those he thought to be under age. Fortunately one of the letters has been preserved, and I would like to submit it to the committee.

PINE RIDGE AGENCY, DAK., August 5, 1883.

DEAR SIR: I herewith inclose your letter of April 28, 1883, as per your request.

Yours, respectfully,

R. O. PUGH.

Hon. S. D. HINMAN.

PINE RIDGE, AGENCY, April 28, 1883.

DEAR SIR: I send you with this a list of the names of the Indians signing at the Wajaja camp, and will you kindly indicate in the margin by some mark the name of such as are in your opinion under eighteen years of age. Please do this at once and return the list so marked by the bearer. I send, also, a list of those not signing. If any of them are now in camp, please send for them or accompany the bearer to obtain their names and consent.

Respectfully,

SAMUEL D. HINMAN.

Mr. R. O. PUGH,  
*Porcupine Creek.*

The CHAIRMAN. Did he send back any names?

Mr. HINMAN. To my recollection, none. I have lived among the Indians for twenty years; my children were born among them, and I have never wronged or deceived them; and if these gentlemen had thought I had been guilty of any wrongdoing, these gentlemen, who have known me for years, would not have employed me. I will be glad to answer any questions the committee may choose to ask.

The CHAIRMAN. Did you give Slow Bull any paper which certified that he had signed the agreement, and he was therefore entitled to some particular consideration.

Mr. HINMAN. I have given papers to hundreds of Indians. It is their habit to ask for them. If the paper is here I can tell you whether I gave it to him or not.

The CHAIRMAN. Did you give him any paper which certified that he had signed the agreement, and therefore you wanted certain things done for him?

Mr. HINMAN. I gave papers to various Indians saying they had signed the agreement, or had been instrumental in getting others to sign it.

The CHAIRMAN. I asked if you had given that Indian a paper stating that he had signed the agreement, and that he should have certain

things. Did anybody authorize you to say to an Indian that he could have any advantage over any other Indian?

M. HINMAN. I never made any such agreement.

The CHAIRMAN. Is an Indian who did sign the agreement any more entitled to consideration than one who did not sign it?

Mr. HINMAN. I think not.

The CHAIRMAN. Then why did you make any such statement?

Mr. HINMAN. Various Indians, after signing an agreement, come and ask for papers; and the Senator will understand that it is almost impossible to get away without giving papers. They have them by the bushel. I do not think I have given any improperly.

OMAHA, NEBR., *September 8, 1883.*

G. C. MOODY.

Hon. G. C. MOODY addressed the committee as follows:

Mr. Chairman and Senators: You gentlemen are no doubt already advised of the reason why others than the members of the commission trespass upon your time, and ask for a hearing as briefly as we can discuss the questions which are so important to us. It is proper to state that a few days ago, hearing that this important committee was to be at Omaha some time during this week, the convention representing the people of Southern Dakota, now in session at Sioux Falls, deemed it of such paramount importance to the entire people that they interrupted their other proceedings, and appointed a committee to draft a memorial to Congress, and a committee to visit Omaha and present the views of the people in reference to the opening of the Sioux Reservation. I desire first to thank the committee on behalf of the gentlemen who are with me and for myself for your kindness in permitting us to be heard at all. We, of course, feel a very earnest desire for the opening up of so much of the reservation as will permit the development of our country, and the building of railroads from the eastern to the western borders. The roads have already reached the Missouri River, and we understand a great middle road is contemplated from Chicago to the Pacific Ocean, between the Northern and Union Pacific roads. We are on the line of that road. It is unquestionably largely better in fertility of soil and the thousand resources which the country possesses than that along either of the other Pacific roads. Our Territory has been settled by reason of these roads; but this reservation necessarily isolates the people in the eastern and those in the western parts of the Territory from each other. We could not trespass upon it, and we were obliged to settle, if at all, separate from each other, kept apart by this immense barrier.

As I have said, the railroads have reached the borders of the reservation on the Missouri River, and are anxious to push into that country, but they cannot go without getting rid of this reservation, unless they haul their cars for a distance of about 125 miles without local traffic. Of course, every business man knows that a railroad company will not build roads without they are seeking some ultimate object of vast importance, without having local traffic to draw from. Now, some of us, members of this committee, represent the eastern portion of the Territory, and the others the western portion. Mr. Caulfield and Mr. Warner, like myself, reside in the western portion—in the Black Hills country. Mr. Lake resides at Rapid City and the others at Deadwood, the capital of the two principal counties in that country. We do not ask

this honorable committee to recommend to the Senate of the United States or to the Congress of the United States any violation of law. We do not ask that you recommend anything that shall, in the slightest degree, be unjust to the Indian, but we do ask, and we do earnestly urge, that you shall represent precisely the truth, and we do desire most earnestly that they shall be informed of the truth, and that is all we ask. Now, there is a reservation containing about 34,000 square miles, nearly as large as the Indian Territory and larger than many of the States. It is utterly and totally useless to the Indians, except for grazing. The game is gone, except in the northern portion, where deer, and occasionally buffalo, come; but there is not on the portion to be ceded what is equivalent to one jack rabbit on a township square. Now, this land is capable of cultivation by the white men. The Indians cannot use it, for you cannot in ten or twenty years bring them up to the point of doing ordinary farming. It cannot be done. They have made progress, and splendid progress too, toward civilization since they have been settled down and brought in contact with white men; and the opening of the Black Hills has done more for their civilization than all the appropriations and laws of Congress, because they have been able to see how white men do. Now, the land to be ceded by and through this commission is to be reserved for homestead purposes—precisely what we desire. Now, I think there is no measure passed by Congress that is as great a blessing as the measure which absolutely prevents the acquisition of title to the Government lands except for actual settlement. That homestead law is the law above all others, in our judgment, which should be the Government's rule with reference to the disposition of public lands, because you come nearer putting the land into the hands of the actual settler than in other way. It is not in the interest of the speculator. If so, tie it up so that no speculator can find a flaw in it anywhere. Thousands are ready to make homes on that land when it is opened up—to make honest homes and settlements, and that will open the way for these railroads through to our country. While my thought is there I desire to say, not in any sense to ask any injustice to an Indian, but there are 30,000 people in that country, men, women, and children, engaged in farming, cattle raising, and the business of merchant, banker, lawyer, minister of the gospel, miner, and mine operator, and various other vocations of life—30,000 white people there; and they ask that the splendid region from the Missouri River through to the Rocky Mountains shall be opened to these great arteries of commerce, and they be brought within the radius of this circulation of civilization. You are trying to civilize the Indian. There is not so good a civilizer as to run the railroad past his door.

The CHAIRMAN. It is proposed to remove some of the Indians from the route of the railroad and the reason given by Judge Shannon is that the influences would be bad near the railroad.

Judge MOODY. The honorable Senator will not understand me as claiming that every Indian or every white man is susceptible of the highest degree of civilization. The proposition was to remove the Indians above the Cheyenne River, and I believe that the strong argument in that particular is that there may be no clashing between the whites and the Indians with reference to property rights, and there they would have a natural boundary. It is true they have ten times more land than they need and ought to have, but still I recognize the feeling of some people and we must bow to it for the present.

The proposition is this: It is to carve from that immense tract of 3,400 square miles a strip of country between two well-known rivers.

The Indians know the boundaries as well as the white men. They cannot tell quantity or quality; they know nothing about distances, days, months, or years, except by the seasons or moons, but they know boundaries and learn them quickly. Now, as I understand it, it is impossible to tell without a survey what is proposed to be ceded. I have made a calculation, which is guess-work, within a certain limit; you can tell perhaps within a few thousand square miles, but not nearer. I have calculated that there are about 9,000,000 acres that are ceded. That is about the amount. In other words about 15,000 square miles out of 34,000. Now for what consideration you say; it is useless to the Indians. The consideration, may it please this honorable committee, is a question entirely for the Government. Certainly, so far as we are concerned, we have no voice in determining it; and we are not called upon to present any reason why one or the other consideration should be paid. They cede their possessory right, a sort of title, in a way that has grown up with the history of the country that is as baseless as the fabric of a vision, and the Government is beginning to learn that it is all based upon the wildest notions. It is well enough in the East. I knew well a portion of the Six Nations, and I saw their divisions into Christian and Pagan bands. The circumstances were different, but to say that 25,000 Indians, men, women, and children, have any right to a vast dominion large enough for 100,000,000 of people cannot be based upon a strong foundation; but still I say we must recognize the inevitable—the present condition of the public mind. We cannot outrun public sentiment; we do not propose to; and we do not ask force. For this possessory right we give them what—I say “we,” and I mean by that the people of the United States. We give them 26,000 head of cattle to start with. Now, I care nothing about what Congress agrees to give them; if they are satisfied with the present consideration that is enough, and that is 26,000 head of cattle; money will do them no good, because they spend it for beads and ammunition. They come to our town and they spend thousands of dollars they earn from the Government for ammunition, and on the way home they will shoot it out, or they will buy some fancy thing after first buying their absolute necessaries. Money expended by the Government in educating them is a good thing, but these Indians are plain Indians and not raised in a timber country, and are not accustomed to remaining in one place, but for generations they have roamed from place to place upon horseback. The sorriest day they ever saw and the heaviest blow to them was when you took away their horses; when they were compelled to settle down at one point. They are natural horsemen and herders of cattle, and they make good herders. You can bring every Indian speedily to the point of herding and I appeal to every agent and every man who has had anything to do with them in the way of business if it is not the precise place for them to put them to herding cattle. They are inclined to destroy, and will have to be taught differently. They will get mad sometimes—mad with one another or with a white man, it does not make any difference—and they will walk into a herd and shoot as long as they have any ammunition. They must be taught gradually to understand thrift and the personal proprietorship of property, but that is the business they are calculated to follow; and so I say that the wisest move ever made in behalf of the Indians since the history of this Government in the Western country began has been the proposition which these commissioners, under the instructions of the honorable Secretary of the Interior, have procured their consent to. You put them on lands in severalty, and have them acquire, as rapidly as possible, the sense of

personal proprietorship; and the cattle should be divided up among their families as fast as possible. The ownership of ponies is a common ownership, and you cannot teach them a different thing all at once. We imbibe these things as we imbibe the common law or anything else. When I first came to Dakota, some nineteen years ago, the Indians were still living in tepées; most of them were blanket Indians; and to put a pair of pants on them was impossible, unless you let them take out all except the legs and a little strip around the waist. Governor Edmunds has been Commissioner of Indian Affairs, and knows these things. Attempts were made to build houses for them, and the Government undertook to get them to live in them. They would live in their tepées and stable their ponies in the houses. After awhile, when one of the more intelligent and enterprising moved into a house and put up his cooking-stove, it suggested to the others on a cold day that it was better than living in a tepée. The settlement of the country brought them in contact with the white people, and they came into the houses of the white people, and they have grown up so that a great many live in houses and have abandoned what we call the blanket Indian habits, and have adopted the garb of the white men. We must remember that they are not like the Indians in the East, who have been among the whites for these one hundred and fifty years or more, but they are but wild Indians but just taken from a state of absolute nature. So I come back to the proposition that this consideration of cattle is the best thing ever submitted, in my judgment, for advancing them in civilization. But there is another proposition. There is one peculiarity among the Indians which is observed by those who know them; they will work for a reward, but it has to be something they can understand. If you hire an Indian by the day for *money*, and pay him at the end of the day so he can spend the money for what he wants, you encourage him to work. So the system of hiring an Indian to take care of his cattle, for awhile, is the only practical way to make him self-supporting. Now, what are the profits on this 26,000 head of cattle? The ordinary cost of a four-year old steer is about \$5. That steer ought not to bring at any time less than \$50, and there is a profit of \$45 on each steer, and they can come nearer earning their own support by these cattle than by anything else on earth. We care not what consideration is given, but only such a consideration as they can use, and not such a consideration as the squaw men of the different camps will deprive or cheat them out of, and will not tempt the officers of the Government to dishonesty. There are hangers-on and disreputable white men who are ready to cheat them at all times, but there are exceptions among the French. They seem to take naturally to the squaws, and are very respectable men. That is, a Frenchman will marry a squaw and will be respectable for a long time afterwards.

There are three objections by the missionaries, and the first is a want of consideration. They say here are 11,000,000 acres of land given to the Government and the consideration is too small. There may be 11,000,000 acres or there may not be; they are not more accurate than other people.

Mr. CAMERON. The commissioners state in their report that it is 11,000,000.

Judge MOODY. No matter. It does not make any difference whether it is eleven or nine millions. The proposition is just here and nowhere else. Until they are able to take care of themselves you have got to take care of them, and it is the duty of the Government to put them on the road to self-support as rapidly as the intelligence of this country will

allow, and can devise means to do it; and the consideration is enough, and if I had to vote upon that proposition I should never bind the Government to \$1.25 an acre, because the land does not belong to them. They have a possessory right, and that brings with it the right of sustenance, and that is all. Of course, if we start with the proposition that these people are the absolute owners in fee of this land, then no treaty or agreement made between them and the United States Government will be of any avail without the signatures of every one of them.

The CHAIRMAN. The right may continue in perpetuity or for a number of years.

Judge MOODY. Oh, yes; until they cede it. I now come back to the proposition that it is not important so far as the consideration of this question now is concerned, whether this committee recommend an additional consideration or not. I have attempted to show that the consideration given is *the important* consideration for their welfare. They are wards of the Government, and are simply under the protection of the Government. They should be treated in all particulars like children, because they are children in everything except physical power. Then they are men; but in mental power they are children, and are led like children by the last one who talks to them and endeavors to influence them.

The second objection that is made is that this agreement does not make a specific appropriation or provision for a specific fund to be devoted to their education and civilization. The treaty of 1863 does make such specific provision, and that is continued in force; but suppose it does not, is it not entirely in the power of Congress to make such a provision?

The other objection by these gentlemen who have stirred up this difficulty is that a title to the missionary buildings has not been secured to the missionaries. The honorable chairman is familiar with the fact that Congress has heretofore granted to the missionary boards the buildings they occupy independent of any agreement with any foreign power or with the Indians. Now these gentlemen have erected buildings at Lower Brulé and Cheyenne. Now they have been assured by men who are responsible and reliable Christian gentlemen, who are certainly in favor of their work as strongly as anybody in the work, that when the land is ceded and their buildings taken they can have a pledge as absolute as a bank note that their buildings will be re-erected at any other point on the reservation that is desired. It is so with that institution this side of the Cheyenne River. They put up two or three log buildings, and a school-house, 25 by 40 feet—\$200 would cover everything. Now they do not want it to stay there except for speculation. It seems to me but fair that the Government in the act of ratification or in some other act, should grant absolutely to these people the title to as much land as will be necessary for these buildings—160 or 320 acres—or allow them to enter it at \$1.25 an acre. It does not require the consent of the Indians to do that. Now these are the objections from the missionary board, and this honorable committee observes that there is no necessity to refer this agreement back to the Indians to confirm everything over again. The result would be to cause delay and disaster; and I have understood that if the Government does not carry out this agreement the Indians will make no other agreement.

Mr. SHANNON. If the honorable Senators so desire, we can furnish the names of the chiefs who have so declared.

Judge MOODY. The impression I have received is that the best Indians are in favor of the agreement.

Mr. SHANNON. Young-Man-Afraid-of-his-Horses for instance; I will ask the agent if he is not in favor of the agreement.

Dr. MCGILLYCUDDY. Yes, he is in favor at the present time of having a separate reservation.

The CHAIRMAN. Does he want to part with any of his land?

Dr. MCGILLYCUDDY. That is a question.

The CHAIRMAN. Well, that is what we want to know.

Dr. MCGILLYCUDDY. I think it is for the agreement to go through and to part with the land.

Mr. CAMERON. Young-Man-Afraid-of-his-Horses was present at the council at Pine Ridge, but made no statement whatever.

Judge MOODY. Now, of course, let an agreement be made with a band of Indians, and let them sign it as solemnly as possible, and let some one go to them again and give them to understand that there is some other scheme on hand by which they will be benefited, and they will repudiate the present agreement. Every agreement they have made has been repudiated when they had the opportunity. If you go to-day among these Indians they will tell you that they own this whole country.

The CHAIRMAN. Take the Lower Brulés, who are to be removed; none of them gave their consent.

Judge MOODY. Well, that is a simple question of removal. My view is that bad white men have influenced them against the agreement. Until to-day I was not aware that they had failed to sign the agreement. Under the circumstances, of course, a supplemental agreement would have to be made, and they still retain their interest in the land until such an agreement is made.

The CHAIRMAN. That would spoil the land for settlement.

Judge MOODY. No, sir; I do not think so. Congress has the right to let any one go on Indian land and settle at any time.

Mr. SHANNON. The Government can at any moment change that agency and remove it anywhere it pleases.

Judge MOODY. Of course, if there is a band that has not joined in this agreement, an attempt should be made to have them join, and I think there would be no difficulty if this committee says to them that, in their judgment, the interests of the Indians will be subserved by that agreement.

Mr. CAMERON. We have no authority to give the Indians any advice at all.

Judge MOODY. The difficulty has been that emissaries have been among the Indians advising them of your coming, and they expect something better.

The CHAIRMAN. When you see in print every word we have said to these Indians you will see that we have not interfered in this agreement.

Judge MOODY. If I have said anything that in the slightest degree reflects upon these Senators I take it all back. It was with the greatest pleasure that we heard it announced that honorable Senators were coming among the Indians to see for themselves; and if this honorable committee will only stay long enough to see the facts, that is all we desire; but it is impossible to come and stop one day and hear those miserable fellows who are always complaining. They are not different from anybody else. They make their complaints known whenever they get an opportunity; and it seems that we have a right to demand that this committee will not give credence to the remarks and statements, whether under oath or otherwise, of these fellows who are always finding fault against the statements of such men as Messrs. Shannon, Edmunds, and Teller, three sworn commissioners, and Mr. Hinman, the sworn inter-

preter. I have known Mr. Hinman many years. I have had him in court as interpreter, and invariably when in the vicinity, for years and years, the Indians would proceed to tell with clearness and without hesitation anything they desired with him as interpreter when they have refused to testify through another interpreter.

The CHAIRMAN. He says he did not interpret, but sat by and listened.

Judge MOODY. Of course I know these local interpreters. I have examined them and heard them examined, and I know that Mr. Williamson and Mr. Hinman are unquestionably two of the best interpreters of the Sioux language in all the world. They probably understand the Sioux language better than any other white men living. They are educated in English and know the Sioux thoroughly, and their facilities for expression are better than those of ignorant men. These local interpreters are ignorant of the English language, and everybody knows that the Sioux is a sign language. There is not a verb in the whole language, or did not have until these men came among them. The language is one of signs, and the interpreters understand these signs, but it is frequently quite awkward to interpret into English. The local interpreters generally do the interpreting, but it has always been the case, I believe, to have an official interpreter present, who knows what the others say, and can tell them when they are not interpreting correctly. This is necessary for the protection of the Government as well as the Indians. Mr. Hinman says that at the Santée Agency the Indians requested him to act as interpreter, and at the other agencies he sat by and corrected the local interpreters when they made a wrong interpretation, except that he always read the agreement to the Indians.

The CHAIRMAN. Is it not strange that the local interpreters did not understand that any land was to be ceded?

Judge MOODY. No, sir; I do not think so. I have heard so much of that kind of thing that I do not think it strange at all. It is absolutely impossible for any one of them to say such a thing seriously. Take the Pine Ridge Agency, for instance. It is impossible for any one to say that the Indians did not know they were ceding the land above the White River, with the exception of a small piece in the northwest corner of the reservation. Those Indians below White River must, according to the agreement, cede the land above, whether for the other Indians or the United States. Each part releases all its claim to all the rest; and that would be precisely the same as dividing the reservation into six parts, and the Indians of the six parts releasing their claim to the rest, or dividing it into seven parts, one part to go to the United States. The language of the agreement is just the same.

The CHAIRMAN. Now, it is charged that the Indians thought by this very language that they were cutting up the entire reservation among themselves.

Judge MOODY. They could not so have understood it from the language of the agreement.

The CHAIRMAN. Very well; read the language of the agreement.

Judge MOODY. I may be entirely mistaken in regard to it.

The CHAIRMAN. We may be mistaken, too, but we have received that impression.

Judge MOODY (reading):

The said Indians do hereby relinquish and cede to the United States all of the Great Sioux Reservation, as reserved to them by the treaty of 1868 and modified by the agreement of 1876, not herein specifically reserved and set apart as separate reservations for them.



*For them.* I understand that they reserve this part, and cede all the rest to the United States.

Mr. LOGAN. I beg pardon; but each individual tribe in making this agreement supposed it was getting its reservation set apart to it, and that the balance would be set aside to be divided among the other Indians, and not to be given to the Government.

Judge MOODY. The Senator thinks the Indians understood that they were simply dividing the reservation, and when they carved out their portion all the rest would be cut up and divided among the bands. Now, to show you that these Indians understood this agreement clearly, they do not admit any such ownership in the other other bands. For instance, the Ogalallas claim the reservation clear to the Cheyenne, and you could not make any agreement to divide the reservation which would give the other Indians the same quantity of land, because the Ogalallas are more than two-thirds of the whole tribe. Now, as to the necessity of obtaining the signatures of three-fourths to this agreement: By reason of the interference of the missionaries it is perhaps impossible now to obtain this number. I fear that I am occupying more of your important time than I am justified in doing, and I will call attention to one or two more points and will give way to others of our delegation. I was about to again recur to the question which seems to be *the important* question really, so far as the final consummation of this agreement is concerned. That is, the necessity of obtaining three-fourths of the adult males of the Sioux or Dakota Indians. It may suggest itself as a legal proposition to the members of this committee that the agreement of 1868, or treaty as it is called, by providing in the article under consideration that future treaties which contained a cession of land should require the signatures of three-fourths of the adult male Indians, was an abatement of the power heretofore conceded to exist in the chiefs—the treaty-making power—or a relegation of the power they possessed to make these treaties to three-fourths of the adult males. It seems to me that there are two answers to the proposition: First, such a relegation of power, or yielding or abatement of power, being made at any time by the consent of the Government, is it not competent for the Government, notwithstanding such a clause in the treaty or agreement, to continue treating with those Indians or making agreements with them precisely as it had ever treated with them before? But there is another answer to the proposition. It is not, in my judgment, a relegation or abatement of that power, but it is a conditional requisite inserted in that treaty. Future agreements may be made with those Indians, but through the chiefs and head men, as always heretofore. They must be a party. They are recognized as the proper party by the Government to sign the agreement, and this is simply a condition precedent that before any treaty shall have force, thereafter made, the consent of three-fourths of the adult males shall be obtained to that particular treaty. That is, a treaty that cedes land. I apprehend that the Congress of the United States, when it ratified, on the 28th of February, 1877, the agreement of 1876, took that view of it—that this was a condition put into the treaty of 1868, and that condition having been put there by the Government and by the Indians through their chiefs and headmen could be repealed and abandoned. The treaty of 1868, proclaimed in 1869, was in the form of a treaty ratified by the Senate of the United States and not by Congress, and proclaimed by the President in the exercise of the treaty-making power. Now, it seems to me a clear proposition that if the law of 1871, which abrogated and denied to those tribunals, the President and the Senate, the power to make

treaties with the Indians, has any validity at all it is because they are not within the province of such powers as can be treated with in the manner in which foreign powers can be treated with. I am aware that the courts of the United States, including the Supreme Court, have held those treaties to be binding, though made in this peculiar manner and with this peculiar people; but how is it possible to abrogate the power the Constitution gives to make treaties independently of Congress? Congress may refuse to carry out the provisions of a treaty, but how is it possible to abrogate the power those two tribunals possess, the President and the Senate, to make treaties? I only call attention to these points to show that this agreement of 1868 is but an agreement. It was ratified by the appropriations made by Congress, and became, in the judgment, as we all know, of many lawyers in this country, of binding force simply because ratified by law—not because made under the direction of the President and ratified by the Senate. Now the agreement made in 1868, so far as the signatures of three-fourths of the adult males was concerned, was entirely ignored by the agreement of 1877, and can it be said that is not a precedent the present Congress can follow? If the present Congress undertakes now to declare that this treaty cannot be thus made it stamps invalidity upon the cession of the Black Hills. It places it in that position that the courts must declare that that agreement was wholly invalid. That agreement certainly ceded the lands in that reservation, they have been patented, and millions upon millions of dollars' worth of property has been acquired under that agreement; and there was no pretense of requiring the signatures of three-fourths of the males there.

The CHAIRMAN. Suppose a corporation is created by the legislature of Nebraska and the charter prescribes the method by which land shall be taken and conveyed; and notwithstanding that its directors make a deed in some other way to A. B., do you think he could hold against the corporation?

Judge MOODY. No, sir. Every lawyer will concede that the powers of a corporation must be executed according to the provisions of the charter; but suppose the power that created the corporation should consent to that change, would there be any doubt of the validity of the act? These Indians made the treaty of 1868 through the chiefs and headmen, and into that treaty is put a condition in the future, and I insist that the same power that put the condition in can repeal it. The point I get back to is the fact which is recognized, and cannot be denied, that the chiefs, and headmen and nobody else, have ever been regarded as the treaty-making power. The absurdity of that provision is so apparent that I do not wonder it was utterly ignored in the agreement of February 28, 1877. If a man on earth can tell under the provisions of that treaty what an adult is he is wiser than any one else. Is it the white adult? What law of the United States fixes it? Is it the Indian adult? What is an Indian adult? Is he a man twenty-one years of age; or eighteen, or nineteen, seventeen, or sixteen, or is he one who has reached the age of puberty? Is he the head of a family—a married man or a man who has occupied a place of particular prominence in the tribe? Why, may it please this honorable committee, it is frequently the case that boys distinguishing themselves by some act of daring and devilment are brought right into the councils of the tribe and are thereafter treated as men. The utter absurdity of the term "adult" is so apparent as to test the question of numbers absolutely. One individual may turn the scale, and 11,000,000 acres of land may depend upon the consent of a single individual. Why there is no criterion by which

to judge of it; and then the perfect absurdity of having the ordinary buck Indian sign an agreement is apparent to a man knowing the Indian. It does not seem that anybody could, with sincerity, say that such an agreement was binding upon the Government. At least the chiefs and the headmen are the men who will direct the signatures. I have heard it said that sometimes the most intelligent ones who have dealt with Government agents, when they go to touch the pen are so superstitious that they will pull their blankets over their heads because it is bad medicine. Is that treaty of 1868 so binding that the Congress of the United States must declare that the Black Hills agreement is a nullity?

That would be the effect of it if that legal position is taken, because the act of Congress of February 28, 1877, is an act of ratification, not of nullification. It does not nullify the treaty of 1868. It does not exercise that power of force which a Government possesses to destroy and abrogate a solemn treaty—it is a mere ratifying act—ratifying the agreement made with these Indians, and it makes it no more binding upon the Indians than if not made, but simply the Government had accepted the terms of the agreement, and had made, as in 1868, appropriations thereunder. Now this is a matter of grave importance to us, because the word went forth among these Indians that these honorable gentlemen from the Great Council were to visit them, and we understand great expectations have been raised in their minds. I have not the remotest hope, and I am advised by the commissioners and by other parties that there is no earthly hope, of getting the signatures of three-fourths. So it is a question of life or death with us, and simply comes to the question whether 25,000 Indians—most of them wild—shall be permitted to stop the progress of public improvement, or will we be given an outlet to bind our two communities together. There is no personal interest connected with it. Nobody represents or has authority to represent any railroad interest. We are begging these railroads to build across our country, that its wonderful riches may be added to the nation which are now lying there undeveloped because of the vast expense of transporting machinery. The output of bullion now is 6,000,000 pounds, capable of being trebled, nearly, by railroad transportation. I trust the honorable members of this committee will pardon us if we exhibit our earnestness in regard to this question. We have no voice in the determination of this question so vital to our interests. We have no personal interest to subserve. It is a question of importance to the 300,000 people of Southeastern Dakota, and of peculiar importance to the 30,000 people upon the western border; and to allow the miserable lies of these Indians and squawmen to outweigh the pledged and sworn word of such men as these commissioners, whose characters stand above reproach—not a spot upon them, not a blemish anywhere, but who have the confidence of the entire country wherever known—to allow that to outweigh their word, and insist that we shall be in this position indefinitely, begging for these advantages which you all possess, simply because you cannot get three-fourths of these miserable bucks to sign the agreement, we feel it deeply, and we must be pardoned if we talk earnestly upon the subject. In conclusion, I will say to this honorable committee that these missionaries, gentlemen I respect, and whose efforts to civilize the Indians I earnestly commend; men, young as they are, most of them, ambitious as all young men ought to be, who have gone among the Indians imbued with the pure purpose of raising them up—I say I commend their efforts, and would aid them all in my power if I possessed any; I would urge that their reasonable demands be acceded to, and would

not lay a straw in their way. Whatever expenditure has been made by their boards I would return to them. Not a single word would I express derogatory to them and their efforts; but you will observe in the paper in which they have published their reasons why this treaty is inequitable, that they speak of the importance of the cession of this land, and express an earnest desire for it. Nowhere in their paper, from beginning to the end, is there one word or hint, not a sentence, not a shadow of a hint anywhere, that these Indians have been deceived into signing this agreement; not a word in reference to the adult males not having signed it. All they say is that in this agreement you have but repeated what you agreed to give the Indians in the treaty of 1868; then it is said you do not give them enough. You do not give the missionary boards their property, and do not provide for the civilization and educational fund to be spent among them. We say give the missionaries the land on which their buildings are located, or if the Government will sell it to them at \$1.25 an acre we will pay for it. With reference to the fund for the education and civilization of the Indians we say just make a specific provision for that purpose, if the treaties already made are not sufficiently clear. They do not pretend that the Indians are otherwise wronged. That can all be done without sending this agreement back to the Indians. It is a matter of life and death to our prosperity whether this agreement shall be ratified or not. We have struggled for railroads. We live there hoping almost against hope. We want these roads, and this is the only means to get them; and it is within the province of Congress to thus open this barrier. Nobody is wronged or harmed. The Indians are benefited and are to be taken care of. They have been treated with the utmost kindness by the people of the Black Hills, and they express their feelings of gratitude to the people for it. We are asking no injustice to the Indian. We have none of the prejudices of western men; but I say if there is anything calculated to engender enmity and strife it is to keep this barrier against the progress of that country upon mere technicalities.

I have to express to this committee my gratitude for the attention given me, and to express my excuses for occupying your attention so long.

BERNARD G. CAULFIELD.

Hon. B. G. CAULFIELD addressed the committee as follows:

Mr. Chairman and gentlemen of the Senate committee: I shall as briefly as possible explain the mission for which I have come before you. These gentlemen whom you invited here of course came upon your request. Judge Moody and the rest of us have come at the request of a body of men now meeting in Sioux Falls, elected to form a constitution for the people of Southern Dakota, preparatory to an admission as a State in Congress. The convention is composed of 150 picked men of that portion of the Territory, and there are actually present 135. These men hearing that you were here, and feeling the vast importance of the question you are now examining, appointed a committee to consider the question. The committee appointed by the convention to consider the question reported the following resolution:

SIoux FALLS, DAK., *September 6, 1883.*

Your committee appointed to frame a memorial as to the opening of the Sioux Reservation report as follows:

*Resolved*, That the Constitutional Convention of Dakota, now assembled at Sioux Falls, do unanimously and most urgently represent to the Congress of the United States:

That all the great industrial interests of both the eastern and western sections of

Dakota do imperatively demand the immediate action of Congress this coming winter to open the Sioux Reservation for settlement, making all just and reasonable compensation to the Indians. That the necessity of Congressional action in this respect is every day becoming more urgent, and that delay therein will subject the people of this Territory to great injustice and most serious damage.

*Resolved*, That a committee of seven members be appointed by the president of this convention to convey to the committee of the United States Senate now in the West the sense of the people of this Territory on this question.

All of which is respectfully submitted.

H. J. CAMPBELL,  
G. C. MOODY,  
R. F. PETTIGREW,  
A. G. KELLAM,  
A. W. HAGER,

*Committee.*

The resolution was duly and unanimously adopted, and the president duly appointed the following members as a committee to wait upon the United States Senate committee at Omaha, Nebr., and present the memorial to Congress: Gideon C. Moody, of Lawrence County; Richard F. Pettigrew, of Minnehaha County; A. G. Kellam, of Brule County; A. W. Hager, of Davison County; Richard C. Lake, of Pennington County; Bernard G. Caulfield, of Lawrence County; Porter Warner, of Lawrence County. These gentlemen are now here present.

We are here, then, gentlemen, in behalf and at the request of this convention, and by your permission. I do not come prepared to enter into any legal discussion of the question so ably discussed before you this morning. I represent a somewhat different feeling. I represent in my own self the sentiments which the people of the Black Hills and all Southern Dakota entertain in regard to this opening of this reservation. We are secluded from civilization and the rights of Stateship. We went there when this Territory was opened by Congress to us, as we had a right to do. We have gone there expecting that these things would be done in our behalf, which have usually been done by the Government—the removal of all barriers to our comfort and success in business. I went there supposing that in a year or two I would be able to return by the railroad to my family, or by some more convenient way than we have at present. I was there three years without seeing my wife or children. I believe that the life and health which the climate would produce in them would enable me to raise my children. I had lost three of them by disease. Now, gentlemen, in the spring I have noticed the stages which come a distance of 200 miles from there to Pierre stick in the mud, and in the winter to be blockaded by the snow; so probably not more than two months in the year could we get any accomodation beyond the Missouri River. Now we have this Sioux Reservation between us; we have there an industrious and honest population engaged in all the honorable pursuits of life. The country contains vast resources, but how can we develop it or sell our products. Our resources must lie there idle while many of us can hardly obtain a livelihood; but while you may say, you knew it was true when you went there and took all these risks, I will say that I did take these risks, but I had a right to presume that these barriers would gradually disappear. Now such is our condition there that I never have been able to take my family to the Black Hills, because delicate children could not take that trip in the stages; it would be hazardous to take them. There is snow in winter and mud in spring, and I have been compelled to be separated all this time. I want to make a home for my boys there, and this is only an example of hundreds of others. I could not bring my family there and keep them two months and bring them back again for less than six or eight hundred

dollars. So we are here before you to-day as petitioners, not so much to argue the question, as to ask that some honorable way be adopted by which this reservation may be opened as quickly as possible; let no technicalities stand in the way; it is but justice to us to have no delay. Here is a country extending 280 miles one way and 180 the other, and it is very difficult to get freights through to us, and last year I had some lawsuits with a company that were compelled to detain freights; starting in February and arriving in May only, some as far back as October. Mr. Lake can tell you of the difficulties connected with hauling freights. One dry-goods merchant ordered goods from New York—a lot of goods for spring trade. The spring came and was gone, and the articles were not there, and he then applied to me to sue the railroad and transportation company for damages. The company replied it was impossible, and that we have had no roads; therefore you can see the unfortunate position in which we are placed, and we are petitioners here at your feet asking for life. We ask no wrong. Now are you doing any wrong to the Indians? I was struck with the reference you made to a corporation in this city. Suppose a bank had received a charter, and had authority to make a deed through the president and directors; now I will take that illustration and accommodate it to the treaty of 1868, and that which was done in 1876 and 1877, and ratified February 25, 1877. The United States upon one side made that agreement, and on the other hand is the Indians. Well, the Indians told the government at that time that hereafter, when we come to make any agreement with you, it must be understood that three-fourths of the adult males of our tribe shall be parties to it. The Indians say this to the Government, and the Government says very well. The next time the Government treats with the Indians nothing is said. They make the same contract and they overlook the arrangement made, but the United States consents to it; in fact it is with the consent of both parties. I do not conceive that there was any intentional wrong then, or advantage taken of the Indians. Now the Indians go again and make an agreement with the United States, but do not make any objection to that agreement, and in that agreement they do not say you must get three-fourths; but the agreement is made as that of 1868 between the same parties. When it gets into Congress, some gentleman objects that these two parties have waived the thing they have said before among themselves they would insist upon. You do not hear any objections by the Indians. Now is there any damage done to the Indians? We understand that you are a court of equity. Congress and the Senate will act as a court of equity in this matter, otherwise the Indians could not convey any land without the signature of every man, woman, and child among them; therefore this is in accordance with the ordinary mode of making deeds, because if the Indians have a clear title to this land, each one must sign a deed for it. If all of us here in this room owned land, every single individual of us must sign a deed for it; so Congress has dealt with them in an aggregate capacity, and if the Indians find no objection, where do the objections come from; however, we will go back to the bank at Omaha. Suppose the State of Nebraska conveyed to the First National Bank of Omaha 3,000 acres of land somewhere; the law constituting that corporation and authorizing its existence has authorized that bank to make deeds upon the signature of the president and secretary when properly acknowledged. Now the State wants to buy a portion of that land it has ceded to the bank. It comes and says: I want to buy 100 acres of that land back again. They say, Very well, we will sell it to you, but we will make an agreement

that this is the last time we will ever make a deed to the State of Nebraska, by the signatures of the president and secretary; hereafter, when we make deeds to you, we shall insist that we shall have the signatures of three-fourths of the stockholders. Now the president and secretary have a power to convey, but on this occasion they say we will not exercise that power. We will insist next time that three-fourths of your stockholders shall unite in the deed. Very well, we will accept that deed and ratify it. Now there is another trade—the next year, the State goes again and says: We want to buy another hundred acres of land. Very well, we will sell it to you, and the deed is made in the name of the President and directors, and they say we won't mind the signature of three-fourths, we have the power to make this deed, and we will not insist, and the State accepts the deed. Would that be a bad deed? I think not.

Mr. CAMERON. Suppose, after the first deed is executed, the State of Nebraska or its legislature had passed an act providing that thereafter the First National Bank could only convey land by a deed executed by three-fourths of the stockholders.

Mr. CAULFIELD. Well, that is not the state of facts here.

Mr. CAMERON. Well, I think that is where you make a mistake.

Mr. CAULFIELD. When this contract was ratified by the Senate it was in effect a statute of the United States.

Mr. CAMERON. Did it apply to any but the Sioux Indians?

Mr. CAULFIELD. No, sir.

Mr. CAMERON. Well, it is a contract.

Mr. CAULFIELD. That is true.

Mr. CAMERON. Applying to whom?

Mr. CAULFIELD. The parties interested, that is the Sioux Indians.

Mr. CAMERON. Well, put the bank in the place of the Indians—the bank made this deed and the legislature of the State meets and ratifies that deed, in which they say we will hereafter convey only by the signatures of three-fourths of the stockholders.

Mr. CAULFIELD. Well, that deed is valid without ratification.

Mr. CAMERON. But in the other case it was not valid until ratified.

Mr. CAULFIELD. Oh, yes; suppose Congress had acted upon it; it was valid of course.

The CHAIRMAN. Would the cession of the Black Hills be valid without act of Congress.

Mr. CAULFIELD. I was not talking about that.

The CHAIRMAN. I will suppose that last year a cession of land was made in the Sioux territory; could it have been valid without the ratification of Congress?

Mr. CAULFIELD. The assent of Congress may be necessary for *that* agreement, but when an agreement is made originally, to run through a number of transactions, and Congress makes a treaty with this same power for whose benefit the original is made, and that power waives their rights, then Congress need not assist—Congress can accept their waiver, and it can be made manifest by their presenting a deed signed as in the original mode of making their treaties.

The CHAIRMAN. Suppose three-fourths get up and say you have no authority to do this.

Mr. CAULFIELD. Of course they can withhold their consent, but have not they ratified the agreement?

Mr. CAMERON. You are arguing that their consent is not necessary.

Mr. CAULFIELD. Yes, sir; I do say so; their consent is not necessary; but that question has nothing to do with it, because they have stood

by and seen this thing done and thereby ratified it; he who stands by and sees the thing done in which he is interested, and says nothing, he is bound by the act. I want you to understand that I do not wish to discuss these technical points, but I am attempting to answer technical positions taken by you gentlemen here. I am simply meeting one technicality with another. Congress will deal in equity with these things, if it is just to do it. We are here to ask you, unless some injustice is done to these Indians, that you will do everything to aid in opening the reservation; but if the agreement which these gentlemen have made is not equitable, why make it so. You can add to it whatever you please; you have the right to do so.

The CHAIRMAN. Whose agreement will it be then?

Mr. CAULFIELD. I will answer that; the law presumes that whatever is done for the benefit of the person, he will accept.

The CHAIRMAN. Who is to be the judge?

Mr. CAULFIELD. Why, if he accepts it, he is the judge himself. If the Indians are to get 25,000 cattle, it is not to be presumed that they will object if Congress gives them 40,000. I want to draw attention to another thing, because I want to get through rapidly; therefore, I cannot pursue a logical argument. The Indians have just as much abandoned this reservation, except about 5,000 square miles of it, as they have abandoned Omaha. You may ride for days in any direction and you will never meet an Indian. I have ridden from one end to the other in stages, and never, with but one exception, have I met or seen or heard of an Indian; the land is absolutely useless to them; they do not occupy it themselves, there is nothing there for them. Last year the newspapers were full of the report that the Indians were going on a hunting expedition on the Little Missouri, 45 miles beyond Deadwood. The people went in crowds to see the Indians; it was a novelty. When I went East, my friends said: "Look here, Bernard, you are living among the Indians." "Why," I said, "I never see one, unless we haul him in court. When you are dealing with these Indians in regard to that property over which they have a title of possession, remember that they do not occupy it any more than the owner of one of these houses occupies the whole city.

The CHAIRMAN. Suppose you have three valuable horses more than you need.

Mr. CAULFIELD. Very well, and you want one; you come and say, "I want to buy a horse." Well, I will say, "What will you give?"

The CHAIRMAN. Suppose you charge me \$300 for it; I tell you that horse is of no use to you, he is just eating his head off; why cannot you let me have it for \$25, for instance?

Mr. CAULFIELD. But then you are trading with these people who are your wards, and they have a large quantity of land which is of no earthly use to them. It will not do to say you will pay them \$1.25 an acre, because it is worth that much to the man that will come upon it; the very idea of the trade is that it is worth more to the man that buys than the one that sells such land. Is it best that the Indian should have this shadowy title or a good home, and some cattle to raise, brought into the lines of civilization, and taken into some kind of society, clear outside of that in which he is now? And you yet will not allow that unless the Indian gets \$1.25 an acre for 11,000,000 acres of land. What could \$11,000,000 do among these Indians? But if the Government wants to pay it to them, we will not object; we will say give it to them; it does not come out of our pockets. But I am only asking, as a citizen of this great and glorious republic, the question: Do they need this land?



The CHAIRMAN. There is a great deal of difference between \$11,000,000 and 11,000,000 quarters.

Mr. CAULFIELD. But you must remember that we have to supply these Indians with schools, and do what we agreed to do in this other treaty. They are still to continue under our care. Let me address myself to the subject, that these Indians did not understand this agreement. Do not come here from Massachusetts and allow these bucks to fool you. It looks as if my friends who wrote the agreement had it in their minds that the Indians should not have an opportunity to say they did not understand it. Why were they so particular to ask at the different agencies, "How much land are we giving up?" All the land was to be given to them in severalty, and given to them in order to enable them to live separately. This is the way the agreement starts out: "The said Indians will hereby relinquish and cede to the United States all of the great Sioux Reservation. Just here a buck Indian would say, "What, give all away!" Just keep quiet, Mr. Indian, for a while. "As reserved to them by the treaty of 1868 and modified by the agreement of 1876." There the Indian is listening with breathless expectation, and now comes the relief: "Not herein specifically reserved, and set apart in separate reservations for them." I do not know how the agreement was interpreted to them, but it is ridiculous to suppose that they did not understand it if read to them. If they did not understand it, then these commissioners, whom we have regarded as fair, honorable gentlemen, occupying high positions in this Territory, and known as men of integrity, have perpetrated a swindle. There is no use in saying the Indians did not understand it if read to them, because they *did* understand it. If it was not read, it was the fault of these gentlemen.

While I was in Washington last winter my friend Pettigrew told me he had been written to by his people to get the reservation opened. He said one day he had been to see Price, and Price had agreed to hurry it up. He came to me some time after that and said "I am ruined; Price is against us; somebody has gotten hold of him. Those clerks of his have been advising the Commissioner not to allow it to be opened." I said, "Have you been to see Teller?" "No." Well, I went with him and we explained it to Teller. He said, "I supposed Price was in favor of it." We went to see Price, and the thing was reported to Congress favorably. The question was how to get it through; the appropriation bills were pretty well closed up. I went to some of my Democratic friends, Blackburn and others, and they got it into the appropriation bill. I had nothing to do with the phraseology; but all at once Randall and Holman got their wrath up and said, "No sir; we will not pass it." I asked what was the matter; the reply was, "We are not going to open that reservation to wild speculation; we want it for homesteads." Well, I said, go ahead; and they fixed it, and that is the way it happened to be limited to homesteads. That is what we want; we want a man to come with his children and settle upon his ground with his boys, and take the land up in that way. We do not want to imitate the people up north of us with 30,000 acres of wheat who will break all to pieces; we want a place where the railroads cannot come in and buy our legislature. Our interests are all different from theirs. They are going into wildcat speculations in lands. We don't want that here. Now it has passed the House and gets into the Senate, and my friend Mr. Dawes gets up and objects. We are here to ask you, if there is no substantial reason for that objection, to withdraw it, for we feel we cannot get the signature of three-fourths of the Indians.

The CHAIRMAN. Do you not think you could get the representatives

of the tribes together, and have them agree together when they are all looking at the same thing—agree upon a proper cession?

Mr. EDMUNDS. Senator, you remember the effort to get the Black Hills in 1875. Senator Allison was in that commission; they got the Indians together at Camp Robinson, about 20,000 of them. The wild blanket Indians absolutely controlled the camp, and the commission were very glad to get away with their scalps.

The CHAIRMAN. I do not speak of gathering the whole of them together, but get them to go and select men themselves, and let them understand that the Indians on any one reservation are not going to sell out the others.

Mr. EDMUNDS. In my judgment it cannot be done, and every man familiar with the Indians will tell you the same thing.

Mr. CAULFIELD. Bishop Hare, setting forth his objections, did not say anything about the Indians not understanding the agreement, or about three-fourths not having signed it.

The CHAIRMAN. It is in justice to Messrs. Riggs and Hare to say that I have never heard of their making any opposition to a cession by the Sioux of a large tract of land.

Mr. CAULFIELD. They ground their opposition on the inadequacy of consideration—that provision was not made for the education and civilization of the Indians, and the titles were not secured to the various missionary bodies. You gentlemen will remember that those questions frequently came up when we were in the House together, where a reservation had been abandoned, and especially in regard to Catholic settlements at Walla-Walla. The town had been built over there, and it was thought too much to give them what was asked. There is no reason why we should interfere with this thing; if it is thought necessary let their property be secured to them. This is the best thing for the Indians, provided they are properly compensated. If this mode don't satisfy you, for Heaven's sake give them more. We are representing the people of southern and eastern Dakota; our friends and the people in the western part of the Territory want our timber and coal, and we cannot let them have it, for we have no way to send it to them. I do not know whether the grant by the Indians of right of way would be of sufficient validity to allow the railroad to go through. The railroads want our timber and coal; but supposing Congress would ratify the right of way, you cannot expect a railroad to run for, say, 150 miles without a single person to trade with on the way; and they must have way traffic. Now, who is going over these rough roads—over that stage road? Capitalists are kept away, too. So we are there with the untold wealth of the world at our feet, and we cannot develop it. I hope, gentlemen, that you will listen to the voice of the people of Dakota, as sent through the medium of the humble individuals who stand before you now, and you will do everything to hasten this matter in justice to the Indians as well as ourselves.

#### A. G. KELLAM.

Mr. KELLAM spoke as follows:

I do not feel justified in occupying any time at all, and my only excuse is that no gentleman has spoken to you from the eastern section of the Territory, and I rise more for the purpose of voting than for making an argument before you, because I cannot think of any objection that can be raised either to the opening of the reservation or the ratification of the agreement by which it has been proposed to open it, that some one of these gentlemen has not attempted to answer, and certainly I

could not answer it so well as either one of them. As has been already remarked, an attempt to argue the legal aspect of this case before you would require considerable preparation, and I am comparatively a tender-foot in these parts, and I would not attempt to make any argument in favor of the treaty that has been partially accomplished by the commission, and which we have been considering to-day. The only view I could take is a practical view, and I believe you are willing to regard this as a practical question—a practical question of how to harmonize the rights of the Indians, the whites, and the demands of civilization. I have no doubt that every one of you gentlemen recognizes the growing development of this country, and you certainly recognize that right in our face is this barrier of the reservation, that Judge Moody has so forcibly referred to. Now, I believe that you desire with us to make some equitable adjustment of the whole difficulty. The county in which I live, as you know, is upon the Missouri River, and there is not a vacant quarter-section in the county. We have in the town of Chamberlain not less than 25 or 30 families attracted there by the reservation, either north of the creek or west of the river. There are people in tents and covered wagons attracted there by the promise of an early opening of the reservation. Other gentlemen, back farther on the road, will tell you the same thing exactly. Along the mail wagon road, in every town, hundreds of families are waiting for homes. Where are you going to give them homes? We say on the reservation, because there are wide tracts of land, and the Indians as a practical fact do not require all the land now held by them in the reservation. Then the practical question is, how are we going to get the reservation opened, because we take it for granted that you agree with us that a part of the reservation should be relinquished to the demands of the incoming immigration. I am not prepared to answer the objections you gentlemen find to the validity of this agreement, on account of non-execution by three-fourths, nor answer the legal or technical objections to the ratification of this treaty; I only ask you to do something for us. Why not treat this cession this time as you have treated the Black Hills cession? You have thought that the treaty of 1868 provides that no further cession shall be made, unless the agreement is executed by three-fourths of the Indians. Without arguing that question, still later, in 1876, you authorized an agreement by which the Black Hills is ceded to the Government, and did not raise a question as to whether it was properly executed or not. Was there any suspicion, when you refused to ratify this agreement, that the Indians would not receive the consideration agreed upon? We have never heard anything of that question; it has never been raised. Is there any objection except want of consideration? Even then the cure is with you in Congress. Is there any objection to making it what you think it ought to be? If you think the Indians are satisfied with the consideration, then the ratification by the Senate and House, and the acceptance by the Indians of the consideration, makes it a valid agreement, and opens the reservation. That leaves only the question of inequity on account of want of consideration. Now, if this is the only practical objection, then why not treat it as such, and you gentlemen dispose of it, as you have the right to do. I do not feel disposed to go over this ground—I only know that we all feel the most earnest concern in this one question; it is the question of questions. You may postpone our Statehood; you may refuse almost anything; but give us the land that this immigration demands, and unless you see some practical difficulty larger and more forcible but better than a technical objection which can be so easily obviated, then we ask you, in all earnestness, to do it for us.

Mr. LOGAN. I would like to ask the same question I asked of Judge Shannon to-day: What effect the opening of the reservation would have hereafter on the Indians and the white men, by putting the white man between the different tribes.

Mr. KELLAM. Now, gentlemen, if I should give you an answer, I would want to give a proper one, but I am not acquainted with the Indians, and I am unable to say. My judgment upon that subject would only be like yours or some other person's, formed simply upon theory or speculation. My opinion would not be worth your consideration.

Judge MOODY. The Yanktons, part of the same tribe, are entirely surrounded by white people, and are very far advanced in civilization.

Mr. LOGAN. Well, I only asked for information.

Mr. KELLAM. I have lived in Chamberlain for the last three years, and have been to that agency, but I could only tell from general observation what the effect of our proximity with them would be.

The CHAIRMAN. Have you been over the land proposed to be ceded?

Mr. KELLAM. I have been across the reservation from Pierre to Deadwood on the stage lines.

The CHAIRMAN. Do you think this consideration of 25,000 cows and 1,000 bulls a fair consideration for 11,000,000 acres of land?

Mr. KELLAM. I should say that depended entirely upon what the Indians had to part with. Now, I listened to the discussion as to what their possessory title, as compared with the fee title, was worth; but treating this question practically I never would have expected that the Government, for the relinquishment of what title they had, would be expected to pay the Government price of \$1.25 an acre for the land.

The CHAIRMAN. Suppose you had bargained with your neighbor that he should occupy the land forever, and you wanted to buy him off?

Mr. KELLAM. Well, my neighbor would have a market value for his land, and my figure would be the market value.

The CHAIRMAN. I want to get simply your opinion, whether you think 25,000 cows, which, as we are told, are worth \$35 apiece, and 1,000 bulls, at \$50 or \$60 apiece (you can figure it up and divide it up by the number of acres); now, would you think this a fair compensation for the land?

Mr. KELLAM. The fact is, I do not know whether it is or not. I say, respectfully, you gentlemen in Congress should determine that. I think \$1.25 an acre would be more than it is worth, under the circumstances.

The CHAIRMAN. Everybody agrees with you, I suppose, on that point; but the question is, what point between that and the lowest point would be proper? You say to us if this consideration is not enough, make it enough.

Mr. KELLAM. Yes, sir. No one can fail to acquiesce in the correctness of that.

The CHAIRMAN. I take it that the honest conviction of the commissioners is found in their agreement. Now, is that an honest conviction as to the price of that land?

Mr. SHANNON. It is very hard to form an adequate idea of the value of such property, because it has no market value at all. There is no standard; for this reason it is a possessory title, so to speak, of occupancy in perpetuity. That land in the hands of the private corporation would have a value; but this possessory right is in such position that nobody can buy it but the Government.

The CHAIRMAN. And, therefore, when you have a man where he cannot sell to anybody else but you, you will take advantage of him.

Mr. KELLAM. You presume that we take advantage?

The CHAIRMAN. That position requires that in dealing with them we

should be very careful, indeed, not only that no injustice should be done, but that there should be no appearance of injustice. I take it that since the Ponca steal, the United States will not tolerate absolute theft. I would like to ask what is the price of good breeding-stock in this western country.

Mr. R. C. LAKE. You would want good American stock, and they would be from \$40 to \$50 a head at the agency. Texas cattle could be bought for something less; but I am inclined to think that the Government will have to pay very near \$50 for a good quality of American cow.

Mr. SHANNON. I would like to ask the agent, Dr. McGillicuddy, whether the Indians knew they were parting with some of their land in signing the agreement?

Dr. MCGILLYCUDDY. I have no hesitation in stating that I believe the Indians knew they were parting with some land when they signed the agreement.

The CHAIRMAN. I would like to ask Mr. Hinman if he knows Mr. Ross, who keeps a school on the Pine Ridge Reservation?

Mr. HINMAN. Yes, sir.

Question. Did you go to his school when you were there?—Answer. No, sir.

Q. Did you get any of the signatures of his scholars?—A. I think not, sir. Among the names of the children taken on the list that was rejected it is possible there may be some of his scholars, but they were not taken at his school, but at the house of Two Lance.

Q. Did you not ask him to sign it?—A. No, sir.

Q. Did you not ask his son to sign it?—A. No, sir.

Q. Did you not know that you had all of his school except his son?—A. No, sir; I did not.

Q. Mr. Ross is a truthful man, is he not?—A. I suppose so. Mr. Ross made the opening speech at this council, in which he favored the treaty, and gave the history of the Santee Indians, and said that their progress was owing to me.

The CHAIRMAN. That was the time you came back for the signatures?

Mr. HINMAN. The second time I did not see him except casually at the agency. I was not at his school at all. I was at the agency three times. The first night I spent at his house and then went to Porcupine Creek, but when I returned I did not go to the school-house, but to the house of Two Lance, one-half or three-quarters of a mile away. I would like to be heard in regard to something that has been said about land in Nebraska. I saw it in the newspaper this morning. It will be remembered by the Senators who have seen the reservation that adjoining Pine Ridge on the south, and on the White Clay Creek, there is a tract reserved by Executive order, 5 miles wide, and ten (10) miles from east to west. This land runs up that creek but does not cover the whole creek, and just at the end of this land is a whisky shop, and just here the pine timber ends, and the dry country begins. At Pine Ridge we had gotten a large majority of adult Indians (males), only those refusing who were under Red Cloud's influence. In any council where the chief men favored it, the Indians came up and signed it. Then we had about 300 males who had not signed. About 300 were absent, and 50 refused to sign, and never would sign on account of superstition; and the others, 200 or more, refused because Red Cloud told them not to sign it. They were residing on White Clay Creek. Red Shirt came to me and said the objection to signing was that the reservation did not

cover the timber on White Clay Creek, and besides there was whisky there, but if the reservation could cover that, in his opinion all the Indians would sign it. I told him if the Indians would sign it unaniously I would use my best endeavor to have an additional township there, drawn for their use by Executive order. I said I was assured the commission would favor it, and I did not see why it should not be withdrawn. A council was then held by Red Shirt to make these propositions himself; and after he and some others had advocated it, Red Cloud came and said it was useless to discuss that question, that the new treaty was defeated, and it was useless to do anything about it. The next morning Red Shirt went down the river, and never came back; and that is all about that.

Mr. SHANNON. I forgot to make one observation, that is, to call the attention of the honorable Senators to the fact in regard to Crow Creek Agency and the title of the lands there. I wish them to observe that under the treaty of 1865 the Winnebagoes who had been located at Crow Creek were removed to land bought from the Omaha Indians, and their possessory title and the possessory title of the Winnebagoes to the land at Crow Creek was absolutely ceded back to the United States.

The CHAIRMAN. What was the treaty made in 1865 with the Indians who are now occupying the land at Crow Creek?

Mr. SHANNON. Judge Edmunds and myself read it, but I do not remember the exact purport of it. It was a treaty of amity and good will with some small consideration. The Yanktonnais were permitted to go to Fort Thompson (Crow Creek,) because they were located on the left of the Missouri above that point, and the Government had no agency there, but had an agent at Fort Thompson but no Indians there, they having been carried down to Nebraska. The Yanktonnias were then told that they could go to Crow Creek and remain there.

The CHAIRMAN. What was the stipulation made by the Government in 1865 with the Indians who now occupy the land at Crow Creek?

Mr. SHANNON. There is an official correspondence between the agents of these Indians and the Interior Department, which was carefully examined, by which it was admitted that there was a flaw in the title of that land, to which the Rev. Mr. Burt referred, and these documents can be procured at the Department at Washington.

## REPORT

OF THE

## SUBCOMMITTEE OF THE SPECIAL COMMITTEE OF THE UNITED STATES SENATE,

APPOINTED TO VISIT THE INDIAN TRIBES IN NORTHERN MONTANA

To the Hon. H. L. DAWES,

*Chairman of the Special Committee of the Senate of the United States to inquire into the condition of the Sioux Indians, on their reservation, and also to inquire into the grievances of the Indians in Montana Territory.*

The undersigned subcommittee, appointed by resolution of the special committee, on August 17, 1883, and instructed "to visit the Gros Ventres and Assinaboines at Fort Belknap Agency; the Piegans, Bloods, and Blackfeet at the Blackfeet Agency; the Flatheads and other confederated tribes at the Flathead Agency, and Charlot's band of Flatheads in the Bitter Root Valley, and to make such investigation and discharge such duties as devolve upon the full committee by virtue of the resolution appointing said committee, and report the same to the full committee," beg leave to submit the following report:

On September 6, 1883, we left Helena, Mont., on the North Pacific Railroad, for the Flathead Agency, accompanied by the Hon. J. Schuyler Crosby, governor of Montana. After a short stop at Missoula, a very thriving town at the mouth of the Bitter Root River, we reached Arlee, the railway station, distant some four miles from the agency, and found Agent Ronan and several hundred Indians awaiting our arrival.

The scene at the station, as we left the train, was very picturesque and interesting. Some 500 Chinamen, lately engaged in the construction of the railroad, were encamped near the station, and their sallow countenances exhibited unmistakable evidences of apprehension as the Indians extended us a welcome in one of their characteristic dances, accompanied by a good deal of noise and much reckless riding on their ponies around the Chinese camp. Surrounded by this wild but hospitable escort, we proceeded to the agency, and upon the following day met the Indians in council, the tribes on the reservation being represented by Michelle, head chief of the Pend d'Oreilles; Arlee, second chief of the Flatheads; and Eneas, head chief of the Kootenays.

The reservation contains 1,400,000 acres of land, nearly all of good quality, and much of it very fine. The Indians now upon the reservation, and belonging to the three tribes above named, number about 1,400, the Pend d'Oreilles and Flatheads each outnumbering the Kootenays. They are making rapid advances in agriculture, mechanical pursuits, and education of their children, and, altogether, are in better condition than any tribe we visited. Many of them have farms in good

cultivation, well fenced, and their pastures covered by herds of cattle and good horses. More than fifty years ago these Indians sent messages to the whites at Saint Louis requesting missionaries to be sent them that they might learn the Christian religion, and much of their progress towards civilized life is due to the patient and unselfish labors of the Jesuits, who, soon after, established a mission amongst them.

At the council (the full report of which is herewith filed, marked A), Michelle, who had been selected to represent the three tribes, said emphatically that they wished their reservation to remain as it is, and that they desired to hold their lands in common and not in severalty. We found that much apprehension existed amongst them in regard to the payment of \$15,000 due them for the right of way from the North Pacific Railroad, which passes through their reservation. The money was paid over by the railroad company to the United States after the termination of the last session of Congress, as we were informed, and when this was explained to the Indians and assurances given them that the money should be paid as soon as proper legislation by Congress could be had they were entirely satisfied. We cannot too earnestly urge the prompt payment of the amount so due, for nothing has so justly impaired the confidence of the Indians in all white men and their promise as the neglect of honest obligations.

When asked if they wished the Flatheads who adhered to the fortunes of their head chief, Charlot, and remained in the Bitter Root Valley, to come to their reservation, Michelle replied, "Yes," that they were their brothers, and they would be glad to have them come.

Michelle said that the parents of the children at the mission boarding school on the reservation were generally satisfied with the school, but he further stated that the parents were compelled to work in order to pay for the tuition of their children—a statement which we found afterwards to be without foundation. We discovered, from interruptions by Arlee, whilst Michelle was answering our questions, that the former was inimical for some reason to the school, and we subsequently ascertained that the Jesuits had put Arlee's son to work in the harvest field whilst a scholar, and that the old chief had indignantly removed him, declaring that he had sent the boy there to learn how to read and write, not to work like a squaw. In this connection we refer to a letter from Father Van Gorp, herewith filed, marked E.

An earnest appeal was made by the chiefs for such measures as would prevent the introduction of whisky and playing cards on the reservation; but we fear that the railroad offers such facilities for both these evils that nothing can effect their exclusion.

Major Ronan, the agent, to whose intelligence and energy much of the prosperity of these Indians is to be ascribed, and in whom they have great confidence, has broken up several illicit shops for the sale of whisky on the reservation, causing the arrest and punishment of those engaged in the traffic; but it seems impossible to prevent the establishment of saloons just outside of the reservation limits, where liquors are freely sold to all who can pay. Here, as elsewhere, the surest and wisest safeguard against the evils of the liquor traffic seems to be in creating the individual self-control and self-respect which come from education and religion.

Complaint, and very justly, was made by the agent and Indians in regard to the condition of the steam saw and grist mill at the agency. The boiler is old and defective, with every indication of a serious accident unless removed and a new one substituted.

The general condition of these Indians, however, is so good that we



feel justified in reporting that in a very few years they will be as useful and prosperous a community as any in the far West. They are kindly, intelligent, and anxious to learn. Their relations with Major Ronan, the agent, are of the most satisfactory character, and, more than all, they appreciate largely the new order of things and the necessity for self-support by honest industry. Many of them are cutting wood for the railroad, and many cut logs and haul them to the agency saw-mill to procure lumber for their houses. In no tribe is there such an opportunity for testing fully the capability of the Indian for the modes and arts of civilized life, and their progress so far demonstrates that this unfortunate people have yet a future other than barbarism and ultimate extinction.

On September 8, after a pleasant journey of 18 miles along the banks of the Jocko River, a tributary of the Columbia, we reached Saint Ignatius Mission, situated in a beautiful rolling country, and three miles from the base of the Mission Mountains. This mission was established by Father De Smet in 1852, and in 1861 was for a time abandoned, but in 1865 the Jesuits again opened the school, and it is now in a flourishing condition. The school has now 100 scholars, about equally divided between the sexes, and the Government pays \$100 annually for the board, tuition, and clothing of each scholar up to the number of 80. The boys and girls are in separate houses, the former under a corps of five teachers, three fathers and two lay brothers, and the girls under three sisters and two half sisters, Father Van Gorp being at the head of the institution. The children are taught reading, writing, arithmetic, grammar, and geography, and their recitations, all in the English language, are equal to those of white children in the States of the same age. The mission has a saw and grist mill, and planing and shingle machine, worked by the boys, several hundred head of cattle and horses, and three hundred acres of land belonging to the mission, cultivated successfully by the male scholars, the product being sufficient to furnish enough wheat, oats, and vegetables for all purposes. The girls are also taught by the sisters, besides the branches we have mentioned, music, sewing, embroidery, and housekeeping. For a time this school was only for females, and the result was that the young women, after being educated, married ignorant half-breeds or Indians, and, unable to withstand the ridicule of their companions, relapsed into a barbarism worse, if possible, than that of the husband and tribe. Now, after the establishment of the department for males, the young people when they leave school intermarry, and each couple becomes a nucleus for civilization and religion in the neighborhood where they make their home, the fathers and agent assisting them in building a house and preparing their little farm for raising a crop. Two excellent school-houses are now being erected, one with sixteen rooms, and a dormitory for 50 boys, and the other with twelve rooms for the female school, all the work on these houses being done by the Indian boys.

We cannot sufficiently commend this admirable school, and we do not envy the man who can see only a mercenary object, or any but the highest and purest motives which can actuate humanity, in the self-sacrificing devotion of the noble men and women, fitted by talents and accomplishments of the highest order to adorn any walk in life, who are devoting their lives to the education of these Indian children.

We are glad to be able to report that the Secretary of the Interior and Commissioner of Indian Affairs are disposed to increase the number of scholars in the next contract with this mission to 100, and we hope an appropriation may be made by Congress at this session which

will enable the Department to increase the number of scholars from year to year at this and every other boarding school for Indian children.

It is, after all, upon these boarding schools on the reservations that we must depend for the civilization of the Indian. It is useless to expect any good results from the day schools, no matter how earnest and honest may be the teachers. The Indians are, in their primitive condition, a restless, nomadic race, and they will not submit their children to the regular attendance and systematic study required by any day school which can expect success. In our visit to the different tribes in Montana we did not find a single day school which amounted to anything as a factor in educating the Indian children. The system is absolutely wrong from the foundation, and can never be successful. In our opinion not another dollar should be thus wasted, but let the money now thrown away upon day schools be devoted to industrial boarding schools alone. Nor should this question be approached as a denominational one, or in the interest of one religious sect against another. The great and overwhelming question, worthy the best intellect and highest endeavor of statesman and philanthropist, is how to educate and civilize the Indian, and the bounty of the Government should go to that instrumentality, without regard to dogma or creed, which can best achieve the great result.

From Saint Ignatius Mission we went back to Missoula, and then up to Stevensville, in the Bitter Root Valley, reaching there September 10. Near the town is the site of Fort Owen, formerly a military post of some importance, but now abandoned, and a new post established at Fort Missoula, near the town of that name. On the morning after our arrival we visited Saint Mary Mission, in the suburbs of Stevensville, and learned much about the condition of Charlot and his band from the Jesuit fathers. Father Ravalli, who has been amongst the Indians for fifty-three years, has been partially paralyzed for more than five years and unable to leave his bed, but his intellect is vigorous, and his cheerfulness most astonishing. Lying in his little room, with his crucifix and books, he prescribes for the sick, and even performs difficult surgical operations, for he is a most accomplished physician and surgeon. This remarkable man was the trusted friend and companion of Father De Smet, and he is probably better acquainted with the different Indian tribes of the West, their language, habits, and superstitions, than any one living.

After an interesting conversation with Father Ravalli of two hours, the arrival of Charlot, head chief of the Flatheads, and five of his principal men, was announced, and, an equal number of whites being present, we entered upon an interview, which was at times very dramatic and even stormy.

Charlot is an Indian of fine appearance, and impressed us as a brave and honest man. That he has been badly treated is unquestionable, and the history of the negotiations which culminated in the division of his tribe, part of them under Arlee, the second chief, being now on the Jocko Reservation, and part still in the Bitter Root Valley with Charlot, is, to say the least, most remarkable.

In the Report of the Commissioner of Indian Affairs for the year 1872, pages 109, 110, 111, 112, 113, 114, 115, 116, and 117, will be found this history, and in Exhibit B, herewith filed, will be found a communication from Major Ronan to the Commissioner of Indian Affairs, in which the main facts are clearly stated.

In 1855 a treaty was made between the United States, represented

by Governor Stephens, and Victor, chief of the Flatheads and father of Charlot, known as the Hell Gate treaty. By this treaty a very large territory, extending from near the forty-second parallel to the British line, and with an average breadth of nearly two degrees of latitude, was ceded to the Government; and on yielding it Victor insisted upon holding the Bitter Root Valley above the Lo-Lo Fork as a special reservation for the Flatheads proper.

By the ninth and eleventh articles of the treaty the President was empowered to determine whether the Flatheads should remain in the Bitter Root Valley or go to the Jocko Reservation, and the President was required to have the Bitter Root Valley surveyed and examined, in order to determine this question.

Up to the time of General Garfield's visit in 1872, seventeen years afterwards, no survey was made, as the Indians claim; nor were any schoolmasters, blacksmiths, carpenters, or farmers sent to the tribe, as provided for in the treaty.

In the mean time the Bitter Root Valley, by far the most beautiful and productive in Montana, was being filled up by the whites, and on November 14, 1871, the President issued an order declaring that the Indians should be removed to the Jocko Reservation, and on June 5, 1872, Congress passed a bill appropriating \$50,000 to pay the expense of their removal, and to pay the Indians for the loss of their improvements in the Bitter Root Valley.

This order the Indians refused to obey, and serious apprehensions of trouble between them and the white settlers caused the appointment by the Secretary of the Interior of General Garfield as a special commissioner to visit the Flatheads, and secure, if possible, their peaceable removal to the Jocko Reservation.

General Garfield states in his report that he found the Indians opposed to leaving the Bitter Root Valley, for the reason that the Government had for seventeen years failed to carry out the treaty of 1855, and that no steps had been taken towards surveying and examining the Bitter Root Valley, as provided in that treaty. On August 27, 1872, he drew up an agreement, which reads as follows:

FLATHEAD AGENCY, JOCKO RESERVATION,  
*August 27, 1872.*

Articles of agreement made this 27th day of August, 1872, between James A. Garfield, special commissioner, authorized by the Secretary of the Interior to carry into execution the provisions of the act approved June 5, 1872, for the removal of the Flathead and other Indians from the Bitter Root Valley, of the first part, and Charlot, first chief, Arlee, second chief, and Adolf, third chief, of the Flatheads, of the second part, witnesseth:

Whereas it was provided in the eleventh article of the treaty concluded at Hell Gate July 16, 1855, and approved by the Senate March 8, 1859, between the United States and the Flatheads, Kootenay and Pend d'Oreille Indians, that the President shall cause the Bitter Root Valley above the Lo-Lo Fork to be surveyed and examined, and if, in his judgment, it should be found better adapted to the wants of the Flathead tribe, as a reservation for said tribe, it should be so set apart and reserved; and whereas the President did, on the 14th day of November, 1871, issue his order setting forth that "the Bitter Root Valley had been carefully surveyed and examined in accordance with said treaty," and did declare that "it is therefore ordered that all Indians residing in said Bitter Root Valley be removed as soon as practicable to the Jocko Reservation, and that a just compensation be made for improvements made by them in the Bitter Root Valley; and whereas the act of Congress above recited, approved June 5, 1872, makes provision for such compensation: Therefore,

It is hereby agreed and covenanted by the parties to this instrument:

First. That the party of the first part shall cause to be erected sixty good and substantial houses, twelve feet by sixteen each, if so large a number shall be needed for the accommodation of the tribe; three of said houses, for the first, second, and third chiefs of said tribe, to be of double the size mentioned above; said houses to be placed

in such portion of the Jocko Reservation, not already occupied by other Indians, as said chiefs may select.

Second. That the superintendent of Indian affairs for Montana Territory shall cause to be delivered to said Indians 600 bushels of wheat, the same to be ground into flour without cost to said Indians, and delivered to them in good condition during the first year after their removal, together with such potatoes and other vegetables as can be spared from the agency farm.

Third. That said superintendent shall, as soon as practicable, cause suitable portions of land to be inclosed and broken up for said Indians, and shall furnish them with a sufficient number of agricultural implements for the cultivation of their grounds.

Fourth. That in carrying out the foregoing agreement as much as possible shall be done at the agency by the employes of the Government; and none of such labor or materials, or provisions furnished from the agency, shall be charged as money.

Fifth. The whole of the \$5,000 in money now in the hands of the said superintendent, appropriated for the removal of said Indians, shall be paid to them in such form as their chiefs shall determine, except such portion as is necessarily expended in carrying out the preceding provisions of this agreement.

Sixth. That there shall be paid to said tribe of Flathead Indians the further sum of \$50,000, as provided in the second section of the act above recited, to be paid in ten annual installments, in such manner and material as the President may direct; and no part of the payments herein promised shall in any way affect or modify the full right of said Indians to the payments and annuities now and hereafter due them under existing treaties.

Seventh. It is understood and agreed that this contract shall in no way interfere with the rights of any member of the Flathead tribe to take land in the Bitter Root Valley under the third section of the act above cited.

Eighth. And the party of the second part hereby agree and promise that when the houses have been built as provided in the first clause of this agreement they will remove the Flathead tribe to said houses (except such as shall take land in the Bitter Root Valley), in accordance with the third section of the act above cited, and will thereafter occupy the Jocko Reservation as their permanent home. But nothing in this agreement shall deprive said Indians of their full right to hunt and fish in any Indian country where they are now entitled to hunt and fish under existing treaties. Nor shall anything in this agreement be so construed as to deprive any of said Indians, so removing to the Jocko Reservation, from selling all their improvements in the Bitter Root Valley.

JAMES A. GARFIELD,  
*Special Commissioner for the Removal of the Flatheads  
from the Bitter Root Valley.*

CHARLOT, his x mark,  
*First Chief of the Flatheads.*

ARLEE, his x mark,  
*Second Chief of the Flatheads.*

ADOLF, his x mark,  
*Third Chief of the Flatheads.*

Witness to contract and signatures:

WM. H. CLAGETT.  
D. G. SWAIM, *Judge Advocate, United States Army.*  
W. F. SANDERS.  
J. A. VIALL.  
B. F. POTTS, *Governor.*

I certify that I interpreted fully and carefully the foregoing contract to the three chiefs of the Flatheads named above.

his  
BAPTISTE + ROBWANEN,  
mark.

*Interpreter.*

Witness to signature:

B. F. POTTS, *Governor.*

Charlot, although his name or mark is affixed to the published agreement, declares that he never signed it or authorized the signing, and the original agreement confirms his statements. He has refused to leave the Bitter Root Valley, some 360 of the tribe remaining with him. Under the third section of the act of 1872 patents for 160 acres of land each were issued to 41 members of the tribe, and Major Ronan, their

agent, tendered them these patents, but they refused, and still refuse, to take them. In regard to this General Garfield says in his report:

A large number of the heads of families and young men notified the superintendent that they had chosen to take up lands in the valley under the third section. But it was evident that they did this in the hope that they might all remain in the valley, and keep their tribe together, as heretofore, believing that each could take up 160 acres.

The publication of the agreement with Charlot's signature or mark affixed to it created the impression that all trouble with the Indians had terminated, and a large white immigration poured into the Bitter Root Valley. The result is that the Indians who adhered to Charlot are yet in the valley, miserably poor, with one or two exceptions, surrounded by whites who are anxious for their removal, and the young men, with no restraint upon them, lounging around the saloons in Stephenville and utterly worthless. As the case now stands these Indians have no title to any portion of the Bitter Root Valley, as they refuse to take the patents, and are defying the order of the President for their removal to the Jocko Reservation.

Charlot told us that he would never go to the Jocko Reservation alive; that he had no confidence in our promises; "for," said he, "your Great Father, Garfield, put my name to a paper which I never signed, and the renegade Nez Percé, Arlee, is now drawing money to which he has no right. How can I believe you, or any white man, after the way I have been treated?"

We are compelled to admit that there was much truth and justice in his statement. That his name was falsely published as signed to the Garfield agreement is unfortunately true, as shown by the original.

General Garfield, in his report, page 111, says:

The provisions of the contract were determined after full consultation with the superintendent and the Territorial Delegate, and finally the chiefs were requested to answer by signing or refusing to sign it. Arlee and Adolf, the second and third chiefs, signed the contract, and said they would do all they could to enforce it; but Charlot refused to sign, and said if the President commanded it he would leave the Bitter Root Valley, but at present would not promise to go to the reservation. The other chiefs expressed the opinion that if houses were built and preparations made according to the contract Charlot would finally consent to the arrangement and go with the tribe.

In a letter to J. A. Viall, superintendent of Indian affairs, Montana, bearing the same date with the contract, and to be found on page 115 of the Report of the Commissioner of Indian Affairs for 1872, General Garfield says:

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

It is unfortunate that General Garfield came to this conclusion, and it is still more unfortunate that the published agreement as shown by the Report of the Commissioner of Indian Affairs has the signature of Charlot affixed to it, whilst, as before stated, the original agreement on file in the Department of the Interior does not show the signature of Charlot, but confirms his statement that he did not sign it. The result of this false publication has been to embitter Charlot and render him suspicious and distrustful of the Government and its agents. Many interested parties believe, or pretend to believe, that the agreement as published is correct, and that Charlot really signed it, and they have repeated the state-

ment until he and his band are exasperated at what they consider an attempt to rob them of their land by falsehood and fraud.

The great cause of Charlot's bitterness, however, is the fact that Arlee, second chief, is recognized as the head of the tribe by the Government and has received all its bounty. This is such an insult as no chief can forgive, and it must be remembered that Charlot is the son of Victor, and the hereditary chief of his tribe. Looking at all the circumstances, the removal of part of his tribe without his consent, the ignoring his rights as head chief, and setting him aside for Arlee, the publication of his name to an agreement which he refused to sign, we cannot blame him for distrust and resentment.

In this case the outrage is the greater for the reason that Charlot and his people have been the steady, unflinching friends of the whites under the most trying circumstances. When Joseph, the Nez Percé, came into the Bitter Root Valley on his raid into Montana, Charlot refused to accept his proffered hand because the blood of the white man was upon it; and he told Joseph that although the Flatheads and Nez Percés were of kin if he killed a single white in the valley or injured the property of the white settlers the Flatheads would attack him. To the action of Charlot the white settlers owed their safety, and at our conference an old warrior, now blind and feeble, was pointed out to us by one of the Jesuits who had drawn his revolver and protected the wife of the blacksmith at Stephensville from outrage at the hands of the Nez Percés.

After exhausting argument and persuasion we told Charlot very firmly that he and his people must either take patents or go to the Jocko Reservation; that we knew he had been the friend of the whites, and had been badly treated, but that the white settlers were now all around him, and his people were becoming poorer every day, whilst his young men were drinking and gambling. His only reply was that he would never be taken alive to the Jocko Reservation, and we finally left him with the understanding that he would come to Washington and talk the matter over with the Great Father.

We are glad to learn that the Interior Department has ordered Charlot and two of his tribe to be sent to Washington, and it is to be hoped that some agreement or arrangement can be had which will obviate the necessity for using force against these brave and unfortunate people.

In any event, deeply as we sympathize with these Indians and deplore the manner in which Charlot has been treated, we are satisfied that the welfare of both the whites and Indians in the Bitter Root Valley absolutely demands the removal of the latter to the Jocko Reservation. Their presence in the Bitter Root Valley is a continual source of danger and disquiet. The titles to land are unsettled and improvement is stopped by reason of the uncertainty existing in regard to the ultimate decision of the questions growing out of the present state of affairs. The Bitter Root Valley is no place for them. Their condition is becoming more desperate every year, and the few who have accumulated property are daily becoming poorer from their established usage of never refusing to feed those who are hungry. If the necessity should at last come for removing them by force it should be done firmly but gently, and as Charlot and his band have received nothing out of the \$50,000 paid to Arlee and those who went with him Congress should appropriate such an amount as will provide them on the reservation with houses, grain, and cattle, as stipulated in the treaty of 1855 and the Garfield agreement.

On the night of September 13 we reached Fort Shaw, 75 miles from

Helena, and left the next morning for the Blackfeet and Piegan Agency, 65 miles north of the fort. We reached the agency on the night of the 14th, and on the next day met the Indians in council. This is a very large reservation, created by act of Congress, and containing some 26,000,000 acres of land. The tribes upon it are the Blackfeet, Piegans, Gros Ventres, Bloods, and River Crows, numbering in all 1,500. They are in a wretched condition, and their future almost hopeless. The game is fast disappearing, especially the buffalo, and the Indians dependent on rations issued by the Government. Mr. Young, the agent, has about 175 head of cattle in his herd, and issues rations of beef every Saturday, but the Indians are so nearly famished when the meat is given them that they eat it up in two days, and then starve until the next issue. We were there on ration day (Saturday), and it was pitiable to see the eagerness in the hungry eyes of the waiting crowd as the beef was being distributed. Heretofore the beef has been issued once a week, the amount on hand at each agency being divided into fifty-two equal parts. The Commissioner of Indian Affairs, upon being informed of the deplorable condition of the Indians and the imminent danger of their starving during the coming winter, has humanely ordered the agents in Northern Montana to increase the amount of rations until May 1, so as to prevent suffering amongst the Indians, relying upon Congress to make adequate appropriations during this session for the Indian Bureau. That this will be done we cannot for a moment doubt; as humanity and justice alike demand such action.

The chiefs at council were the White Calf, Sitting White Cow, Big Nose, Red Dog, Bear Chief, Fast Buffalo Horse, Running Crane, Teasing Lodge, and Little Fox. They all stated that they had too much land, and were willing to part with a large portion of their reservation. Big Nose was especially eloquent in portraying the wretched condition of his people, and said that all they wanted was to be learned how to work, and to have agricultural implements, and larger horses to pull their wagons and plows.

Some of the white men living amongst them had told the chiefs to ask \$3,000,000 for the lands they were willing to surrender, but we stated to them distinctly that they should have agricultural implements, seed, and cattle, &c., but no money.

The boundaries of the reservation, as they want it, is with Birch Creek as the south line; and on the east, from the west end of the Sweet Grass Hills to the Marias River. All the country between this line and the mountains they want; but the land from this line down to what is known as the Bear Paw they are willing to surrender.

We would earnestly recommend the appointment of a commission to treat with these tribes and fix the terms upon which they will give up this part of their reservation. They are anxious to work, if they only knew how, and such appropriations should be at once made by Congress as would enable the Interior Department to furnish them with agricultural implements, seed, work-horses, and farmers for each neighborhood, to learn them how to cultivate their land.

There is a day school at this agency under the management of the Misses Young—daughters of the agent—most estimable and energetic young ladies; but the school is doing very little in the education of the Indian children. The attendance varies from 200 on ration day to 50 or 75 on the other school days, and it is impossible to secure the regular attendance of the scholars.

We have before expressed our opinion of the day schools, and if there

is any exception to the rule that they are utterly useless we were not fortunate enough to find it in Northern Montana.

The Jesuits had a flourishing boarding-school on this reservation, but the Indian agent, Mr. Young, ordered its removal, for the reason, as he informed us, that the Jesuits had taken three of his boys from the day school.

The Jesuits have now established their school just outside the southern line of the reservation, and are meeting with the success in educating the Indian children which attends them elsewhere, and it is much to be regretted that they were ever compelled to leave the reservation.

A full report of our conference at the agency is filed herewith, marked C, but on the morning of our departure, and when we had traveled twenty miles, White Calf, head chief of the Blackfeet, met us, with an interpreter, and complained bitterly of the agent, Mr. Young, making very serious charges against him, and declaring that there would be trouble if he was not removed. One of his principal grounds of complaint was the removing the Jesuits, and that the day school amounted to nothing.

We promised to report what he said at Washington, but warned him against any violence.

In justice to Mr. Young, the agent, we must say that his position is a most trying one, and full of difficulties. The Indians are starving, and men in their condition, even when educated and Christianized, are hard to manage and not easily satisfied. We deem it our duty, however, to state the fact that the chiefs were greatly dissatisfied with their agent, whatever may be the merits of the controversy between them.

The impression made upon us by our visit to this agency was not favorable. The Indians are making no advance towards civilized life, and are dissatisfied and almost desperate. The day school there is doing no good, and the post-trader's store is a very poor one, with an indifferent stock of goods and no opportunity for the Indians to trade at any other place.

Altogether the outlook for the future of these tribes is not promising, and their condition needs the prompt attention of both Congress and the Department of the Interior.

In addition to the appointment of a commission to treat with the tribes for a part of their lands, and liberal appropriations to furnish them with the means to build houses and to cultivate their farms, another trader should be licensed for the agency, so that the Indians could have the benefit of competition, and a boarding school for the children ought by all means to be established, large enough to receive 100 scholars.

The complaints also against the agent should be at once investigated, and whether altogether just or not, a question not for our determination, we very much doubt the expediency of retaining an agent, no matter how worthy or reliable, if he cannot command the respect and confidence of the tribes. Other requisites are necessary for such a position besides integrity and good intentions, however indispensable these may be.

On the night of the 16th we reached Fort Shaw, it being necessary to retrace our road to that point, and on the morning of the 17th we started for Fort Benton, arriving there that night, and leaving for Fort Assinaboine, near the agency of the Gros Ventres and Assinaboines, on the next morning.

On September 19 we met the chiefs and headmen of the Gros Ven-



tres and Assinaboines at the fort, the former tribe being represented in the council by Jerry, a very intelligent chief, and the latter tribe by Little Chief. A full report of the conference is herewith filed, marked D.

We found them very anxious to obtain farming implements, seed, and to be learned how to work. They realize fully the fact that the buffalo have virtually disappeared, and that hunting can no longer be relied upon. They are entirely willing to give up part of their reservation, and wanted only farming implements, seed, &c., in exchange, and no money. They said they were willing to give up the land on the north side of Milk River, and towards the Sweet Grass Hills, and to keep the country from the military reservation east to the mouth of Beaver Creek and west to the Missouri River. We told them this reservation was too large, and asked them how they would like the land on both sides of Milk River, and west to the Little Rocky Mountains, and the other, or east line, farther east than Beaver Creek? They would not consent to this, but we are satisfied that the best interests of both whites and Indians will be subserved by fixing the lines of the reservation as we indicated, and that the Indians will finally consent to these boundaries. They are anxious to have another store so that they can trade with advantage, and not be confined to one store, as at present. And they are especially anxious to be permitted to trade with post-trader at Fort Assinaboine, as a large stock of goods is always kept there and they can get better prices for their peltries.

And in this connection we desire to state that the custom of prohibiting the Indians from buying on the reservation from the post-traders and confining them to one store is unjust and wrong in principle. The stores are established, not to enrich Indian traders, but for the benefit of the Indians; yet they are, as at present conducted, monopolies of the most oppressive character, and are robbing the Indians to enrich a few men, many of them utterly devoid of conscience and only anxious to make money. The Indian should be permitted to buy at any store on the reservation, and especially from the post-traders, for they keep the largest supplies; and if it is objected that liquor is sold by many of the post-traders to the garrisons at the forts we reply that the War Department can put the same restrictions upon post-traders in this respect as are now imposed upon Indian traders.

We found the condition of these Indians most deplorable. They have heretofore lived chiefly by the chase, but the game has now disappeared, and as they are entirely ignorant of agriculture and have no cattle they can only look to the Government for subsistence. Jerry, head chief of the Gros Ventres, stated publicly in the council that one of his tribe was then dying from starvation, and we have no doubt that many of them will perish during the coming winter unless relief is given them. Their reservation is on the line of British America and the winters very severe. Insufficiently clothed, and allowed from three to four pounds of beef to each person for a week, it will be easily seen that unless the rations are increased great suffering, and even death, must ensue. Mr. Lincoln, the agent, stated to us that his supplies for the year amounted to 150,000 pounds of flour and 25,000 pounds of wheat, equal to 30 weeks' rations; 180,000 pounds of beef, in gross, equal to 6 weeks' rations; 5,000 pounds of bacon and 6,000 pounds of coffee; but sugar, tobacco, and coffee are only issued in pay for work.

We cannot think that anything besides the bare statement we have made of the terrible destitution among these unfortunate savages is necessary to secure the prompt action of Congress in giving relief.

Justice, humanity, religion, all call upon us as a Christian people to act at once, and to hesitate would be a lasting stain upon our national character.

In our opinion the same commission which is appointed to treat with the Blackfeet and Piegans should be empowered also to treat with the Gros Ventres and Assinaboines for the purchase of part of their lands, and after the lines are fixed an industrial boarding school should be at once established on their reservation.

An appropriation of \$50,000 should be made for the annual subsistence of the Indians, until they can make some progress in agriculture and cattle-raising, and in order that they may become self-supporting liberal appropriations should be made by Congress for agricultural implements, seeds, work-horses, and cattle, and for farmers to learn them how to cultivate and manage their farms. An additional appropriation of \$90,000 should also be made to establish a new agency more convenient to wood and water than that now on the reservation, and to build a blacksmith-shop, saw-mill, and school-house.

There was developed at the council some jealousy and bad feeling between the chiefs of the two tribes, Jerry claiming that the entire reservation belonged to the Gros Ventres, and that the Assinaboines were there only by sufferance; but all this will amount to nothing if the Government disregards it and treats them as one tribe. There is really no such feeling between the tribes at large, and the chiefs came to us after the council broke up and expressed a desire to remain together.

On September 20 we left Fort Assinaboine for Maple Creek on the Canadian Pacific Railway, in British America, distant 140 miles. At the line we were met by a detachment of Canadian mounted police, who escorted us to Maple Creek. Our journey was through an unbroken solitude, with not a single settlement of any kind, and no game, either large or small. Although this is called the buffalo country we saw not even one, and they are practically exterminated. At Maple Creek we once more entered a railroad car, and after a three days' journey reached Saint Paul, having traveled 600 miles by ambulance, and discharged as best we could a duty at times arduous, but one to which we shall always look back with pleasure if it results in relieving the suffering or improving the condition of the truly unfortunate race for whose welfare our mission was accomplished.

To the officers at Fort Missoula, Fort Shaw, and Fort Assinaboine, the agents on the reservation we visited, and the citizens of Montana, especially those of Missoula, Helena, and Fort Benton, we acknowledge our obligation for unvarying kindness and hospitality.

G. G. VEST,  
MARTIN MAGINNIS.

## APPENDIX.

FLATHEAD AGENCY, MONTANA, *September 5, 1883.*

The Commission, having first had submitted to it a copy of a letter from Agent Ronan to the Hon. Commissioner of Indian Affairs (a copy of which is hereto attached), more especially referring to Flathead Indians still resident in Bitter Root Valley, but also touching upon the desire of the Indians of this reservation to have their northern border extended to the British line, the better to enable them to welcome an immigration of friendly Indians, who, having been crowded out of their own homes, are anxious to settle here, held a council with the confederated tribes of Pend d'Oreilles, Kootenais and Flatheads, during which the following remarks, questions, and answers were made:

Senator VEST, addressing the Indians, said: I desire, in the first place, to have you understand that this Commission is not sent to make a bargain for your lands; that the great white council from which we came does not want to take your lands away, or to do anything else which you do not wish done. We are sent here to find out your condition, and to learn what you want. Something was said during Mr. McCammon's visits about extending your reservation farther north, and we now desire to have your views on this subject. Your agent sent a writing to Washington making such a statement, and we now want to know whether you wish to exchange some land here for some farther north, or wish to keep the reservation as it is. Again, we understand that you have been somewhat troubled as to the payment of the money promised you for the railroad right of way; that you have had some apprehension that the money would not be given you. The reason of its nonpayment up to this time is that before the matter was quite settled the great white council finished its business for the year; such matters require to be attended to by it, and before the money was paid it adjourned. Since then the payment has been made, and the money will be paid over as soon as the council meets again; so you need have no uneasiness on that point. We also wish to talk with you about the Indians in the Bitter Root Valley. Do you wish them to come here? We are going over there, but do not wish to talk there until we get your opinions here. These are some of the matters about which we came to speak to you, and if you wish to counsel concerning them among yourselves, we can get your views by and by.

MICHELLE, chief of the Pend d'Oreilles, replied: It will not require much time to give you answers to your questions, as we Indians have held a council together for the last two days; we have arrived at mutual conclusions, and what I am going to say is in the hearts of all the Indians. We never expect to move the lines of our reservation. Our children have been born here, and we like our country. The Great Father promised that we should always have it, and we depend on that promise. As to the Flatheads now living at Bitter Root, they are our people and our friends, and we will be glad if they come to live with us. These are our opinions on these two questions, and all that is necessary to be said.

Senator VEST. The replies on these points are plain. I understand them. Now let me know if you are satisfied as to the payment of the railroad money?

MICHELLE. Yes, we are satisfied. Before we were not. We have been looking for it. We did not know when it would come, but now, you having told us, makes us content.

Senator VEST. There is one other subject of which we desire to talk, and we wish an answer when you have had time to think it over. It is as to your each taking up 160 acres of land. We don't propose to decide this question at present, but only ask to have your views upon it, so as to be able to report them to the great council.

MICHELLE. It is with this as with the other questions. We don't require time to consult. That we have already done. We don't want to take up 160 acres each and sell the rest of our land. We want to keep the whole reservation, for there are plenty of Indians who wish to come and live with us, and we have told them they will be welcome.

Senator VEST. Don't you think it would be better to have more money and cattle and less land?

MICHELLE. If I had good and plenty of land and few cattle and a little money I would be glad. The reverse would not please me, because my children are cultivating the land more and more and so get money.

Senator VEST. How are the Indians satisfied with the schools?

MICHELLE. Well, when the treaty was first made we were told we would have a school-house, and I thought it would be here at the agency, but it was placed at the mission.

Senator VEST. Do Indians like to send their children there?

MICHELLE. I don't know exactly, but I think the desire is stronger on the part of the fathers to get the children than on the part of the Indians to send them. When Governor Stevens made the treaty he said that no money would be required on account of the school, but now some of the people require to pay some money.

Senator VEST. The great council gives money for the school. This year it gives \$8,000.

MICHELLE. I have heard so. That's why the fathers want all the children they can get.

Senator VEST. How much does any Indian have to pay for tuition?

MICHELLE. The Indians don't pay money, but work for their children. When we made the first treaty we were promised a school-house—where, we were not told, but some of the Indians would like it at the agency.

Senator VEST. Is the school-house not situated at about a central point?

MICHELLE. Yes; right in the center.

Governor CROSBY. We understand the children are happy. Is that so?

MICHELLE. Yes; because their fathers send the children to learn, and therefore they will be happy if they are taught to read and write.

Governor CROSBY. The question was, are the children happy and contented?

MICHELLE. I don't know personally, having no children young enough to be at school.

Senator VEST. Well, you must have heard how they feel?

MICHELLE. No; I don't know; I never want to find out; the parents are satisfied.

Senator VEST. We wish now to hear anything that any other Indian may wish to say. Is there any of them desirous of expressing their views?

MICHELLE. What I have spoken is the voice and heart of all of my children.

BAPTISTE SHTIL-TAH (a sub-chief of Pend d'Oreilles). What Michelle has said is what we all say.

(This was followed by unanimous "ughs" of approval from the Indians.)

MICHELLE. I already mentioned that we have for two days held a council, and that I came here to tell you the views we all hold; but now you wish to be told of other matters, and I wish to tell you of something I don't like. Liquor comes on the reservation—how, we don't know, but seeing you here to-day, I ask you to help me to stop that; to tell white people not to give any liquor at all to my people. Besides this my people gamble; the whites sell cards, and with them my people gamble off goods and horses, and the women and children are often to be found crying about their horses which have thus been lost by their relatives.

Senator VEST. We have already made many laws to stop these things, but we cannot even stop them among ourselves. We occasionally catch and punish the guilty parties. We have done the best we can, but bad white men will sometimes manage to break the law and evade punishment.

MICHELLE. I think white people are strong enough and smart enough to do what they please. Why don't they stop it?

Senator VEST. White men were never strong enough or smart enough to put a stop to gambling and drinking.

Major MAGINNIS. How would you like to sell your ponies and buy cattle?

MICHELLE. That is what we are always doing, and that is the reason so many Indians here have cattle.

Agent RONAN. In the course of my official duties I was directed to locate the northern boundary of this reservation, and, on proceeding to make an examination in connection therewith, found certain monuments and posts placed and marked in order to designate such boundary, by Surveyor Thomas, sent for that purpose from the surveyor-general's office at Helena, in this Territory. Now, the Territory claims the line as surveyed by Thomas to be the correct boundary, while the Indians claim a line some four or five miles farther north, running through Medicine Lodge. The strip of land in dispute is generally unfit for settlement, there being only a small portion of it, sufficient perhaps for one or two occupants, suitable for pasture. This quantity, however, may not be inadequate to cause trouble, as the Indians have already removed one settler therefrom, and I desire Eneas (the chief of the Kootenais), whose home is in that vicinity, to express his views on that subject to the Commission.

ENEAS (chief of Kootenais). We don't know anything about the surveyor's line, or the authority under which he acted, but we do know the line as to which we made the treaty, and it is a well-defined natural boundary, marked by a ridge of hills.

Senator VEST. No one had a right to run any line unless sent from Washington, and until such is done the boundary as described by Governor Stevens must be regarded as the proper one.

MICHELLE. There is only one thing more I have to mention. It is about the railroad. I like to see the cars, but they kill some cattle and horses, and this is done sometimes through carelessness. I wish to have good engineers employed so as to avoid this.

Governor CROSBY. When any stock is killed have the owners immediately report to your agent, giving him all the particulars, and you will find there will be no trouble in obtaining a settlement.

Senator VEST. Before leaving let me say that we are very glad to see you doing so well. We will tell our people how well you are getting along.

Governor CROSBY. Of the Indians of this reservation I have heard very good accounts, and throughout the Territory, in which he is very well known, your agent, Major Ronan, bears an excellent character. And I wish to impress upon you that, while so many dishonest people are dealing with Indians you ought to appreciate such a man and do as he tells you. I also wish to say to you that, as you have told the great chief here from Washington that you wish to retain your reservation, which is large, you ought to remain on your lands and not interfere with the lands of white men, who are prevented from intruding upon your reserve. Had those bad Indians, who came here and created some disturbance some days ago, been unable to cross white men's lands and so prevented from coming you and others would have escaped considerable annoyance.

With these remarks and an interchange of expressions of good will the council was dissolved.

UNITED STATES INDIAN SERVICE,  
*Flathead Agency, July 19, 1883.*

Hon. COMMISSIONER OF INDIAN AFFAIRS,  
*Washington, D. C. :*

SIR: I am unofficially informed that a commission, consisting of five Senators and three members of the House, was appointed by the last session of Congress to visit Montana this summer to study the Indian question, by a consultation directly with the tribes at their various agencies, and as this body of eminent statesmen may not have the time or opportunity, in a hurried visit to an agency, to look carefully into important matters connected with the welfare of the tribes, I take the liberty of addressing you in regard to the status of the Indians of the Flathead Nation, with a view that attention may be directly drawn to the condition of their affairs.

I will merely call your attention to the Garfield agreement, made on the 27th day of August, 1872, and to the provisions therein agreed upon; and state that a very few of the Bitter Root Flatheads received any benefit from the arrangements outside of the few connections and followers of Arlee, third chief of Flatheads, who removed from the Bitter Root Valley under the Garfield agreement to this agency, and profited thereby at the expense of the majority which refused to follow him.

By an act of Congress approved June 5, 1872, entitled "An act to provide for the removal of the Flathead and other Indians from the Bitter Root Valley, in the Territory of Montana," it is provided, "That it shall be the duty of the President, as soon as practicable, to remove the Flathead Indians (whether of full or mixed bloods) and all others connected with said tribe and recognized as members thereof, from Bitter Root Valley, in the Territory of Montana, to the general reservation in said Territory (commonly known as the Jocko Reservation), which by treaty concluded at Hell Gate, in Bitter Root Valley, July 16, 1855, and ratified by the Senate March 8th, 1859, between the United States and the confederated tribes of Flatheads, Kootenays, and Pend d'Oreilles Indians, was set apart and reserved for the use and occupation of said confederated tribes;" that "the surveyor-general of Montana Territory shall cause to be surveyed, as other public lands of the United States are surveyed, the lands in the Bitter Root Valley lying above the Lo Lo Fork of the Bitter Root River;" and that "any of said Indians, being the head of a family, or twenty-one years of age, who shall, at the passage of this act, be actually residing upon and cultivating any portion of said lands, shall be permitted to remain in said valley and pre-empt without cost the land so occupied and cultivated, not exceeding in amount one hundred and sixty acres for each of such Indians, for which he shall receive a patent without power of alienation: *Provided*, That such Indian shall, prior of August 1st, eighteen hundred and seventy-two, notify the Superintendent of Indian Affairs for Montana Territory, that he abandons his tribal relations with said tribe and intends to remain in said valley: *And provided further*, That said Superintendent shall give such Indian at least one month's notice prior to the date last above mentioned of the provisions of this act and of his right so to remain as provided in this section of this act."

In accordance there was deposited in the General Land Office of the United States, an order from the Secretary of the Interior, dated October 21, 1873, granting patents to individual Indians under the provisions of said act, to the number of fifty-one. Upon assuming charge of the Jocko Reservation, I found among the papers of the office said patents, and under instructions from Commissioner of Indian Affairs, dated at Washington August 23, 1877, I proceeded to the Bitter Root Valley to deliver the said patents to the Indians and take their receipts properly witnessed therefor. They refused to accept them, a report of which will be found on page 110 in my annual report to the Commissioner of Indian Affairs for 1880.

The Indian land claims of the Bitter Root Valley are sadly mixed. A number of Indians in whose names claims were located, and for which patents were issued, are now residents on this reservation.

There is another class of Indians in whose names claims were located and patented who are dead and have left no known descendants or heirs. All of the above described classes of claims are vacant and are amongst the best lands in the valley. No other person or persons can gain any right or title thereto.

There is still another class of Indians in the Bitter Root Valley (Flatheads) for whom no claims were located, and also some for whom claims were located, that are now living on and occupying public lands of the United States, to which they have no right, but claim the same to the exclusion of the white settlers, while a large number of the actual Indian claims in the valley are unoccupied.

In regard to the future welfare of the Flathead Indians, both moral and temporal, it is my impression that they should be removed from the Bitter Root Valley, and provisions made to settle them permanently on the Jocko Reservation for the following reasons:

1st. Under the law they cannot remain in the Bitter Root Valley but by becoming citizens of the United States, severing their tribal relations and complying with the rules imposed by the laws of this country upon all citizens; but these Indians, until a few years ago, having nourished a contemptuous resentment for the white race, remained obstinately attached to their customs; did not care to acquire the English language (and how could they, having had no school established among them), and refused to be instructed in the ways of the whites, so that they are not now ready to become citizens, to any advantage for themselves or the community.

2d. The only hope of changing the ways of these Indians is in raising a new generation, by establishing schools for their children in which they may learn the English language and be trained to work; but this requires a boarding school for both sexes, which it would not be so easy to establish in the Bitter Root Valley for them, but which exists and is in a flourishing condition on the Jocko Reservation.

3d. By the Garfield agreement only a small portion of these Indians were provided with lands under Government patent, and not a few among them being absent at the time of the meeting on their hunting expeditions, and therefore unable to manifest their intention in the matter, have been forgotten and deprived of the privilege of getting land in the valley, and in the way that land has been taken up in the valley by white settlers since the Garfield agreement was made it would be next to impossible to provide these Indians with homes; consequently they, with their families, would continue their roving life and become a burden to those who secured land upon a return from their tramps to the Bitter Root Valley.

4th. Were the conditions of the Garfield agreement to be carried out rigorously not many of the Indians for whom lands have been surveyed could be able to hold said land, for reason that some of those for whom land has been surveyed and patented removed to the Jocko and got their share of the money granted in the stipulation; many more, for whom land has been surveyed, never knew where the land is situated which had been surveyed for them, so that they never had any improvements; and others, again, traded off the land surveyed for them and bought or settled upon other land to which they hold no legal right. Hence complaints, bad feeling, and actual wrong would be the result of the rigorous carrying out of the Garfield agreement.

5th. A large number of the young men have grown up, indulged in their lazy inclinations, and there is very little hope that if left to themselves by becoming citizens they will settle down and farm, even in case land would be provided for them and means furnished to them to start a farm. But these very Indians, far from the influence of demoralizing surroundings and whisky-trading whites, on the Jocko Reservation, where a good many of their race and blood have already good farms, might easier be induced by the example of others and the help they will then receive from the Government to settle down; on the contrary, remaining in the Bitter Root Valley, surrounded on every side by new settlers, some of whom are inclined to take advantage of their ignorance, and, in fault of activity of the Indians, they cannot with any advantage compete with their white neighbors.

There are, however, many difficulties in my judgment against this removal:

1st. The natural and I may say traditional attachment to their land.

2d. The stubbornness of their hereditary Chief Charlos, founded on his never having

consented to the opening up or settlement of the Bitter River Valley, or the sale of the lands, and also on account of the fact of most of the Flatheads having been deprived of the fruits of the sale of their land on behalf of only a few who removed to the Jocko Reservation.

3d. The prejudices the Flatheads entertain against the Pend d'Oreilles and Kootenays.

4th. Their repugnance to have Henry or Arlee as their chief instead of Charlos.

5th. The idea entertained by some of them that they will again be removed, even from the Jocko Reservation, to make room for white settlers, and this idea is intensified by whites, who tell them plainly that this is the determined policy of the Government.

6th. The fear of being entirely shut up on the reservation and prevented from hunting outside the limits of the same.

To overcome these difficulties the Government should make generous appropriations and offers to these Indians in the way of establishing them on farms, with implements of labor and stock. Those who have improvements in the Bitter Root Valley should be allowed to sell them and receive prices according to their value. The Indians should be made to understand that the Government will help them on the reservation with the necessary implements and means, according to the disposition shown by each of them, and the need they stand in; that if they settle down on the reservation and the land be divided among them in severalty they will not be removed at least for many years. They should be encouraged by proposing to them the advantages of a good school for their children.

The Indian Department and the commissioners should also be reminded of the constant good behavior of the Bitter Root Indians through very adverse circumstances. That the Garfield treaty or agreement has been carried on to present date without the consent of the hereditary chief of the Flatheads, Charlos, although his name appears appended to the agreement, and resulted to the benefit of a few families who removed to the Jocko Reservation, while the greater portion clung to Charlos and his poverty and remained in the Bitter Root Valley; that the Flatheads showed their fidelity to the Government in a wonderful way during the Nez-Percé war, when Joseph and his band marched triumphantly through the Bitter Root Valley. Instead of joining the hostiles, who were their friends, both by marriage ties and former alliances, and flushed at the time with apparent success, none of them either joined or helped them, and by their behavior and bravery saved the Bitter Root settlement from slaughter and devastation.

I am of the opinion that it will not be a difficult task to induce the Indians, of their own accord and without forcible measures, to remove from the Bitter Root Valley to the Jocko Reservation; they see themselves surrounded on all sides by white settlers only too eager to take advantage of their ignorance; they see their chances of making a living in competition with the white settlers diminishing, and if they be asked their opinion individually (not making the chief their mouth-piece) a large majority will be willing to remove to the Jocko Reservation, providing suitable arrangements can be made for their future welfare.

In regard to the Jocko Reservation, I claim that the Indians are making fair progress toward civilization and self-support, and that their condition and surroundings will compare favorably with any other Indians outside of the civilized tribes of the Indian Territory. However, of that the commission will be able to judge for themselves, and I have no suggestion to make, save to here give copy of a letter addressed by me to Hon. I. K. McCammon, Assistant Attorney-General of the Interior Department, Washington, D. C., which will explain itself and save going over the same ground.

\* \* \* \* \*

Hon. I. K. McCAMMON,

*Assistant Attorney-General of the Interior Department, Washington, D. C.:*

SIR: You will remember that at the general council held at the Flathead Agency, which was concluded by you on the 2d day of September, 1882, the Indian chiefs urged in the most strenuous manner that the boundaries of their reservation be extended so as to include all that portion lying north of said reservation, to the British line. Said strip of country, from the best information I can obtain from parties who have traversed it, is of no value whatever save as for hunting and fishing grounds for Indians, as it is a wilderness of rock, forest, and streams, abounding in game and fish, with the exception of that small portion which lies at the head of Flathead Lake, where there are now a few settlers engaged in stock-raising.

The chiefs have a perfect understanding of what you promised in regard to the extension of their boundaries, which, in effect, was that you would use your influence at Washington to have their wishes complied with; but the young men and malcontents have been sowing the seeds of dissension by claiming that you made a distinct promise that the country would be given to the Indians, provided they agreed to your propositions in regard to the Northern Pacific Railroad right of way, and have been

warning settlers at the head of the lake that the country belongs to them, and to stop making improvements there.

A few days ago I was waited upon by the chiefs, and the matter was fully discussed, and I promised to lay the case before you. I tried to impress upon the Indians the folly of urging a proposition upon the Government which would involve the ceding to them of thousands of acres of land, while it seems to be the policy of the Government to cut down instead of enlarging Indian reservations. To this they answered that a very short time ago the country was all their own; that in begging back the strip of wild country, which is unfitted by God and nature for any other purpose than hunting and fishing grounds for Indians, they were actuated by not altogether selfish motives for their own tribes, but that it would be a great benefit to the western Indians, who are being pushed aside by advancing settlers, and who would be welcomed to a home upon their reservation should the boundaries be extended to the British line.

I furthermore represented to the chiefs that in all probability the Government would ask, in return for the cession of the land asked for by the Indians, all that country now belonging to them lying for some 50 miles along the line of the Northern Pacific Railroad, which would include the Jocko Valley and the lands along the Pend d'Oreille River to Horse Plains. To this suggestion the chiefs replied that they would ask for the extension of their boundaries to the north without giving any land in return, but if they could not get it in that way they were willing to talk about and negotiate a trade with any commission who may be empowered to negotiate with them, and change and establish boundaries.

It is my humble opinion that the extension of the boundaries of this reservation to the British line, and the curtailing of the reservation along the line of the Northern Pacific Railroad, and the removal of the Indians from this great line of travel will redound greatly to the benefit of the Indians, as well as the white settlers.

At the request and urgent solicitations of the chiefs of the tribes occupying the reservation I lay the matter before you, and trust you will give me an early answer as to whether or not any steps will be taken in the matter looking to a settlement of the question, so that I can inform the chiefs, who will look for a reply from you.

Very respectfully,

Respectfully submitted,

PETER RONAN,  
*United States Indian Agent.*

PETER RONAN,  
*United States Indian Agent.*

SEPTEMBER 15, 1883.

Council held at the Blackfeet Agency.

Chiefs present: "White Calf" (head chief), "Bear Chief," "Sitting White Cow," "Fast Buffalo Horse," "Running Crane," "Tearing Lodge," "Little Fox," "Big Nose," and most of the males of the tribe.

Interpreters: Baptiste Champoye, Josephe Chognette.

Senator VEST explained the object of the council: This was a mission from the Great Council and the Great Father at Washington. We want to know if, with the large area of hunting lands now assigned them, the Piegans are not getting poorer. The game has disappeared; the buffaloes are gone; hunting lands are of no more use. We find that but for the gratuity of the Government the tribe would be starving; they are little better now; they are almost in a starving condition. What must be done for the future? Would it not be better for the Government to give them a smaller amount of land and assist them to make a living on it? How would they like to take farms in severalty, each for himself?

LITTLE DOG. You are a good white man. We have more land than we want; it is no good to us; we will tell you what part we want to let go. We have counseled over these things. We want no more land; we have more than we want; there is no game on it. I do not understand what you mean by taking land for myself; I hardly understand the question; no white man has taught me these things.

Senator VEST explained: We came to learn what was good for you—what you want. Would you rather have a reservation owned by all your tribe, or your land to belong to you alone—to be divided among you?

LITTLE DOG. I want to be with my band; our bands want to live together. They are well divided now. Each band would settle where it liked on the reservation. I want a reservation with the Birch Creek on the south, as now. We like the land near the mountains. On the east you can draw a line from the western end of the Sweet Grass Hills to the Marias River. That would touch the river near Willow Sound. The country between that and the mountains we would like to have. From that line down to the Bear Paw we have no use for the country. There is no game. We don't want to go there. We would rather stay here where there are streams and good land,



and where our homes lie. The reason that I put the line so far east is that I want the people to have a good living; plenty of range for horses and stock. We want the Government to help us. Money would be good, but for the Indians money would not stay long with them. They would spend it and then they would have nothing; would be poor as now. I want my Grandfather to give us tools to farm with, and wagons, and stronger horses to pull them. Our ponies cannot break up the sod. We want men to teach us how to plow. I do not think I want cattle given to me yet; I would rather not take care of them. I would rather be furnished with beef when I want it. [Here he was prompted by the half-breeds.] I also want two million of dollars.

Senator VEST. The Great Father wants the Indians to have homes of their own, and to send their children to school. We have come here to see if you don't want to learn to live like the white man. The Great Father will give them farming utensils, and wagons, and cattle, and help to build homes for them, but he will not give them money.

LITTLE WHITE COW. Our lands are no use to us. The reason we ask for the money is that we may be rich. I hope you will not think hard of me for asking for money. I want to be rich.

Senator VEST. The game is gone; you cannot live on buffalo; you must live as the white man. The Great Father will help you. It is by work that the white man has got rich.

LITTLE WHITE COW. I am glad to learn that the Great Father will help me. I have been a long while looking for help. I have been waiting for you to come. I have a little farm. I want to improve my farm and help my band to farm. I am pleased to live here. I don't want to be moved to the eastern part of the reservation. I do not want that country. This is a good country; I like it. I am poor in horses. I like to be near the mountains, and want to give up all the land from the line named. If the Great Father will help me to farm I want my farm.

(Here "White Wolf," from the audience, interrupted him, and urged him to stick to what he had said, and not to change it.)

I do not want to go away from here. I would be a stranger anywhere else. All the children go to school, but it does not do them much good. I do not see that they improve. All the young ones that can go, do so. They have not been able to go regularly. I want the Indians to go to school. [Here prompted by the half-breeds.] I want to know why the Government will not give money.

Senator VEST. The Government will not give you money.

LITTLE WHITE COW. Well, I ask for these other articles because I am so poor. We all say this. I have no more to say.

White Calf then arose and said:

WHITE CALF. I am very well pleased with the reserve marked out by Little White Cow. We have all talked over that and do not want more land. He is well pleased to see us. He has been friendly to the whites. I have been a long time at peace and I want to make a good treaty. They want all the reserve in the east to go; the western end is plenty for us. I think the Great Father ought to give us three million dollars. Don't think hard of me for asking all this money. I am poor. I have been a long time in this country. The white man is rich. The Indians want this place. They do not want to go to the east end of the reserve. They do not want that. All the half-breeds belong to the tribe. He wants them to be taken care of the same as the Indians. He has protected the white men who have Indian wives for years, and I want them to live on the same land. The reason I travel off this land is because my relations are away. When they are here I stay at home. I want the half-breeds to have the same rights as the Indians on the reserve. His Grandfather has a good many children and gives them plenty. I hope you will tell him I would like three million of dollars. I ask this because I am poor. It is no use to have so much land when there is no game. I am glad the Great Father will teach me how to work and make a living. I hope he will send men to teach me how to make a living from the ground. It is all I can do now—all my children can look forward to.

Senator Vest said the Great Father would help them; would give them plenty of land and agricultural implements and settle them in homes. He would not give them money.

BIG NOSE, chief of the Piegans, said he was going to speak from a long while back. He had a medal which he received from Governor Stevens. I am willing to turn over to the Government all the land east of the line laid down by Little White Cow. We have all agreed to that. It is no use to us. I like this part of the reserve, and I work my farm and make a crop, and with the help of the little beef issued by the Government I keep my people from starving. I do not want the east part of our hunting grounds, but I think the Great Father ought to give us more than a needle or a quarter of a dollar; but I am satisfied with what the commissioner has said. Everything said by him (Vest) has been all right, and I am satisfied with the ground marked out by Little White Cow. I want to live here. Hunting grounds are no use. The buffalo

are gone. Cattle would be a good thing now. I am well satisfied with the place we have. There are some rocks, but among these there is grass for the horses. There are many good spots for farms in the valleys. There is timber on the mountains. When the farming implements come and the aid you now promise us, when we see this we will know we have it and we will get along in the world. Now we are all afoot. We have no horses that are fit to plow. The ones we have are all too small. The agent breaks up what land he can, but it only goes a little way among so many. I am afraid many will starve this winter.

Senator VEST said: The Great Father will help you all that he can. The Great Council and the Great Father will not let you starve this winter.

BIG NOSE. I am glad to hear that we will not be allowed to starve. I was afraid that many would die for want of food.

Senator VEST. No, you will not be allowed to starve this winter; but you must learn to work. You must keep your young men at home and not let them go and steal horses from the Crows.

BIG NOSE said: If our young men had means to farm they would be all here, but being cramped they have to borrow and wait on one another and some get left out and get in no garden; then they have nothing to do and they go off the reservation. If they are hungry they may kill white men's cattle, or try to make reprisals on other tribes for horses stolen. The agent ought to have more horses to break up the ground, and every Indian settlement on each creek ought to have a man to show them how to farm and help them to get on. What is the good of one farmer? He can only teach those at the agency. It is hard to hold the plow if some one will not show you how to do it. We did not learn it as boys; we must learn now. The land described by Sitting White Cow is all I want. It is plenty; more than we can occupy. I will give up the rest; I do not want it; but I want the Great Father to help me and my children for fifteen or twenty years. I will do well as long as I live, and I want my children to have something to live on. The agent, Major Young, has done a little, and would do more if he could. If a man asks for a horse and you have only a colt, that is all you can give him. When our lands are assigned to us, we want the half-breeds to have the same rights; to have lands also. Since Gov. I. I. Stevens came here, this is the first time the Government has done me a service; since then there has been nothing but unfulfilled promises. I hope you men (the Commission) will carry out your words. What I mean is, that for a while after the Stevens treaty we got plenty, then dwindled down to nothing. This council raises my hopes, but the winter is close. You see how poor we are; there is no buffalo; we are on the verge of starvation. I would like to know if anything will be done this winter. If not, it will be too late for many; they will starve.

Senator VEST said that it would be three months before the Great Council would meet. He would immediately ask that something be done to keep them this winter. Under our laws the Great Council must vote money before it can be used; but he would make it his business to see that they would be provided with food for the winter. He saw that the buffalo were gone and that something must be done, but he warned them that the buffalo would not come back with the spring; the game was gone forever. It had been destroyed, and the Government will now give you plows and reapers and hoes, will break up some ground for each family, and help to build a house, and when they will take care of them give some cattle to replace the buffalo, and we will do all we can to help you make a living for yourselves. (Cries of good! good! from the chiefs and Indians.)

"RUNNING CRANE" arose and said that he had heard the talk. He is satisfied. They are all satisfied. The land described is all they want. All we want is for the Great Father to help us for twenty or twenty-five years, until the children and Indians have learned to support themselves; that is all we want. The Indians around him have heard this talk and all are satisfied. We have no more to say.

Senator VEST requested the interpreter to ask the Indians if they understood and were satisfied; there was a general exclamation in the affirmative.

Senator VEST then said: All you have said has been taken down and will be read to the Great Council. We will go to Washington and do all we can to have you settled on farms on the part of the reservation you want, and to do these other things to help you, and now the council will break up. [Exclamations of satisfaction.]

As we were leaving the agency next morning White Calf followed for 20 miles, and having found an interpreter, stopped us in the road. He complained bitterly of the agent, said he was dishones and did not distribute the rations fairly except when the commission or some inspector was around. Said the school was of no use. Complained that the priests had been driven off the reservation. He had given them some boys to educate himself, but the agent had taken them back. They had learned more at the Blackrobes school in three months than all the other children; we could see that for ourselves. But they had been taken back and one had died, it was said, of starvation at the agency. He did not believe in violence, but if there was not a change in the agent there would be trouble.

Senator VEST questioned him, and warned him against violence, &c.

*Record of conference between the honorable Senator Vest and the honorable Delegate Martin Maginnis and the chiefs and headmen of the Gros Ventres and Assinaboine Indian tribes, held at Fort Assinaboine, Mont., September 19, 1883.*

William Bent, interpreter at Fort Belknap Indian agency, interpreting.

Senator VEST. Tell the chiefs we have come from the Great Father and Council at Washington to talk with them about their condition, and to learn from them what they have to say as to what is good for their people.

Answer. Good.

Question. Have you any complaints to make against anybody; if you have, what are they.

Answer. No.

Senator VEST. The Great Father and Great Council want to know if you desire severalty. (This was thoroughly explained to them, that it meant title to land, schools, farming implements, cattle, seeds, &c.)

Answer (by Jerry, Gros Ventre chief). We would like—

(Here the Indians (Gros Ventres) requested that Jack Brown, military interpreter at Fort Assinaboine, Mont., interpret for them, as he spoke better Gros Ventre than Mr. Bent.)

JACK BROWN, interpreter. As game is all gone you cannot hunt, you must live by some other method, either by farming or cattle-raising. While the Government does not propose to force you, we desire to lead you to the white men's habits, so that you may become a great people once more. The Great Father and the Great Council would like you to talk with each other about the desire of the Government, and let the committee know what you think about it. The committee came a long way to do you good, and would like to hear your views. As you cannot live any longer by hunting, we desire to take counsel with you as to your future welfare. We would like to hear from your chiefs and headmen. Your large reservation must be cut down; the Government wishes to give you farms and cattle; this is for your good; you receive cattle, lands, farming implements, and seeds for the land you give us. We want to hear what you think.

Answer by JERRY, Gros Ventres chief. I am poor, and am glad to see you; I hope for pity, and that you will save me, so that I will not be poor, and I am willing to give you part of my country.

Senator VEST. We don't want your country, but think it to your interest to have less land, with farms, houses, and cattle.

Reply of JERRY. My father and relations were raised and died in this country; I like the country; my father is buried here. I am not acquainted with farming, but am willing to give up the land on the north side of Milk River and towards Sweet Grass Hills.

Senator VEST. What do you want for this land?

Answer. I would like implements, cattle, cows, sheep, chickens, &c., and everything to farmers.

Answer. You shall have it.

JERRY. I would like a flour mill and everything that belongs to a farm, same as the whites, and raise my children as white children.

Senator VEST. We are glad; and will see that you have all these things, and that your children shall be raised like white children—to work.

JERRY. I want saw-mills, and men to instruct us.

Answer. You shall have them.

Senator VEST. The line of the reservation you propose does not suit us. It is better for us to fix this thing now, so that you can have what we agree upon forever.

JERRY. My country is very small now. If I have cattle and so forth, it will not be more than sufficient.

Senator VEST. What particular part of your country do you wish to give up?

JERRY. We want to keep from military reservation on Milk River, south side, east to mouth of Beaver Creek, and south to the Missouri River, because we want to retain timber on Milk River.

Delegate MAGINNIS. How would you like the land on both sides of Milk River, and have the west line the Little Rocky Mountains, and the other or east line further east than Beaver Creek?

JERRY. I been raised here, and do not want to go further east; I know this to be a good country, and would like to keep it; if you give me money, I would not know how to use it; we rather have cattle and farm implements. I would like to have these things for forty years; after that I could take care of myself. Have mercy on me, and learn my agent to have mercy on me; when I get seven days' rations they only last three days.

Senator VEST. The agent gives you what he gets; you eat it up too quick. We are glad to know that you want cattle.

JERRY. I do the best I can with the rations, but they don't last.

Senator VEST. We will tell the Great Father about the rations. It is a poor way to live by rations; work and support your families is the better way.

JERRY. I want to commence at once. I want to stop roaming the prairie, and live like the whites. After I get cattle, &c., if you come and want more of my ground I will probably give you more.

Senator VEST. The Piegans thought twenty years sufficient for the Government to take care of them.

JERRY. Piegans are more advanced than we, know more about farming than we, do not require so long. We want men who have intermarried with us to live with us. We want two traders on the reservation in place of one; very poor with one trader, cannot trade to advantage. I would like to have a paper to keep off white men from the reservation (hunters, trappers, &c.). This is all I have to say.

Senator VEST. Who are the men you want to stay; how many?

JERRY. Ten that I know of at present.

Senator VEST. Have any other chiefs anything they want to say to us?

Answer. No; Jerry has said all.

*Remarks of "Little Chief," Assinaboine chief. Interpreted by William Bent, interpreter at Belknap Indian Agency.*

The Great Spirit brought, and made, and placed us in this country; we always lived between here and the Yellowstone. God made us the same as the whites, and we lived and chased the buffalo with the whites; but now it is different. It has been thirty-one years since we drew annuities from the Government. I understand that the committee wants to put us on a new reservation. I am glad when a great chief of the whites comes; we want him to speak the truth and not fool us.

Senator VEST. The white men will do what we say. Your reservation is too large, and you must learn to live by farming.

Answer. Good.

Senator VEST. Have you any complaints to make to the Great Father and Council about anybody? They want to hear them if you have. Do you want two (2) traders, the same as the Gros Ventres?

Answer. I will tell you more hereafter. The whites live a long time; they learn in a long time. We want to live and learn like them (names things that they want but do not get—seeds, agricultural implements, &c.).

Senator VEST. You and your people shall have all that you want of these things. The whites are glad to give you them. The best thing you can do is to get rid of so many ponies and get cattle for them—it is better to have more cattle and less ponies.

Answer. Good plan.

Senator VEST. Your children should learn to read, to write, and to work. The children of white people all learn to work, and as there is no longer any game, your children must learn to work.

Answer. We would like to have these promised things ourselves, and we will then learn our children.

Senator VEST. The whites will do all they can to learn you and your children to work.

Answer. The children cannot do much—they are little.

Senator VEST. You are too old, but you must learn your children to work.

Answer. We do not want our children taken away; we want to learn them ourselves.

Senator VEST. We do not want your children to go away from you. They must learn to read, to write, and to work. Do you think it is better for your people to have each a farm or to roam over the reservation as you do to-day?

Answer. We are not a great nation; we would like to keep our children with us as we have been doing.

Senator VEST. Would you like a separate reservation?

Answer. We want to live with the Gros Ventres.

Senator VEST. The Gros Ventres have told us where they want to live, now tell us where you want to live.

Answer. Assinaboines want reservation to extend east to mouth of Milk River.

Senator VEST. Your reservation is too large.

Answer. Our reservation is not very great, just enough to live on; formerly extended to Yellowstone. We don't like to leave our country. When the Nez Percés were pursued through our country by the whites, we were the white man's friend and against them. I am talking for our home.

Senator VEST. We do not want to take your home from you; only want to give you a smaller home and pay you for the land you give us in cattle, &c. We want to give you a title for your homes, a deed, like the white man has, so no one can take it from you.

Answer. Plenty of timber on Milk River, east of Snake Creek. We would like this country for the timber. I love my country, my agent, and interpreter. I do not want to be taken away from them.

Senator VEST. You and your people and friends must learn now that you cannot live any longer by hunting. You must live by cattle and farming.

Answer. That is what I want. I want to know what I will do.

Senator VEST. If you and your people will go and farm we will give you your land in severalty, stock, farming implements, seeds, &c., but as long as you live as you do we cannot do it.

Answer. I want to do the same as the Gros Ventres and with them.

Senator VEST. The Gros Ventres say they want to live like white people. You must know that you cannot live any longer by hunting; the game is all gone and you cannot live. We will furnish you and your people with everything that is necessary to go to work. The Great Father and Great Council will not move you away, but will not agree to the lines that you mark out for your reservation. It is too large.

Answer. We do not think it is a large country.

Mr. MAGINNIS. We think it is, and we want you to understand that we do. Why do you want to go to the Missouri? Why not to the top of the divide only? We want to give you a home that will not be changed. It will be better to leave the lands along the Missouri River out of the reservation, because steamboats, towns, &c., will constantly be calling for these lands. Our desire is to give you a home where you want it, but we want to give you such a one as will stand—that will not be changed. All streams that flow into Milk River will flow in your land; all that flow into the Missouri River will be on the white man's land.

Here JERRY, Gros Ventre chief, *objects* and says: My country does not belong to the Assinaboines, it belongs to me. I want to have the Assinaboines with me, but I want to mark out my own lands.

Mr. MAGINNIS. The Great Father and Council will certainly consider the land you have marked out too large; we are not making any bargain, but the Great Council wants to know how all the Indians feel and what they want, and the Great Council want to do what is right.

JERRY. One of my children will probably die to-day of starvation.

Senator VEST. A small reservation and farms will prevent starvation of your children and make you a rich people. The Great Father wants you to have land and cattle and houses that cannot be taken away from you. We will tell the Great Council what you say, and they will do what is right.

LITTLE CHIEF (Assinaboine) then said: If the Gros Ventres are dissatisfied with us we would like a reservation down the Missouri River, with the Lower Assinaboines from Medicine Crow, near Medicine Lodge, Big Bend Milk River, east or south-east to the Missouri River. We would like a reservation by ourselves.

Mr. MAGINNIS. It will cost too much money. The Great Father hopes that when you get farms, &c., you will not want a separate reservation.

Answer. We want help for fifteen years.

Senator VEST. You and your people shall have all the seed and agricultural implements that you want. Does any other chief want to talk with the committee?

Answer. No.

Mr. W. L. LINCOLN, United States Indian agent, Fort Belknap Agency, then made the following statement:

I wish to state that Congress has appropriated only sufficient money to pay for the following subsistence: 150,000 pounds of flour and 25,000 pounds wheat—this will be equal to 30 weeks' rations; 180,000 pounds of beef (in gross)—it takes 30,000 pounds each week in the winter months when feeding beef—this would be just 6 weeks' rations; about 5,000 pounds of bacon, which they would eat up in 4 weeks. About 6,000 pounds coffee have been furnished. I have always carried some over, not deeming it necessary to be issued. Heretofore there has been plenty of game, and I have forced the Indians to subsist during the summer by hunting, except in the cases of the old and infirm. By this course I have always had enough to enable them to come through the winter in good shape; as to coffee, sugar, and tobacco, the issue of these has been prohibited by the Secretary of the Interior, except work enough has been performed to pay for it. These supplies, in connection with the crops we have raised, has seen them comfortably through. In looking back I cannot see how I have done so well with so little. At the request of the committee Mr. Lincoln gave his opinion as follows: The reservation is plenty large, location very fair, but should have clearly defined boundary, such as Milk River on one side, Missouri on the other. Agency should be moved to better location for water and wood. Each Indian (head of family) should have 15 or 20 acres broken up. Give them, say, 160 acres in severalty, and break up small patch and help to fence it—good patches attainable on Milk River bottom. No use of trying to feed Indians on one-fourth rations any longer. To properly subsist them one year requires \$50,000. New agency would cost \$60,000; blacksmith shop, saw-mill, school-house, &c., \$30,000. Recommends establishment of industrial boarding-schools; no day-schools.

After the council Jerry called on Mr. Maginnis. Made some complaints about the agent; said perhaps it was not his fault, but that of the soil. Said something must be done or his people would perish. He thought they ought to have more than one trader. The whites had the benefit of competition. He was not allowed to trade at the store at the post, even when he could do better. He could not understand why this should be so, as he was willing to pay for what he got. He would like his reservation to go up into the mountains, as his people liked to pick berries and live on them. But he knew if mines were found in the hills that mining camps and a rough population, and liquor shops, &c., would come in, there would be trouble. So it would be better to have the reservation extend from the mouth of Clear Creek to the Three Buttes, then along the summit of the Little Rockies, and down Beaver Creek to Milk River. The best place for an agency would be below the mouth of Snake Creek. There was good farming lands there and plenty of timber, and they could make homes. The Indians said that there was no other alternative, and we are now willing to go to work. He hoped some definite arrangements would be made this winter. They could not long go on as they were. Starvation and hopelessness would lead to trouble, which could have only one end, the destruction of the Indians. He had lived a good deal among the whites and understood these things.

The Assinaboines, headed by Little Chief, also called. They wanted to know if the Government gave a reservation to them jointly with the Assinaboines, if they would be equal owners, or if the Gros Ventres could get up in council, as Jerry had done to-day, and insult them by saying they were merely intruders upon the reservation.

They were assured that if the Government gave them a joint reservation they would be equal owners in it, and have equal rights with the Gros Ventres. The President would see to that. Then they said that they would be satisfied with one agency and one reservation. The Gros Ventres could settle on the upper end and they would take the lower end and open up farms. This we can see is our only salvation. We must have cattle to take the place of the buffalo. They are gone. A reservation going from the mouth of Clear Creek to the Little Rockies, and coming down Beaver Creek would be big enough. Only we would like to have the privilege of visiting our relations on Poplar River and to crossing the free lands. If the Gros Ventres would be satisfied we would just as soon have our reservation on the lower part of Milk River, below the Little Rocky Mountains, and joining the Lower Assinaboines and Yanktons. But, in spite of the feeling in the council to-day, we would rather stay with the Gros Ventres in the upper part of the valley. All we want is for the Government to give us homes and help us to open farms and raise stock and keep our people from starving. Unless something is done soon many will die of hunger this coming winter. We will go anywhere the Government wants, but we want equal rights on the reservation with the other Indians.

—

SAINT IGNATIUS MISSION, *September 12, 1883.*

HONORABLE AND DEAR SIR: I was informed that during your late council with the Indians at the Flathead Agency a remark was made by or at the instigation of Arlee, a Flathead subchief, that parents were compelled to work to support their children at this school. I hardly expected to hear such a complaint, considering all the sacrifices we have made for the purpose of educating these Indians, as the short subjoined history of our school will show, and can account for it only on the ground of a feeling of opposition on the part of the same individual, because the school is not at his own place, where there are but few Indians, and which is situated near the limit of the reservation.

Our boarding-school for Indian children has been running uninterruptedly since 1864, the mission maintaining from that time until 1878 a number of boarders, varying from 30 to 50. No compensation whatever was received from Government until 1868, when a small salary was paid by the Indian Department for two teachers, but no allowance for board or tuition, the mission in the mean time and at all times maintaining the children entirely at its own expense, with the exception of perhaps half a dozen of well-enough-to-do parents, who would at times give some slight compensation for the education of their boys or girls.

All that the Government expected from us during the time that we were paid salaries for two teachers was that we should conduct a day-school. Knowing well that a day-school for Indians amounts to next to nothing, the mission maintained the boarding-school as stated. At last, in 1878, the Government made allowance for a boarding-school, paying us at the rate of \$100 per head per year for an average of 40 children, cutting off at the same time the previously allowed salaries for teachers. Last year the number was increased to 60, and for the present fiscal year the number has been raised to 100. As the mission maintained the school at its own expense when no compensation was received, so it was not the intention to limit the number of our pupils to the number paid for by the Government, but we intended to take all we could ac-

commodate, and we have, up to the present time, maintained from 12 to 25 over and above the number for which provision was made by the Indian Department. Now not even the parents of this surplus number were compelled to work either at the mission or elsewhere for the support of those children. A few parents, as stated above, gave at times some slight compensation, but it was more of a spontaneous contribution than a forced one; certainly not one child was ever refused admittance or sent away for want of giving any compensation.

It is true that some of the parents, especially of late, bring Sunday clothes to their children, but if they do so they do it partly at the request of their own children, partly because Indians being rather proud about their dress they wish their children, especially their girls, to be dressed even with a certain elegance. To this, viz, to furnishing some clothing, and to nothing else, can the complaint made by Arlee have reference. Now, we are strictly not obliged by the terms of our contract to furnish except necessary and suitable clothing. Certainly one suit would be sufficient. Now all have at least two suits, whether they be furnished by the parents or not. When we supply what is necessary to the paid-for pupils we have done our duty. If parents give what is over and above they give what they have no right to expect from us. Our yearly allowance of \$100 per child, requiring of us as it does to supply not only teachers, prefects, board, tuition, clothing, &c., but also school buildings, school furniture, &c., gives certainly but little chance to be over-liberal with regard to surplus clothing.

As you stated to me during your visit at the mission that you would be pleased to receive any suggestions which I might think proper to make for the good of the Indians, I would respectfully call your attention to two requirements:

First. The establishment of an Indian police, such as exists at present at most Indian agencies. It should consist of at least seven or eight good men, and should be paid by the Government, as is the case elsewhere. Up to within about one year from the present time we had no trouble to keep up a volunteer police of from fifteen to twenty. Whilst it lasted there was little misbehavior, and consequently little trouble. It was evident, however, for quite a while back that such an organization could not continue long without compensation for their service, especially in times of trouble like these, when, partly on account of the railroad, which gives mostly free transportation to the Indians, and thus enables the loafers, drunkards, and gamblers of the lower country to come up here, and partly on account of many Nez Percés, who escaped at the time of Joseph's surrender, and have of late invaded this reservation, defying all authority and generally trying to demoralize these Indians.

The second suggestion I beg to make is the establishment of a Government blacksmith shop for the benefit of the Indians, somewhere at or near the mission, in consideration of the remote location of the agency from the center of the reservation and the center of population.

I inclose a few letters written by the pupils of the school as a specimen of their progress.

I have the honor to remain, with much respect, your obedient servant,  
L. VAN GORP,  
Society of Jesus.

Hon. GEORGE G. VEST, *United States Senator.*

---

[House Ex. Doc. No. 68, Forty-seventh Congress, second session.]

*Message from the President of the United States, transmitting a communication from the Secretary of the Interior in relation to the commission appointed to negotiate with the Sioux Indians for modification of existing treaties.*

FEBRUARY 3, 1883.—Referred to the Committee on Indian Affairs and ordered to be printed.

*To the Senate and House of Representatives:*

I transmit herewith communication from the Secretary of the Interior of the 1st instant, submitting a report made by the commission appointed under the provisions of the act of August 7, 1882, to treat with the Sioux Indians for a modification of their existing treaties, together with a copy of an agreement negotiated by that commission.

The subject is presented for the favorable consideration of the Congress.  
CHESTER A. ARTHUR.

EXECUTIVE MANSION, *February 3, 1883.*

---

DEPARTMENT OF THE INTERIOR.  
*Washington, February 1, 1883.*

SIR: I submit herewith the report of the commission, appointed under authority of an item in the "Act making appropriations for sundry civil expenses," approved Au-

gust 7, 1882 (Stat. Laws, 1881-'82, p. 323), to negotiate with the Sioux Indians for modification of existing treaties, together with a copy of an agreement negotiated thereunder.

The report shows that by the agreement made and now submitted for the action of Congress, the Great Sioux Reservation has been broken up into separate reservations for the different agencies and the surplus ceded to the Government.

These reservations are located in accordance with the wishes of the Indians themselves, and are of such extent as to give ample territory for the present and future needs of their occupants.

The consideration for the land ceded consists principally of cattle for purposes of stock raising, to which the country reserved by the Indians is especially adapted. The raising of stock is the most natural and effective means by which the Indians can aid in their own support, and may also be made an instrument for elevating and improving their general condition.

The sum required for carrying out this agreement is therefore in effect only an advance of capital to the Indians, the returns upon which will eventually relieve the Government of a large annual expenditure for their support.

I regard the agreement as favorable alike to the Indians and the Government, and respectfully recommend that it be presented to the Congress, with your recommendation for favorable consideration.

Very respectfully, your obedient servant,

H. M. TELLER,  
*Secretary.*

The PRESIDENT.

SIR: The commissioners appointed on the 15th day of September, 1882, to negotiate with the Sioux Indians for a cession to the United States of a portion of their reservation, under authority of an item in the sundry civil act, approved August 7, 1882, have the honor to submit the following report:

The commission met and organized in Yankton, Dak., on the 2d of October last, and entered immediately upon the work assigned to it. The Santee Agency, in Knox County, Nebraska, was first visited, and after careful consideration and a free discussion of the subject, an agreement with the Indians of that agency was concluded and signed on the 17th day of October. The commission next visited Rosebud Agency, Dakota, where one council was held before proceeding to the agency at Pine Ridge. At the latter place, after numerous councils, the agreement made at Santee Agency was approved, and with an additional agreement setting apart a separate reservation for the Indians at Pine Ridge, was signed on the 28th day of October.

The commission having returned to Rosebud Agency, the agreement mentioned, with a supplemental clause providing for a reservation for the Indians of that agency, was duly executed on the 6th day of November.

At Standing Rock Agency, Dakota, the agreement, with a supplement describing a separate reservation for the Indians at that agency, was signed on the 30th day of November.

At Cheyenne River Agency, Dakota, the agreement, with provision for a separate reservation for that agency, was accepted and signed on the 21st day of December.

The agreement thus made was fully understood and approved by the Indians before signing, great care having been exercised by the commission to that end. It has received the approval of all the most intelligent friends of the Indians on the ground, and will, we trust, be found mutually beneficial to the Indians and the Government. It will be observed that a prominent feature of the agreement is the setting apart of a limited and well defined territory for the exclusive use and occupancy of the Indians of each agency. To a very generally expressed desire on the part of the Indians for such separate reservations is due, in no small degree, their consent to relinquish a part of their large reservation. That the change from a large reservation, held by all the Sioux in common to smaller reservations, held each by the Indians occupying it, will be beneficial cannot be doubted. Under the existing system the Indians do not feel settled, being subject to transfer from agency to agency, and having a general title to all and a specific title to no part of their great reservation. When, under the plan proposed, the Indian has been assigned to an agency, with its surrounding reservation, he will feel assured that he is to remain there and henceforth that is to be his home. The resulting concentration of interests and permanence of titles will offer strong inducements to settlement and effort toward self-support. The breaking up of a community of interest and the substitution of several interests will render difficult, if not impossible, the formation of any combination involving all the bands of the Sioux Indians. In setting apart these separate reservations the preferences of the Indians as to location have been followed as far as practicable.



The Pine Ridge Reservation comprises, as nearly as can be estimated, 4,000 square miles, giving 320 acres to each of the 8,000 Indians now at that agency. It is well supplied with water by the South Fork of the Cheyenne River, the White River, and numerous tributaries of the latter stream. The value of the uplands for agricultural purposes has not yet been determined, but the creek bottoms afford ample ground for such farming as may be looked for among the Indians for a long time to come. The reservation as a whole is admirably adapted to stock raising, and was preferred by the Indians there to any other location.

The reservation for the Indians of Rosebud Agency is of about the same area as the Pine Ridge Reservation, which it adjoins and closely resembles in its general characteristics. It is well watered by the White River and its tributaries and by the Keyapaha River, and contains extensive and valuable ranges for stock. About 8,000 Indians are now on this reservation, the location of which was made by them.

The Standing Rock Reservation is estimated to contain 3,000 square miles. It is bounded on the north by the Cannon Ball River, on the east by the Missouri River, and on the south by the Grand River, which, with smaller streams, afford an abundance of good water. For agricultural and grazing purposes it is not surpassed by any portion of the Great Sioux Reserve. It will give in round numbers 500 acres to each of the 3,800 Indians now at that agency, to whom the location is entirely satisfactory.

The reservation for the Indians attached to the Cheyenne River Agency is much larger in proportion to the number of its occupants than the other reservations described. This is rendered necessary because of the broken and worthless character of a portion of the land necessarily included in order to insure an abundant supply of good water, while including also as many of the Indian camps as possible. Within the boundaries agreed upon there is territory well adapted to farming and grazing, more than sufficient for the needs of the 3,300 Indians now at that agency. The right was therefore reserved to the Government of assigning other Indians to this reservation. The greater part, by far, of the Indians are now living upon the proposed reservation, and as provision is made for reimbursing those who lose improvements by removal, it cannot be considered a hardship for them to change their location.

The removal of the agency buildings is desirable from the fact that the timber has been cut off for miles around, making it difficult and expensive to obtain the necessary fuel. At a point on the proposed reservation, about twenty-five miles above the present location, there is said to be a desirable site for agency buildings, with timber in abundance in the immediate vicinity.

The Lower Brulé Reservation contains about 1,300 square miles, and is well watered by the Missouri River, the White River, and Ponca and Whetstone Creeks. It contains valuable stock ranges and farming lands sufficient for the 1,000 or 1,200 Indians who are to occupy it. Although the proposed location calls for the removal of the agency buildings and a part of the Indians, the change is one which we believe should be made. The Chicago, Milwaukee and Saint Paul Railroad Company has already secured from the Indians, with the approval of the Government, the right of way for a railroad through this part of the reservation, together with a square mile of land adjoining the agency grounds. The Indian settlements on the railroad land will soon be broken up and removed in any event, and the building and operating of a railroad in the immediate neighborhood cannot fail to be detrimental to the peace and best interests of the agency.

The principal consideration promised for the cession of territory remaining, after setting apart the reservations above described, consists of cattle for breeding purposes. As has been stated, the lands reserved by the Indians are all well adapted to stock raising, and their value for this purpose has been fully demonstrated. Experience has shown that it is easier to induce the Indians to engage in pastoral pursuits than in the purely agricultural. While the herds furnished under this agreement are under the charge of the Government agent, the duty of herding them may be intrusted to the Indians under proper supervision. It is believed that in this way the Indians may, in time, be made competent to take full charge of their cattle, and at no distant day become nearly or quite self-supporting.

The other considerations promised are such as are calculated to promote the education and civilization of the Indians, and are, in the main, only a continuance of stipulations contained in the treaty of 1868. The provision by which the Government agrees to provide school-houses and teachers in proportion to the number of children of school age is considered a very important one. The results of our observation and inquiry among the people visited lead us to believe that the proper place to educate the Indian children is on the reservation, among or near their own people. It is not denied that education at points remote from Indian settlements may show more rapid progress and wider attainments than are possible to schools among the people, but in the end the objects gained are of less value and permanence than those obtained by education at home.

By a natural law, analogous to that of gravity, the pupil returned from school to the

reservation, and thrown, suddenly and unsupported, among relatives and friends still on the old level of ignorance and barbarism, is, with few exceptions, drawn down, the smaller mass to the larger, and is soon indistinguishable in mind, manners, or morals from the savage throng about him. Too often the only result is, by the increase of knowledge and mental power, to enlarge his capabilities for evil.

Such would not be the case were it possible to educate the Indian children through a series of years until fully grounded in civilized habits; nor would these results be so general if, by any means, the newly returned pupil could be sustained and encouraged in maintaining the habits and acquirements gained at school. Without some amendment the system of education at schools distant from the reservation does not promise satisfactory results.

If, however, the child is educated among or in the immediate neighborhood of his people, the frequent contact and resulting action and reaction will be mutually beneficial. The visits of the pupil to his home will produce there slight but perceptible changes for the better, while on every return to his school he is at once surrounded by those influences necessary to counteract the natural effect of his contact with the old life of barbarism. Thus hardened by exposure and trained to resist the influence of his surroundings, when he goes out finally from the school his chances of holding his ground are fairly good.

We believe, then, that the Government should, as rapidly as practicable, establish schools on those reservations, and by enforced attendance, if necessary, secure to these people the full benefit of all educational facilities provided for them.

The privilege granted to each head of a family of selecting land for his minor children puts all the children now living on an equal footing as to land. It also enables the father to settle his children near him, he selecting for each child a tract of land equal to that which such child might himself select on arriving at the age of eighteen years, under article 6 of the treaty of 1868.

The setting apart of two sections in each township in the lands reserved for the Indians is intended to secure for them in the future a fund for school purposes when needed.

The provisions of the treaty of 1868, and of the agreement of 1876, under which rations and annuities were issued are left without modification. The agreement as a whole is eminently satisfactory to the Indians, as is fully attested by the number of signatures to it, many more than were ever before attached to a treaty or agreement with these Indians, and representing all the tribes and bands interested in it.

The land ceded to the Government is estimated at 17,000 to 18,000 square miles. Its value for stock raising is beyond question, and many parts will doubtless prove equally valuable for farming purposes.

We deem it proper, before closing this report, to submit for your consideration several matters brought to our attention during our stay on the reservation.

The Santee Sioux, living in Knox County, Nebraska, on land reserved by Executive order, are very anxious to secure their lands in severalty by patent. They do not ask for a fee simple, with right to alienate or encumber, but simply such title as will secure their farms to them and their children.

The ratification of the treaty of 1868, which gives the right to the Indian to take and secure by patent 160 acres of Government land, is not, we are informed, considered by the Commissioner of the General Land Office sufficient legislation to authorize the issue of patents. The Santees are engaged very generally in farming, have broken up their tribal system, and are in every way deserving of aid and encouragement. We respectfully recommend that an effort be made to secure for them the titles to which they are clearly entitled both by merit and treaty stipulations.

Complaints were in several instances made to us and fully substantiated, of the cutting of hay and timber by military contractors on Indian claims. This is a violation of the rights of the Indian of which he may well complain, and is a source of great annoyance to the agents. We recommend that the necessary steps be taken to prevent further destruction by the military of the timber on these reservations, and to limit the cutting of hay to such lands as are not held as individual claims by Indians.

In cases of serious accident or sickness among the Indians or agency employés, the need of fit accommodations for the required treatment and nursing is seriously felt. We would therefore recommend that provision be made at each agency for such room as may be needed to be used as a hospital.

We have been requested by a number of Indians to present a request that horses be furnished them in lieu of the oxen promised, but we cannot recommend that this be done except, perhaps, in individual cases of especial merit.

We respectfully recommend that the necessary surveys be made to establish the boundary lines of the different reservations as soon as possible, in case this agreement is approved by Congress.

We fully indorse the recommendation in your last annual report that the Indians' title to their several reservations be evidenced by patent, and believe that with these

reservations thus secured and the Indians settled upon them, with the aids to stock raising and agriculture promised them in this agreement, a considerable improvement will have been made in the condition and prospects of these people.

We have to acknowledge our obligations to the official interpreter, Rev. S. D. Hinman, whose thorough knowledge of the Indian language and character, and earnest efforts in support of the plans of the commission, were of great assistance to us; nor would we fail to mention the hearty co-operation of the agents in our labors at the various agencies visited.

The negotiations with the other bands of the Sioux on matters not connected with those above discussed will form the subject of a future report.

We submit the agreement herewith, and beg to subscribe ourselves, very respectfully, your obedient servants,

NEWTON EDMUNDS,  
PETER C. SHANNON,  
JAMES H. TELLER,  
*Commissioners.*

The Hon. SECRETARY OF THE INTERIOR.

This agreement, made pursuant to an item in the sundry civil act of Congress, approved August 7, 1882, by Newton Edmunds, Peter C. Shannon, and James H. Teller, duly appointed commissioners on the part of the United States, and the different bands of the Sioux Indians by their chiefs and headmen whose names are hereto subscribed, they being duly authorized to act in the premises, witnesseth that—

#### ARTICLE I.

Whereas it is the policy of the Government of the United States to provide for said Indians a permanent home, where they may live after the manner of white men, and be protected in the rights of property, person, and life, therefore to carry out such policy it is now agreed that hereafter the permanent homes of the various bands of said Indians shall be upon the separate reservations hereinafter described and set apart. Said Indians, acknowledging the right of the chiefs and headmen of the various bands at each agency to determine for themselves and for their several bands, with the Government of the United States, the boundaries of their separate reservation, hereby agree to accept and abide by such agreements and conditions as to the location and boundaries of such separate reservations as may be made and agreed upon by the United States and the band or bands for which such separate reservation may be made, and as the said separate boundaries may be herein set forth.

#### ARTICLE II.

The said Indians do hereby relinquish and cede to the United States all of the Great Sioux Reservation—as reserved to them by the treaty of 1868, and modified by the agreement of 1876—not herein specifically reserved and set apart as separate reservations for them. The said bands do severally agree to accept and occupy the separate reservations to which they are herein assigned as their permanent homes, and they do hereby severally relinquish to the other bands respectively occupying the other separate reservations, all right, title, and interest in and to the same, reserving to themselves only the reservation herein set apart for their separate use and occupation.

#### ARTICLE III.

In consideration of the cession of territory and rights, as herein made, and upon compliance with each and every obligation assumed by the said Indians, the United States hereby agrees that each head of a family entitled to select three hundred and twenty acres of land, under Article VI of the treaty of 1868, may, in the manner and form therein prescribed, select and secure for purposes of cultivation, in addition to said three hundred and twenty acres, a tract of land not exceeding eighty (80) acres, within his reservation, for each of his children, living at the ratification of this agreement, under the age of eighteen (18) years; and such child upon arriving at the age of eighteen (18) years shall have such selection certified to him or her in lieu of the selection granted in the second clause of said Article VI; but no right of alienation or encumbrance is acquired by such selection and occupation, unless hereafter authorized by act of Congress.

#### ARTICLE IV.

The United States further agrees to furnish and deliver to the said Indians twenty-five thousand (25,000) cows and one thousand (1,000) bulls, of which the occupants of each of said separate reservations shall receive such proportion as the number of Indians thereon bears to the whole number of Indian parties to this agreement. All of the said cattle and their progeny shall bear the brand of the Indian Department and shall

be held subject to the disposal of said department, and shall not be sold, exchanged, or slaughtered, except by consent or order of the agent in charge, until such time as this restriction shall be removed by the Commissioner of Indian Affairs.

## ARTICLE V.

It is also agreed that the United States will furnish and deliver to each lodge of said Indians or family of persons legally incorporated with them, who shall, in good faith, select land within the reservation to which such lodge or family belongs, and begin the cultivation thereof, one good cow and one well-broken pair of oxen, with yoke and chain, within reasonable time after making such selection and settlement.

## ARTICLE VI.

The United States will also furnish to each reservation herein made and described a physician, carpenter, miller, engineer, farmer, and blacksmith, for a period of ten years from the date of this agreement.

## ARTICLE VII.

It is hereby agreed that the sixteenth and thirty-sixth sections of each township in said separate reservations shall be reserved for school purposes, for the use of the inhabitants of said reservations, as provided in sections 1946 and 1947 of the Revised Statutes of the United States.

It is also agreed that the provisions of Article VII of the treaty of 1868, securing to said Indians the benefits of education, shall be continued in force for not less than twenty (20) years from and after the ratification of this agreement.

## ARTICLE VIII.

The provisions of the treaty of 1868, and the agreement of 1876, except as herein modified, shall continue in full force.

This agreement shall not be binding upon either party until it shall have received the approval of the President and Congress of the United States.

Dated and signed at Santee Agency, Nebraska, October 17th, 1882.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

The foregoing articles of agreement, having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at the Santee Agency, in Knox County, in the State of Nebraska, do hereby consent and agree to all the stipulations therein contained, saving and reserving all our rights, both collective and individual, in and to the Santee Reservation, in said Knox County and State of Nebraska, upon which we and our people are residing.

Witness our hands and seals at Santee Agency this 17th day of October, 1882.

Robert Hakewaste, his x mark. Seal.

John Buoy. Seal.

Joseph Rouillard. Seal.

Solomon Jones. Seal.

William Dick, his x mark. Seal.

Samuel Hawley. Seal.

Eli Abraham. Seal.

Iron Elk, his x mark. Seal.

Husasa, his x mark. Seal.

Harpi yaduta. Seal.

Napoleon Wabashaw. Seal.

Thomas Wakute. Seal.

A. J. Campbell. Seal.

Daniel Graham. Seal.

Star Frazier. Seal.

Albert E. Frazier. Seal.

John White. Seal.

Henry Jones. Seal.

Louis Frenier. Seal.

John Reibe. Seal.

Attest:

ALFRED L. RIGGS, *Missionary to the Dakotas.*

W. W. FOWLER, *Missionary to Santee Sioux.*

ISALAH LIGHTNER, *U. S. Indian Agent.*

CHARLES MITCHELL, *U. S. Interpreter.*

C. L. AUSTIN, *Agency Clerk.*

GEO. W. IRA, *Agency Physician.*

I certify that the foregoing agreement was read and explained by me, and was fully understood by the above-named Sioux Indians, before signing, and that the same was executed by said Sioux Indians, at Santee Agency, county of Knox, and State of Nebraska, on the 17th day of October, 1882.

SAM'L D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservation for the Indians receiving rations and annuities at Pine Ridge Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning at the intersection of the one hundred and third meridian of longitude

with the northern boundary of the State of Nebraska, thence north along said meridian to the South Fork of Cheyenne River, and down said stream to a point due west from the intersection of White River with the one hundred and second meridian; thence due east to said point of intersection and down said White River to a point in longitude one hundred and one degrees and twenty minutes (101° 20') west, thence due south to said north line of the State of Nebraska, thence west on said north line to the place of beginning.

Dated and signed at Pine Ridge Agency, Dakota, October 28th, 1882.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

The foregoing article of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Pine Ridge Agency in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Pine Ridge Agency, Dakota, this 28th day of October, 1882.

Mahpiva-luta, his x mark. Seal.	Sunka-unzica, his x mark. Seal.
Taopicikala, his x mark. Seal.	Mato-sapa, his x mark. Seal.
Simka-luta, his x mark. Seal.	Hinho-kinyau, his x mark. Seal.
Simka-wakan-hin-to, his x mark. Seal.	Tasunka-kokipapi, sr., his x mark. Seal.
Tatanka-hunka-sni, his x mark. Seal.	Hazska-mlaska, his x mark. Seal.
Mato-sapa, his x mark. Seal.	Tasunke-maza, his x mark. Seal.
Sunanito-wankantuya, his x mark. Seal.	Okiksahe, his x mark. Seal.
Pehinzizi, his x mark. Seal.	Mato-masula, his x mark. Seal.
Canker-tanka, his x mark. Seal.	Kangi-cikala, his x mark. Seal.
Sunka-bloka, his x mark. Seal.	Wicahhpi-yamin, his x mark. Seal.
Wapaha-sapa, his x mark. Seal.	Wasicum-waukautuya, his x mark. Seal.
Mim-wanica, his x mark. Seal.	Antoine Leiddeau, his x mark. Seal.
Owa-sica-hoksila, his x mark. Seal.	Beaver Morto, his x mark. Seal.
Toicuwa, his x mark. Seal.	Sam Deon. Seal.
Sunmanito-inala, his x mark. Seal.	Edward Larramie. Seal.
Wakinyan-peta, his x mark. Seal.	John Jangrau, his x mark. Seal.
Pehan-luta, his x mark. Seal.	Charles Jamis, his x mark. Seal.
Tasunka-kokippi, his x mark. Seal.	Richard Hunter, his x mark. Seal.
Conica-wanica, his x mark. Seal.	David Gallineau. Seal.
Suniska-yaha, his x mark. Seal.	Thomas Toin, his x mark. Seal.
Wahanka-wakuwa, his x mark. Seal.	James Richard, his x mark. Seal.
Si-tanka, his x mark. Seal.	Opauingowica-kte, his x mark. Seal.
Wahukeza-wompa, his x mark. Seal.	Hogan, his x mark. Seal.
Mato-hi, his x mark. Seal.	Antoine Provost. Seal.
Wicasa-tankala, his x mark. Seal.	Benj. Claymore. Seal.
Mato-witkotkoka, his x mark. Seal.	Soldier Storr. Seal.
Wankan-mato, his x mark. Seal.	Sili-kte, his x mark. Seal.
Sunka-himka-sni, his x mark. Seal.	Petaga, his x mark. Seal.
Manka-tamahica, his x mark. Seal.	Talo-kaksee, his x mark. Seal.
Cotan-cikala, his x mark. Seal.	Wiyaka-wicasa, his x mark. Seal.
Kisum-sni, his x mark. Seal.	Akicita, his x mark. Seal.
Hehaka-sapa, his x mark. Seal.	Zitkala-napin, his x mark. Seal.
Zitkala-ska, his x mark. Seal.	Leon F. Pallardy, his x mark. Seal.
Ogle-sa, his x mark. Seal.	J. C. Whelam. Seal.
Sunmanito-wakpa, his x mark. Seal.	Sunka-cikala, his x mark. Seal.
Wasicum-tasunke, his x mark. Seal.	Pehin-zizi-si-ca, his x mark. Seal.
Egeonge-word, Captain Polo. Seal.	Mato-akisya, his x mark. Seal.
Akicita-injin, his x mark. Seal.	Wasicum-mato, his x mark. Seal.
Tasunko-inyauko, his x mark. Seal.	Wi-cikala, his x mark. Seal.
Wagmu-su, his x mark. Seal.	Taku-kokipa-sni, his x mark. Seal.
Wamli-heton, his x mark. Seal.	Mato-can-wegna-cya, his x mark. Seal.
Kangi-maza, his x mark. Seal.	Mato-Wakuya, his x mark. Seal.
Sunmanito-ska, his x mark. Seal.	

Attest:

S. S. BENEDICT,  
*U. S. Indian Interpreter.*

V. T. MCGELLYCUDDY,  
*U. S. Ind. Ag't.*

J. W. ALDER,  
*Agency Clerk.*

WILLIAM GARNETT,  
*Agency Interpreter.*

I hereby certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians, before signing, and that the same was executed by said Indians at Pine Ridge Agency, Dakota, on the 29th day of October, 1882.

SAM'L D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservation for the Indians receiving rations and annuities at Rosebud Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning on the north boundary of the State of Nebraska at a point in longitude one hundred and one degrees and twenty minutes (101° 20') west, and running thence due north to White River, thence down said White River to a point in longitude ninety-nine degrees and thirty minutes (99° 30') west; thence due south to said north boundary of the State of Nebraska, and thence west on said north boundary to the place of beginning. If any of said Indians belonging to the Rosebud Agency have permanently located east of longitude ninety-nine degrees and thirty minutes (99° 30'), they may hold the lands so occupied, and have the same certified to them in accordance with the provisions of Article VI of the treaty of 1868 and Article III of this agreement, or they may return to the separate reservation above described, in which case they shall be entitled to receive from the Government the actual value of all improvements made on such locations.

Dated and signed at Rosebud Agency, Dakota, this 6th day of November, 1882.

NEWTON EDMUNDS. [SEAL.]  
JAMES H. TELLER. [SEAL.]  
PETER C. SHANNON. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Rosebud Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Rosebud Agency, Dakota, this 6th day of November, 1882.

Sinto-gleska, his x mark. Seal.	Mato-cante, his x mark. Seal.
Mato-luzaham, his x mark. Seal.	Cecala, his x mark. Seal.
Wakinyan-ska, his x mark. Seal.	Pehin-zi-sica, his x mark. Seal.
Kangi-sapa, his x mark. Seal.	Pte-he-napin, his x mark. Seal.
Mato-ohanka, his x mark. Seal.	Sunsun-pa, his x mark. Seal.
Wakinyau-ska, 2nd, his x mark. Seal.	Tasunke-wamli, his x mark. Seal.
Tasunke-tokeca, his x mark. Seal.	Louis Richard. Seal.
Asampi, his x mark. Seal.	Louis Bordeaux. Seal.
Mahpiya-inazin, his x mark. Seal.	Tasunke-hin-zi, his x mark. Seal.
He-to-pa, his x mark. Seal.	Itoga-otanka, his x mark. Seal.
Tasimke-wakita, his x mark. Seal.	Tunkan-sila, his x mark. Seal.
Sunka-bloka, his x mark. Seal.	Wagleksun-tanka, his x mark. Seal.
Cangleska-wakinyin, his x mark. Seal.	Cangleska-sapa, his x mark. Seal.
Wanniomni-akicita, his x mark. Seal.	Wosgi-gli, his x mark. Seal.
Wanmli-cikala, his x mark. Seal.	Naca-cikala, his x mark. Seal.
Wamli-waste, his x mark. Seal.	Cante-maza, his x mark. Seal.
Mahpiya-tatanka, his x mark. Seal.	Tatanka-kucila, his x mark. Seal.
Wapashupi, his x mark. Seal.	Mato-wakuwa, his x mark. Seal.
Mato-wankantuya, his x mark. Seal.	Si-hauska, his x mark. Seal.
Ignu-wakute, his x mark. Seal.	Kinyau-mani, his x mark. Seal.
Hohaka-gloska, his x mark. Seal.	Tatanka, his x mark. Seal.
Mato-ska, his x mark. Capt. Police. Seal.	Hehaka-wanapoya, his x mark. Seal.
Peban-san-mani, his x mark. Seal.	Taspan, his x mark. Seal.
Okise-wakan, his x mark. Seal.	Tasunke-hin-zi, his x mark. Seal.
Getau-wakimyan, his x mark. Seal.	Wicauhpi-cikala, his x mark. Seal.
Wakinyau-tomaheca, his x mark. Seal.	Wohela, his x mark. Seal.
Mloka-cikala, his x mark. Seal.	Jack Stead. Seal.
Toka-kte, his x mark. Seal.	Joseph Schweigman. Seal.
Mato-wakan, his x mark. Seal.	Zitkala-sapa, his x mark. Seal.
Tacauhpi-to, his x mark. Seal.	Mato-najin, his x mark. Seal.
Ho-waste, his x mark. Seal.	Yahota, his x mark. Seal.
Ito-cantkoze, his x mark. Seal.	Hunka, his x mark. Seal.
Kutepi, his x mark. Seal.	Sunka-wamli, his x mark. Seal.
Zaya-hiyaya, his x mark. Seal.	Pte-san-wanmli, his x mark. Seal.
Mato-glakinyau, his x mark: Seal.	Tatanka-ho-waste, his x mark. Seal.
	Tasunke-hin-zi, his x mark. Seal.

Tasunke-luzahan, his x mark. Seal.	Ite-cihila, his x mark. Seal.
Kangi-sapa, his x mark. Seal.	Cante-peta, his x mark. Seal.
Sunka-ha, his x mark. Seal.	William Bordeau. Seal.
Cikala, his x mark. Seal.	Wanmlisun-maza, his x mark. Seal.
Si-busakpe, his x mark. Seal.	Louis Moran, his x mark. Seal.
Thomas Dorion, his x mark. Seal.	William Redmond. Seal.
Tacannonpe-waukantuya, his x mark. Seal.	Tatanka-taninyau-mani, his x mark. Seal.
Caza, his x mark. Seal.	Mato-ite-wanagi, his x mark. Seal.
Wagluhe, his x mark. Seal.	Wanagi pa, his x mark. Seal.
Ista-toto, his x mark. Seal.	Baptiste McKinzy, his x mark. Seal.
Wahacauka-hinapa, his x mark. Seal.	John Cordier, his x mark. Seal.
Mle-wakan, his x mark. Seal.	Akan-yanka-kte, his x mark. Seal.
Hehaka-wanmli, his x mark. Seal.	Maza-wicasa, his x mark. Seal.
Si-tompi-ska, his x mark. Seal.	Ipiyaka, his x mark. Seal.
Hehaka-witko, his x mark. Seal.	Tunka-yuha, his x mark. Seal.
Sinte-ska, his x mark. Seal.	Tawahacanka-sna, his x mark. Seal.
Wahacauka-waste, his x mark. Seal.	Cetan-nonpa, his x mark. Seal.
Mato-kinajin, his x mark. Seal.	Zuya-hanska, his x mark. Seal.
Mawatani-hanska, his x mark. Seal.	Mato-wakau, his x mark. Seal.
Wanmli-wicasa, his x mark. Seal.	Wanmli-mani, his x mark. Seal.
Henry Clairmont, his x mark. Seal.	Keya-tueuhu, his x mark. Seal.
Cecil Iron-wing. Seal.	Cega, his x mark. Seal.
Mato-maka-kickun, his x mark. Seal.	Ohan-ota, his x mark- Seal.
Kiyetahan, his x mark. Seal.	Surka-wananon, his x mark. Seal.
Mato-wanmli, his x mark. Seal.	Dominick Brey. Seal.

Attest :

JAS. G. WRIGHT, *U. S. Ind. Ag't.*  
 CHAS. P. JORDAN, *Clork.*  
 CHAS. R. COREY, *Physician.*  
 LOUIS RAULINDEANE, *Agency Interpreter.*

I hereby certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians before signing, and that the same was executed by said Indians at Rosebud Agency, Dakota, on the 6th day of November, 1882.

SAMPL D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservations for the Indians receiving rations and annuities at Standing Rock Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning at a point at low-water mark on the east bank of the Missouri River, opposite the mouth of Cannon Ball River; thence down said east bank along said low-water mark to a point opposite the mouth of Grand River, thence westerly to said Grand River, and up and along the middle channel of the same to its intersection with the one hundred and second meridian of longitude; thence north along said meridian to its intersection with the south branch of Cannon Ball River—also known as Cedar Creek; thence down said south branch of Cannon Ball River to its intersection with the main Cannon Ball River, and down said main Cannon Ball River to the Missouri River at the place of beginning.

Dated and signed at Standing Rock Agency, Dakota, this 30th day of November, 1882.

NEWTON EDMUNDS. [SEAL.]  
 JAMES H. TELLER. [SEAL.]  
 PETER C. SHANNON. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Standing Rock Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained. We also agree that the Lower Yanktonais Indians at Crow Creek, and the Indians now with Sitting Bull, may share with us the above-described separate reservation, if assigned thereto by the United States, with consent of said Indians.

Witness our hands and seals at Standing Rock Agency, Dakota, this 30th day of November, 1882.

Akicita-hauska, his x mark. Seal.	Wiyaka-hanska, his x mark. Seal.
Mato-gnaskinyan, his x mark. Seal.	Cante-peta, his x mark. Seal.
Mato-nonpa, his x mark. Seal.	John Grass, his x mark. Seal.
Ista-sapa, his x mark. Seal.	Sasunke-luta, his x mark. Seal.
Wanmli-waukantuya, his x mark. Seal.	Owape, his x mark. Seal.
Wakute-mani, his x mark. Seal.	Cante-peta, sr., his x mark. Seal.

- Mato-wayuhi, his x mark. Seal.  
 Pahin-ska, his x mark. Seal.  
 Kangi-atoyapi, his x mark. Seal.  
 Mato-kawinge, his x mark. Seal.  
 Wakinyan-watakope, his x mark. Seal.  
 Tasina-luta, his x mark. Seal.  
 Tasunke-hin-zi, his x mark. Seal.  
 Hehaka-okan-nazin, his x mark. Seal.  
 Mags, his x mark. Seal.  
 Taloka-inyauke, his x mark. Seal.  
 Mato-wapostan, his x mark. Seal.  
 Heton-yuha, his x mark. Seal.  
 Sungila-luta, his x mark. Seal.  
 Mastinca, his x mark. Seal.  
 Sunka-maza, his x mark. Seal.  
 Waumli-cikala, his x mark. Seal.  
 Kangi-mato, his x mark. Seal.  
 Mato-wankantuya, his x mark. Seal.  
 Ite-glaga, his x mark. Seal.  
 Cetan-unzica, his x mark. Seal.  
 Mato-luta, his x mark. Seal.  
 Pizi, his x mark. Seal.  
 Kangi-wanagi, his x mark. Seal.  
 Wahascanka, his x mark. Seal.  
 Anoka sau, his x mark. Seal.  
 Mato-hota, his x mark. Seal.  
 Hebakato-tamahoca, his x mark. Seal.  
 Tamina-wewe, his x mark. Seal.  
 Waga, his x mark. Seal.  
 Tatanka-duta, his x mark. Seal.  
 Mato-wankantuya, his x mark. Seal.  
 Iyayung-mani, his x mark. Seal.  
 Magi-wakau, his x mark. Seal.  
 Wamli-wanapeya, his x mark. Seal.  
 Canica, his x mark. Seal.  
 Tahinea-ska, his x mark. Seal.  
 Hogan-duta, his x mark. Seal.  
 Sunka-wanzila, his x mark. Seal.  
 Ite-wakan, his x mark. Seal.  
 Sunka-wawapin, his x mark. Seal.  
 Cetan-to, his x mark. Seal.  
 Inyan-kuwapi, his x mark. Seal.  
 Waukan-inyanka, his x mark. Seal.  
 Sunka-duta, his x mark. Seal.  
 Pehin-jasa, his x mark. Seal.  
 Waumdi-watakpe, his x mark. Seal.  
 Wapata, his x mark. Seal.  
 Taopi, his x mark. Seal.  
 Mato-unzica, his x mark. Seal.  
 Zitkadan-maza, his x mark. Seal.  
 Cetan-iyotanka, his x mark. Seal.  
 Kangi-napin, his x mark. Seal.  
 Tatanka-hanska, his x mark. Seal.  
 Kaddy, his x mark. Seal.  
 Wanmdi-kouza, his x mark. Seal.  
 Mini-aku, his x mark. Seal.  
 Mato-sapa, his x mark. Seal.  
 Makoyate-duta, his x mark. Seal.  
 Wanmdi-mani, his x mark. Seal.  
 Mato-ska, his x mark. Seal.  
 Tacanhpi-kokipapi, his x mark. Seal.  
 Tatanka-cikida, his x mark. Seal.  
 Wahacanka-sapa, his x mark. Seal.  
 Sna-waknya, his x mark. Seal.  
 Cante-tehiya, his x mark. Seal.  
 Wan-awega, his x mark. Seal.  
 Wakankdi-sapa, his x mark. Seal.  
 Ingang-mani, his x mark. Seal.  
 Wanmdi-sake, his x mark. Seal.  
 Nakata-wakinyan, his x mark. Seal.  
 Wanmli-watakpe, his x mark. Seal.  
 Hato-sabiciya, his x mark. Seal.  
 Baptiste Rondeau, his x mark. Seal.  
 Tacanhpi-sapa, his x mark. Seal.  
 Hato-ite-wakan, his x mark. Seal.  
 Wakinyan-ska, his x mark. Seal.  
 Hakikta-nazin, his x mark. Seal.  
 Hitonkala-ista, his x mark. Seal.  
 Hanpa-napin, his x mark. Seal.  
 Waumdi-yuha, his x mark. Seal.  
 Hinto-kdeska, his x mark. Seal.  
 Candi-ynta, his x mark. Seal.  
 Zitka-mani, his x mark. Seal.  
 Nasula-tonka, his x mark. Seal.  
 Hokaka-ho-waste, his x mark. Seal.  
 Sunk-sapa-wicasa, his x mark. Seal.  
 Mastinca, his x mark. Seal.  
 Thomas C. Fly. Seal.  
 Joseph Primeau. Seal.  
 Leon Primeau. Seal.  
 Matilda Galpin, her x mark. Seal.  
 John Pleets. Seal.  
 Tasunke-ska, his x mark. Seal.  
 Kangi-maza, his x mark. Seal.  
 Ota-inyanke, his x mark. Seal.  
 Pa-inyankana, his x mark. Seal.  
 Mato-zina, his x mark. Seal.  
 Isanati-win-yuza, his x mark. Seal.  
 Mato-wastedan, his x mark. Seal.  
 Hehaka-ho-waste, his x mark. Seal.  
 Gan-waste, his x mark. Seal.  
 Itohega-tate, his x mark. Seal.  
 Hi-seca, his x mark. Seal.  
 Hunke-sni, his x mark. Seal.  
 Gilciya, his x mark. Seal.  
 Owe-nakebeza, his x mark. Seal.  
 Mato ho-tanka, his x mark. Seal.  
 Henry Agard, his x mark. Seal.  
 Hitonka-sau-sinte, his x mark. Seal.  
 Antoine Claymore, his x mark. Seal.  
 Benedict Cihila. Seal.  
 Charles Marshall, his x mark. Seal.  
 Tatanka-wanzila, his x mark. Seal.  
 Tatanka-hauska, his x mark. Seal.  
 Tatanka-himke-sni, his x mark. Seal.  
 Kankeca-duta, his x mark. Seal.  
 Hehaka-cante, his x mark. Seal.  
 Sna-wakuya, his x mark. Seal.  
 Citan-pegnaka, his x mark. Seal.  
 Wasu-mato, his x mark. Seal.  
 Mato-kawinge, his x mark. Seal.  
 Nig-woku, his x mark. Seal.  
 Maza-kan-wicaki, his x mark. Seal.  
 Waniyutu-wakuya, his x mark. Seal.  
 Waumdi-wicasa, his x mark. Seal.  
 Putin-hanska, his x mark. Seal.  
 Hoksina-waste, his x mark. Seal.  
 Sam-iyeciya, his x mark. Seal.  
 Wahacanka-maza, his x mark. Seal.  
 Tatanke-channa, his x mark. Seal.  
 Tawacanka-wakinyan, his x mark. Seal.

Attest:

JAMES McLAUGHLIN, *U. S. Ind. Agt.*  
 JAMES H. STEWART, *Agency Clerk.*  
 THOMAS H. MILLER, *Issue Clerk.*  
 CHARLES PRIMEAU, *Interpreter.*

PHILIP L. WELLS, *Interpreter.*  
 JOSEPH PRIMEAU, *Interpreter.*  
 M. L. McLAUGHLIN, *Agency Interpreter.*



I hereby certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians before signing, and that the same was executed by said Indians at Standing Rock Agency, Dakota, on the 30th day of November, 1882.

SAM'L D. HINMAN,  
Official Interpreter.

It is hereby agreed that the separate reservation for the Indians receiving rations and annuities at Cheyenne River Agency, Dakota, and for such other Indians as may be hereafter assigned thereto, shall be bounded and described as follows, to wit:

Beginning at a point at low-water mark on the east bank of the Missouri River opposite the mouth of Grand River, said point being the southeasterly corner of the Standing Rock Reservation; thence down said east bank of the Missouri River along said low-water mark to a point opposite the mouth of the Cheyenne River; thence west to said Cheyenne River and up the same to its intersection with the one hundred and second meridian of longitude; thence north along said meridian to its intersection with the Grand River; thence down said Grand River, along the middle channel thereof, to the Missouri River, at the place of beginning.

It is also agreed that said Indians shall receive all necessary aid from the Government in their removal to said reservation, and when so removed each of said Indians shall be entitled to receive from the Government the full value of all improvements in buildings or on lands owned by him at the time of such removal and lost to him thereby. Said compensation shall be given in such manner and on such appraisements as shall be ordered by the Secretary of the Interior.

Dated and signed at Cheyenne River Agency, Dakota, this 21st day of December, 1882.

NEWTON EDMUNDS. [SEAL.]  
PETER C. SHANNON. [SEAL.]  
JAMES H. TELLER. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at the Cheyenne River Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Cheyenne River Agency, Dakota, this 21st day of December, 1882.

Zitkala-kinyan, his x mark. Seal.	Cetan-tokapa, his x mark. Seal.
Cuwi-hda-mani, his x mark. Seal.	Waunli-ohitika, his x mark. Seal.
Mato wanmli, his x mark. Seal.	Wagnasa, his x mark. Seal.
Toiouwa, his x mark. Seal.	Cuwila, his x mark. Seal.
Waumli-gleska, his x mark. Seal.	Mato-nakpa, his x mark. Seal.
Mato-luta, his x mark. Seal.	Maste-au, his x mark. Seal.
Wagnatan, his x mark. Seal.	Nape-wanmiomin, his x mark. Seal.
Cante wanica, his x mark. Seal.	Sunka-ha-oin, his x mark. Seal.
Wokai, his x mark. Seal.	Tacauhpi-maza, his x mark. Seal.
Wankan-mato, his x mark. Seal.	Nato-cikala, his x mark. Seal.
Cetan, his x mark. Seal.	Nahpiya-watakpe, his x mark. Seal.
Maza-hanpa, his x mark. Seal.	Louis Benoist, his x mark. Seal.
Maga-ska, his x mark. Seal.	Wahacauka-cikala, his x mark. Seal.
Kangi-wakuya, his x mark. Seal.	Sunk-ska, his x mark. Seal.
Pre-san-wicasa, his x mark. Seal.	Wanmli-main, his x mark. Seal.
Mahpiya-iyapata, his x mark. Seal.	Wicasa-itancan, his x mark. Seal.
Mato-topa, his x mark. Seal.	Siha-sapa-cikala, his x mark. Seal.
Cawhpi-sapa, his x mark. Seal.	Eugene Brugnier. Seal.
Tatanke-paha-akan-nazin, his x mark. Seal.	

Attest:

WM. A. SWAN, *United States Indian Agent.*

ROBT V. LEVERS, *Agency Clerk.*

N. G. LANDMEPE, *Issue Clerk.*

NARCISSE NARCELLO, his x mark, *Agency Interpreter.*

MARK WELLS, *Interpreter.*

It having been understood and agreed by the undersigned commissioners and the Brulé Indians at Rosebud Agency, parties to this agreement, that the reservation for the Lower Brulé Indians shall be located between the Rosebud Reservation and the Missouri River, it is hereby agreed that the reservation for the said Brulé Indians, now at Lower Brulé Agency, Dakota, and for such other Indians as may be assigned thereto, shall consist of all that part of township No. 103, range 72, west of the 5th

principal meridian, in the Territory of Dakota, lying on the north bank of the White River, together with the tract of land bounded and described as follows, to wit:

Beginning at a point at low-water mark on the east bank of the Missouri River opposite the mouth of said White River; thence down said east bank of the Missouri River along said low-water mark to a point opposite the mouth of Pratt Creek; thence due south to the forty-third parallel of latitude; thence west along said parallel to a point in longitude ninety-nine degrees and thirty minutes (99° 30') west; thence due north along the eastern boundary of Rosebud Reservation to the White River, and thence down said White River to the Missouri River, at the place of beginning. It is also agreed that said Indians shall receive all necessary aid from the Government in their removal to said reservation, and when so removed each of said Indians shall be entitled to receive from the Government the full value of all improvements, in buildings or on lands, owned by him at the time of such removal and lost to him thereby. Said compensation shall be made in such manner and on such appraisement as shall be ordered by the Secretary of the Interior.

Witness our hands and seals this 23d day of January, 1883.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

*Extract from an act making appropriations for sundry civil expenses of the Government for the fiscal year ending June thirtieth, eighteen hundred and eighty-three, and for other purposes.*

For this amount, or so much thereof as may be necessary, to enable the Secretary of the Interior to negotiate with the Sioux Indians for such modification of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior, five thousand dollars; but any such agreement shall not take effect until ratified by Congress: *Provided, however,* That if any lands shall be acquired from said Indians by the United States, it shall be on the express condition that the United States shall only dispose of the same to actual settlers under the provisions of the homestead laws.

Approved August 7, 1882.

SAINT PAUL, MINN., January 26, 1877.

MY DEAR SIR: Will you permit me to intrude upon you with what I fear will be a very long letter. I should not venture at this particular time to ask your attention to any matter personal to myself. The subject on which I desire to address you is, I think, of great public importance.

You are doubtless aware that the Sioux Indians at the Standing Rock and Cheyenne Agencies in Dakota have recently been dismounted and disarmed by military authority. The action thus taken was, I think, completely justified by the proven complicity of these Indians with that portion of their nation which has been and still is openly carrying on war with the United States. There were at the agencies many individuals who, both in sentiment and action, were during the last summer friendly to the Government; but we are still obliged to deal with these Indians in their collective capacity, as tribes or bands, and not as individuals responsible for their personal actions alone. As bands they had given aid to the public enemy. When, therefore, they were dismounted and disarmed those among them who had been friendly to the Government necessarily suffered the same losses as those who had personally given aid to the hostile Sioux. Not only was the action taken justified by existing circumstances, but it was necessary. The camps surrounding the agencies had been at once nurseries, depots of supplies, and cities of refuge for the enemies of the Government and its people. Dismounted and disarmed the agency Indians are no longer able to render assistance to that portion of their nation which is carrying on war. The camps attached to the agencies were scattered for many miles along both banks of the Missouri. Consequently it was impossible to surround them and seize by the strong hand their animals and arms. It was necessary, after making a display of force, to call the chiefs and leading men together, explain to them the purpose of the Government, and demand of them the surrender of their property. When this demand was made they were told that their horses would be sold and that the money obtained for them would be expended in the purchase of cattle—cows and bulls—for their use.

Nearly all the animals seized were collected in two herds, one from each agency. These herds were driven to Fort Abercrombie, where they were united, and thence to Saint Paul, where they were sold. But misfortune attended them from the first. The "distemper" attacked them and many died of that disease; they were overtaken by severe storms and some were frozen to death; some were dropped on the road exhausted, and, finally, they were followed by thieves nearly the whole way across

Minnesota by whom many were stolen. Only a small proportion of the number seized reached Saint Paul, and these were in wretched condition. They consequently brought but small prices.

It is not probable that the sum realized from the sales already made and the sums to be realized from future sales will amount, after the payment of expenses, to more than \$10,000. With this sum but few cattle can be purchased—too few for the purpose of making an experiment which I think should be made.

It appears to me that most of the efforts to civilize Indians which are made by the Government are infected by a fatal error—the error of passing over, or rather of attempting to pass over, one of the natural steps in the progress of civilization.

Savage tribes, whose wants are supplied by the chase, never of their own accord suddenly abandon their nomadic habits and become cultivators of the soil. Uniformly they pass through an intermediate condition—the pastoral state. It cannot be supposed that the savage forefathers, even of those nations which are now the very power of civilization, could have overleaped this necessary step. It is doubtless true that such a change in mode of life can be brought about more easily when a savage tribe comes in contact with and under the control of a civilized people. In such case the savage has not to discover for himself the art of cultivating the earth—it is taught him. But savage habits will remain; savage love of freedom to roam; savage impatience of constraint; savage hatred of persistent labor; and these are obstacles difficult to overcome—they are almost insurmountable.

Why the first step in the progress of civilization should be to the pastoral state is readily discovered. It is the step which is most easily made, because it involves a comparatively slight change of habits. The new condition imposes but little constraint; it requires no constant labor.

The Sioux treaty of 1868 fairly illustrates the course of thought which has controlled the Government in its efforts to civilize Indians; the results obtained by action under it show what may be expected from such a policy. That treaty makes special provision for individuals of the tribe who shall cease to roam, and hunt, and shall "desire to commence farming." The cultivation of the ground seems to have been considered the only alternative to "roaming and hunting."

In effect many of the Sioux who were parties to that treaty have ceased to roam and hunt; but very few of them have commenced farming. Gathered around the national alms houses, called agencies, they are for the most part an idle, listless, worthless people, living simply to eat the food and wear the clothing provided for them by the Government. Even if it were easy under ordinary circumstances to convert an adult savage into a civilized farmer, it would be almost impossible to accomplish this in the country reserved for the Sioux by the treaty of 1868. There, in three years out of four, droughts or grasshoppers destroy whatever crops may be planted; there even a skillful husbandman would despair of obtaining subsistence. Is it to be supposed that a savage can be made to appreciate the superior advantages of a farmer's life where the cultivation of the ground consists almost exclusively of plowing and planting—where a harvest is seldom known? Unless some change in the system of management be made these bands will be a heavy burden on the Government for many years to come. As you know, the popular belief that the Indians are diminishing in numbers is an error, at least so far as the Sioux are concerned. They are actually increasing. There is no prospect that the extinction of the race will soon relieve the Government from its responsibility for them.

I can discover no policy which will make these Indians self-supporting except the cessation of efforts to confine them to fixed habitations, and to force them to perform manual labor, and the adoption of the natural process of civilization. Cease trying to make them farmers; make them shepherds or herdsmen. Make their first steps easy instead of difficult.

The Sioux Reservation, though so ill adapted to agriculture, affords abundant pasturage for cattle—pasturage of almost unlimited extent and of excellent quality. I have never seen finer beef than that from cattle fed on the grasses of the Missouri Valley. The present is a most favorable time for the change which I advocate.

When the Indians were dismounted and disarmed it was apparent that they were forcibly impressed by the proposition that the money obtained for the horses should be used to purchase cattle. Since then reports from officers at the agencies show that the belief that the possession of herds will "make them rich" has become fixed in their minds. They eagerly look for cattle. Of their capacity to take care of herds there is no doubt; they are accustomed to the care of herds of horses.

Should the policy which I propose be adopted it would be absolutely necessary to provide during the next few years the usual supply of food for these people. This supply should not be diminished in order to provide for the purchase of cattle without increasing the appropriations. The appropriations for them should be in addition to, as well as independent of, the ordinary appropriations.

If, while the experiment of raising cattle is making, there should be a deficiency of food, the cattle would be killed and eaten, and the experiment would fail. If the

usual supplies should be furnished it is my belief that the experiment could not fail; and that in a few years the Indians would become self-sustaining—the Government would be released from the burden of their support.

Deprived of their horses the Indians will be unable to carry on hostile operations. Possessed of herds of cattle all their interests will be on the side of peace. Property is the great peacemaker.

It is not the question of the future of these particular bands which may be solved by the policy which I advocate. It may satisfactorily determine the course to be pursued in regard to all tribes similarly situated. To make this experiment not less than 1,400 cows should be sent to each agency with, of course, a proper proportion of bulls. The cows should be of "American," not "Texan" breed, and the bulls should be carefully selected with reference to the beef-producing qualities of their offspring. I am told that two and three years old heifers and cows can be purchased in Iowa and Minnesota for about \$20 each. Cattle from these States are accustomed to a severe climate, and without doubt would thrive in the Missouri Valley.

An appropriation of \$55,000 in addition to the money derived from the sales of horses would be sufficient to purchase the number required.

Much more might be said on this subject; but I fear that I have already wearied you. Permit me, however, to express the hope that if my suggestions commend themselves to your judgment you will use the power and influence which you possess to secure the adoption of the policy which I propose.

Very truly, yours,

ALFRED H. TERRY.

Hon. WILLIAM B. ALLISON, U. S. S.,  
Washington, D. C.

NORTHERN PACIFIC RAILROAD COMPANY,  
OFFICE OF GENERAL MANAGER,  
Saint Paul, Minn., August 16, 1883.

DEAR SIR: As you have requested suggestions in regard to the Indian policy I hope you will pardon me for addressing a few lines to you. I, of course, feel interested in the question in consequence of my official connection with the Northern Pacific Railroad.

The Crow Reservation extends for about 160 miles along the line of this road, occupying a territory which cannot be cultivated without irrigation, but which, with irrigation, could be made exceedingly productive and lead to rapid settlement.

The expense of irrigation would be entirely too great to be undertaken by any individual; hence the territory referred to would be absolutely useless as an Indian reservation for any purpose whatever by which the Indian could be benefited.

It has been, I think, clearly demonstrated that the Indian, in his present condition, is incapable of providing for himself the necessaries of life, and must either starve or be dependent upon the Government for supplies. The Government must necessarily support the Indian tribes until they can be taught to support themselves, and the practical question seems to be, what policy shall be adopted by which the amount and the time of its continuance will be reduced to a minimum.

To give to the Indians farms and supply them with stock and implements would be of little use until they have been taught to utilize them. As I suggested to you in our conversation, it seems to me that the most practicable way of reaching the desired result would be to offer inducements to men of proper character to locate among the Indians and act as their instructors. There are many poor men in Massachusetts and other New England States who would be glad of the opportunity to secure for themselves homes and farms, and who are also influenced by a desire to render themselves useful in performing some missionary work. Such men might take charge of, say four families, located on small farms, perhaps two on each side, if the topographical features of the ground would permit it. These families would be under the special charge of the farmer, who would teach them to build houses and fences, sheds for cattle, cultivate the ground, and if, after a period of from three to five years, he would succeed in rendering these families self-supporting, he should then, as consideration for his services, receive patent for his own farm.

I think the Indian cannot be taught in any other way than by daily practical illustrations, and no teacher can be successful except with only a few pupils at a time. I have, therefore, taken the liberty of making these suggestions, and respectfully commend the idea to you for consideration.

Yours, truly,

H. HAUPT.

Hon. H. L. DAWES,  
Bismarck, Dak.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, December 1, 1881.

SIR: You will find below a list of articles furnished the Department for the current fiscal year, with the prices, as far as practicable, marked thereon.

You will at once forward to this office your estimate for such articles and supplies as will be required for your agency during the fiscal year ending June 30, 1883. It is not probable that the appropriations for the next fiscal year will be larger than for the present, while it is certain that the cost of all classes of goods and supplies will be somewhat higher. Therefore, in making your estimate you will be guided by the fact that it will be necessary to reduce the quantities of various articles called for, so that the aggregate cost thereof shall be within the appropriation for the present fiscal year.

For articles that only gratify the whim or fancy of the Indians your estimates should be as small as possible; the desire of the Department being to make every dollar of expenditure upon Indians an investment for their civilization.

You will be careful and give the *exact size* of articles wanted where it is not named in the blank, and especially where assorted sizes heretofore furnished have not been properly proportioned.

Compute the total cost of each article estimated for, and enter the amount in the proper column, and where no price is given, insert the price at which the article can be purchased at or near your agency.

Remarks are also requested respecting any changes which you may deem desirable in the style or character of the goods heretofore furnished, and particularly as to the character and suitableness of those purchased during the current fiscal year.

The list embraces all the articles usually required at an Indian agency, but you are expected to call for such only as, in your judgment, will be absolutely necessary; however, confining your estimate to the articles named in the list. None others will be allowed, except for parts of machinery required to repair engines, mills, mowers, reapers, or other machinery or tools in use at the agency, or articles not herein embraced that may be necessary for the proper conduct and successful operation of boarding-schools. In all cases where such articles are called for the necessity therefor must be clearly explained and a list thereof given on the last page of this blank.

You will bear in mind that your estimate is for the whole year, and I shall expect it to be so complete that additional or supplementary estimates for purchases by contract or in open market will be entirely unnecessary. The data that should be on file in your office will enable you to meet my expectations in this regard.

You will indicate in the "remarks" column what articles can best be dispensed with, so that the office may be enabled to properly reduce your estimate without striking off the list articles which are required, if such course should be necessary for want of funds applicable to the purchase thereof.

In case there is more than one tribe at your agency, and the goods and supplies furnished are paid for from separate funds, you will submit separate estimates for each tribe. In estimating, agents must not exceed the amount appropriated by Congress for the support of the Indians for whose benefit the articles are required.

All estimates to be submitted in duplicate.

H. PRICE,  
Commissioner.

NOTE.—Any additional suggestions or remarks should be made upon a separate sheet. Agents will bear in mind that they are now required to estimate for a year's supply, at one time, and upon this blank.

CLASS No. 1.—Blankets, all wool, Mackinac.

	Estimated price.
2½-point, gentian, 54 x 66 inches, 6 lbs .....	pair.. \$4 80
3-point, gentian, 60 x 72 inches, 8 lbs .....	do... 6 40
3½-point, gentian, 66 x 78 inches, 10 lbs .....	do... 8 00
2-point, green, 42 x 56, inches, 5½ lbs .....	do... 4 20
2½-point, green, 54 x 66 inches, 6 lbs .....	do... 4 80
3-point, green, 60 x 72 inches, 8 lbs .....	do... 6 40
3½-point, green, 66 x 78 inches, 10 lbs .....	do... 8 00
2-point, indigo blue, 42 x 56 inches, 5½ lbs .....	do... 3 62
2½-point, indigo blue, 54 x 66 inches, 6 lbs .....	do... 4 14
3-point, indigo blue, 60 x 72 inches, 8 lbs .....	do... 5 52
3½-point, indigo blue, 66 x 78 inches, 10 lbs .....	do... 6 90
2-point, scarlet, 42 x 56 inches, 5½ lbs .....	do... 4 30
2½-point, scarlet, 54 x 66 inches, 6 lbs .....	do... 4 92
3-point, scarlet, 60 x 72 inches, 8 lbs .....	do... 6 56
3½-point, scarlet, 66 x 78 inches, 10 lbs .....	do... 8 20

## CLASS NO. 2.—Woolen goods.

	Estimated price.
Cloth, all wool.....	yard.. \$1 40
Cloth, saved list, blue.....	do..... 1 27½
Cloth, saved list, scarlet.....	do..... 1 27½
Flannel, blue twilled.....	do..... 36½
Flannel, red twilled.....	do..... 33½
Hose, children's, woolen, medium.....	dozen.. 2 05
Hose, women's, woolen, medium.....	do..... 2 70
Linsey, plaid.....	yard.. 15
Mittens, woolen, medium size.....	dozen.. 3 00
Scarfs.....	do..... 3 00
Shawls, ¼.....	number.. 1 58
Skirts, balmoral.....	do..... 68
Socks, boys', woolen, medium.....	dozen.. 2 25
Socks, men's, cotton, medium.....	do..... 1 10
Socks, men's, woolen, medium.....	do..... 2 50
Yarn, assorted colors, 3-ply.....	pound.. 95
Yarn, gray, 3-ply.....	do..... 75

## CLASS NO. 3.—Cotton goods.

Bed-quilts.....	number.. 1 20
Bed-ticking, medium.....	yard.. 11
Calico, standard prints, 64 x 64.....	do..... 06
Cheviot.....	do..... 10½
Cotton, knitting, white, medium, Nos. —.....	pound.. 38
Cotton bats, full net weight.....	do..... 10
Crash, linen, medium.....	yard.. 10
Denims, blue.....	do..... 13½
Drilling, indigo blue.....	do..... 11½
Drilling, slate.....	do..... 7½
Duck, standard, 8-oz., free from all sizing.....	do..... 12½
Gingham, medium.....	do..... 09
Handkerchiefs, large size.....	dozen.. 88
Kentucky jeans, medium.....	yard.. 20
Mosquito-bar, (for schools and hospitals only).....	do..... 05
Packing, hemp.....	pound.. 16
Packing, yarn, (cotton waste).....	do..... 14
Sheeting, ¼ bleached, standard, medium.....	yard.. 08½
Sheeting, ¼ brown, standard, heavy.....	do..... 07½
Shirting, calico.....	do..... 05½
Shirting, hickory.....	do..... 09½
Warp, cotton, loom, blue.....	pound.. 27
Warp, cotton, loom, white.....	do..... 25
Wicking, candle.....	do..... 21
Winseys.....	yard.. 12

## CLASS NO. 4.—Clothing.

Blouses, lined, heavy; 32 to 46, satinet or Kentucky jeans, dark colors, blue preferred.....	2 67
Blouses, brown duck, lined, 32 to 46.....	2 15
Blouses, brown duck, unlined, 32 to 46.....	1 90
Coats, sack, men's assorted sizes, 38 to 46, medium quality, satinet or Kentucky jeans, dark colors, blue preferred.....	3 34
Coats, sack, men's, brown duck, lined, assorted sizes, 38 to 46.....	3 15
Coats, sack, men's, brown duck, unlined, assorted sizes, 38 to 46.....	2 80
Coats, sack, blue, men's assorted sizes, for police uniforms, officers'.....	7 74
Coats, sack, sky-blue kersey, men's assorted sizes, for police uniforms, privates'.....	5 89
Overalls, brown duck.....	pair.. 47½
Overcoats, boys', satinet or Kentucky jeans, dark colors, blue preferred.....	3 68
Overcoats, boys', brown duck, lined, 10 to 16 years.....	2 98
Overcoats, boys', brown duck, unlined 10 to 16 years.....	2 50
Overcoats, sack, large sizes, medium quality.....	5 42
Overcoats, sack, brown duck, lined, large sizes.....	3 92
Overcoats, sack, brown duck, unlined, large sizes.....	3 25
Pants, men's, 30 to 44 waist, 29 to 34 in seam, medium quality, satinet or Kentucky jeans, dark colors, blue preferred.....	pair.. 1 88

	Estimated price.
Pants, men's, brown duck, lined, 30 to 44 waist, 29 to 34 in seam . . . . .	pair.. \$1 92½
Pants, men's, brown duck, unlined, 30 to 44 waist, 29 to 34 in seam . . . . .	do. . . . . 90
Pants, men's, blue, 30 to 44 waist, 29 to 34 in seam, for police uniforms, medium quality, officers . . . . .	pair. . . . . 4 88
Pants, men's, sky blue kersey, 30 to 44 waist, 29 to 34 in seam, for police uniforms, medium quality, privates . . . . .	pair.. 3 67
Suits (coat, pants, and vest), boys', 10 to 16 years, medium quality, satin or Kentucky jeans, dark colors, blue preferred . . . . .	4 27
Suits (coat, pants, and vest), brown duck, lined, boys', 10 to 16 years . . . . .	4 07½
Suits (coat, pants, and vest), brown duck, unlined, boys', 10 to 16 years . . . . .	2 35
Suits (jacket and pants), boys', 5 to 10 years, medium quality, satin or Kentucky jeans, dark colors, blue preferred . . . . .	3 15
Suits (jacket and pants), brown duck, lined, boys', 5 to 10 years . . . . .	1 95
Suits (jacket and pants), brown duck, unlined, boys', 5 to 10 years . . . . .	1 36½
Shirts, calico . . . . .	24
Shirts, hickory . . . . .	36
Shirts, gray flannel . . . . .	73½
Shirts, red flannel . . . . .	1 15
Vests, men's, 34 to 46 inches . . . . .	1 21
Vests, men's, brown duck, 34 to 46 inches, lined . . . . .	1 18
Vests, men's, brown duck, 34 to 46 inches, unlined . . . . .	90
Coats, men's, blue Mackinac . . . . .	3 87
Coats, men's, scarlet Mackinac . . . . .	3 87
Drawers, men's, blue Mackinac . . . . .	pair.. 1 95
Drawers, men's, scarlet Mackinac, size — . . . . .	do. . . . . 1 95
Pants, men's, blue Mackinac, size — . . . . .	do. . . . . 2 62
Pants, men's, scarlet Mackinac, size — . . . . .	do. . . . . 2 62
Shirts, men's, blue Mackinac, size — . . . . .	do. . . . . 2 50
Shirts, men's, scarlet Mackinac, size — . . . . .	do. . . . . 2 50

## CLASS NO. 5.—Boots and shoes, &amp;c.

Boots, men's, assorted large sizes, Nos. 6 to 9 . . . . .	pair.. 2 33½
Boots, men's, rubber, Nos. 6 to 9 . . . . .	do. . . . . 2 60
Shoes, boys', assorted sizes, Nos. 1 to 6 . . . . .	do. . . . . 1 02½
Shoes, children's, assorted sizes, Nos. 11 to 13 . . . . .	do. . . . . 62
Shoes, men's, assorted sizes, Nos. 6 to 9 . . . . .	do. . . . . 1 22½
Shoes, misses', assorted sizes, Nos. 13 to 2 . . . . .	do. . . . . 70
Shoes, women's, assorted sizes, Nos. 3 to 5 . . . . .	do. . . . . 80
Shoe-laces, leather . . . . .	gross.. 73
Shoe-laces, linen . . . . .	do. . . . . 20
Shoe-lasts, state sizes . . . . .	dozen.. 7 20
Shoe-nails, assorted sizes . . . . .	pound.. 06
Shoe-packs, boys', assorted sizes . . . . .	pair.. 67
Shoe-packs, men's, assorted sizes . . . . .	do. . . . . 85
Shoe-pegs, assorted sizes . . . . .	gallon.. 35

## CLASS NO. 6.—Hats and caps.

Caps, boys', cassimere, heavy, black . . . . .	37½
Caps, men's, black . . . . .	42½
Hats, boys', wool, assorted sizes, black . . . . .	40½
Hats, men's, police, assorted sizes, black . . . . .	67
Hats, men's, wool, assorted sizes, black . . . . .	45

## CLASS NO. 7.—Notions.

Beads, assorted colors . . . . .	bunch.. 05½
Buttons, coat, horn . . . . .	gross.. 32
Buttons, pants, metal . . . . .	do. . . . . 05
Buttons, shirt, agate . . . . .	do. . . . . 02½
Buttons, vest, horn . . . . .	do. . . . . 28
Buttons, youths', agate . . . . .	do. . . . . 07½
Combs, coarse, R. H. dressing, medium . . . . .	dozen.. 35
Combs, fine, R. H. . . . .	do. . . . . 23½
Cotton maitre, for seines, 36-thread, soft laid . . . . .	pound.. 26½
Gilling twine, 3-cord, No. 30 . . . . .	do. . . . . 73
Gilling twine, 3-cord, No. 35 . . . . .	do. . . . . 84
Gilling twine, 3-cord, No. 40 . . . . .	pound.. 98

	Estimated price.
Gloves, buck, men's, No. 1, standard quality.....	pair.. \$1 09
Hooks and eyes, white.....	gross.. 07
Mirrors, 10 x 12 inches, German plate.....	dozen.. 3 00
Needles, assorted sizes, sharps, Nos. 4 to 8 and 5 to 10.....	thousand.. 80
Needles, darning, medium size.....	gross.. 20
Needles, glover's.....	thousand.. 2 40
Needles, knitting, common, medium sizes.....	gross.. 18
Needles, sack.....	dozen.. 11
Needles, saddler's.....	do.. 05
Pins, brass, standard brand, Nos. 2, 3, and 4.....	pack.. 45
Spool-cotton, standard, 6-cord, Nos. 20 to 50, white, black, and brown.....	dozen.. 43
Suspenders, medium.....	pair.. 19
Tape measures, medium.....	dozen.. 18½
Tape, white, cotton, medium widths.....	piece.. 01½
Thimbles, closed.....	dozen.. 09
Thimbles, open.....	do.. 09
Thread, linen, standard make, Nos. 30, 35, and 40, ¾ dark blue, ¼ whitey-brown, standard Nos.....	pound.. 1 00
Thread, shoe, medium.....	do.. 51
Twine, sack.....	do.. 29
Twine, wrapping.....	do.. 22

## CLASS NO. 8.—Groceries.

Allspice, ground.....	pound.. 21
Apples, dried.....	do.. 04½
Baking powder, ½ and ¼ lb. tins.....	do.. 26
Boxes, bluing.....	dozen.. 20
Candles, adamantine, 6s.....	pound.. 11½
Cassia, ground.....	do.. 18
Cloves, ground.....	do.. 33
Corn-starch.....	do.. 05
Cream tartar.....	do.. 32
Ginger, ground.....	do.. 06
Hops, fresh, pressed.....	do.. 20
Indigo.....	do.. 64
Matches.....	gross.. 1 98
Mustard, ground.....	pound.. 13
Peaches, dried.....	do.. 05
Pepper, ground, black.....	do.. 15½
Soap.....	do.. 04
Soda, in pound and half-pound cans.....	do.. 06½
Starch.....	do.. 03½
Sirup, in barrels.....	gallon.. 36

## CLASS NO. 9.—Crockery and lamps.

Bowls, pint, ironstone.....	dozen.. 68
Bowls, quart, ironstone.....	do.. 75
Casters, dinner.....	do.. 15 00
Crocks, 1-gallon.....	do.. 3 00
Crocks, 2-gallon.....	do.. 4 50
Crocks, 3-gallon.....	do.. 6 33
Cups and saucers, coffee.....	do.. 84
Cups and saucers, tea.....	do.. 70
Lamp-shades, paper.....	do.. 1 25
Lamps, glass, with bracket.....	do.. 7 50
Lamps, glass, with burner and chimney complete.....	do.. 3 00
Lamps, students', No. 1.....	do.. 42 00
Lamps, tin, safety, kerosene, with burners.....	do.. 2 70
Lamp-chimneys, sun-burner, No. 0.....	do.. 32
Lamp-chimneys, sun-burner, No. 1.....	do.. 34
Lamp-chimneys, sun-burner, No. 2.....	do.. 48
Lamp-chimneys, sun-hinge, No. 0.....	do.. 32
Lamp-chimneys, sun-hinge, No. 1.....	do.. 38
Lamp-chimneys, sun-hinge, No. 2.....	do.. 50
Lamp-chimneys, for student-lamp No. 1.....	do.. 35
Lamp-wicks, No. 0.....	do.. 02
Lamp-wicks, No. 1.....	do.. 02½
Lamp-wicks, student's, No. 1.....	do.. 06



	Estimated price.
Lanterns, tin globe, with candle, oil, and kerosene burners.....	dozen.. \$5 00
Pitchers, pint, ironstone .....	do..... 1 25
Pitchers, quart, ironstone .....	do..... 1 50
Pitchers, water, ironstone .....	do..... 3 85
Plates, dinner, ironstone.....	do..... 72
Plates, pie, ironstone .....	do..... 44
Plates, sauce, ironstone .....	do..... 28
Plates, tea, ironstone .....	do..... 52
Reflectors, lamp, to match the lamps, 7-inch.....	do..... 3 00
Salt sprinklers.....	do..... 60
Tumblers.....	do..... 30
Wash-bowls and pitchers, ironstone .....	do..... 8 20

CLASS NO. 10.—*Furniture and wooden ware.*

Baskets, clothes, large.....	dozen.. 7 00
Baskets, measuring $\frac{1}{2}$ bushel .....	do..... 3 25
Baskets, measuring 1 bushel.....	do..... 4 50
Bedsteads, wrought-iron frame, double.....	number.. 7 75
Bedsteads, wrought-iron frame, single.....	do..... 6 75
Bedsteads, wood, double .....	do..... 2 40
Bedsteads, wood, single.....	do..... 2 40
Bowls, wooden, chopping, round, 15-inch .....	dozen.. 1 50
Brooms .....	do..... 2 40
Bureaus, 3 drawers .....	number.. 3 29
Chairs, reed-seat .....	dozen.. 7 50
Chairs, wood, bow-back .....	do..... 4 75
Chairs, wood, office, bow-back and arms.....	do..... 14 00
Clothes-pins .....	gross.. 30
Desks, office.....	number.. 13 50
Desks, school, with seats, double.....	do..... 3 75
Desks, school, with seats, single.....	do..... 2 75
Handles, ax, 36-inch, hickory, No. 1.....	dozen.. 1 44
Handles, hay-fork, 5 $\frac{1}{2}$ feet.....	do..... 1 00
Handles, hoe, planter's .....	do..... 95
Handles, pick, 36-inch, No. 1 .....	do..... 1 45
Handles, plow, left-hand .....	do..... 1 75
Handles, plow, right-hand .....	do..... 1 75
Handles, spade.....	do..... 2 20
Measures, wood, 1-peck, iron-bound .....	do..... 2 35
Measures, wood, $\frac{1}{2}$ bushel, iron-bound .....	do..... 2 70
Pails, wood, three iron hoops, unpainted.....	do..... 2 35
Rolling-pins, 2 $\frac{1}{2}$ x 13 inches, exclusive of handle .....	do..... 1 10
Washboards.....	do..... 96
Washing machines.....	number.. 9 00
Washstands .....	dozen.. 10 50
Washtubs, cedar, No. 2, three hoops.....	do..... 11 50
Wringers, clothes.....	do..... 36 00

CLASS NO. 11.—*Saddles, harness, leather, &c.*

Bags, nose .....	dozen.. 7 75
Blankets, horse.....	number.. 3 75
Bridles, harness .....	dozen.. 22 80
Bridles, riding .....	do..... 11 50
Bridle-bits, tinned, curb.....	do..... 74
Brushes, horse, leather backs .....	do..... 6 50
Buckles, roller, harness, $\frac{1}{2}$ -inch, loop .....	gross ; 90
Buckles, roller, harness, $\frac{1}{2}$ -inch, tinned-iron.....	do..... 87 $\frac{1}{2}$
Buckles, roller, harness, $\frac{3}{4}$ -inch, tinned-iron.....	do..... 95
Buckles, roller, harness, 1-inch, tinned-iron.....	do..... 1 25
Buckles, roller, harness, 1 $\frac{1}{2}$ -inch, tinned-iron.....	do..... 1 62
Buckles, trace, 1 $\frac{1}{2}$ -inch .....	pairs.. 15
Buckles, trace, 2-inch .....	do..... 19
Chains, halter, with snap, 4 $\frac{1}{2}$ feet, No. 0.....	dozen.. 3 00
Cinchas, hair.....	do..... 7 00
Collars, horse, medium .....	do..... 15 00
Collars, horse, large.....	do..... 15 00
Collars, mule.....	do..... 15 00

	Estimated price.
Halters .....	dozen.. \$10 50
Hames, Concord, size.....	pair.. 75
Harness, double, with breeching, Concord hames.....	set.. 20 45
Harness, double, with breeching, Concord hames.....	do.. 18 85
Harness, plow, double, with back band and collars, Concord hames.....	do.. 11 74
Harness, single.....	do.. 15 00
Leather, harness (15 to 18 lbs. per side).....	pound.. 38½
Leather, lace.....	do.. 55
Leather, sole, hemlock.....	do.. 27
Leather, sole, oak.....	do.. 35
Rings, halter.....	gross.. 2 10
Rings, harness, assorted.....	do.. 1 00
Saddles.....	number.. 11 00
Surcingles.....	dozen.. 3 50
Wax, saddler's.....	pound.. 40
Wax, shoemaker's.....	do.. 40

## CLASS NO. 12.—Miscellaneous.

Axle grease, of two dozen boxes each.....	dozen.. 96
Bags, grain, seamless, 2½ bushels.....	do.. 2 85
Bags, paper, 1 pound, per 1,000.....	number.. 70
Bags, paper, 2 pounds, per 1,000.....	do.. 88
Bags, paper, 3 pounds per 1,000.....	do.. 1 10
Bags, paper, 4 pounds, per 1,000.....	do.. 1 25
Bags, paper, 5 pounds, per 1,000.....	do.. 1 50
Bags, paper, 6 pounds, per 1,000.....	do.. 1 75
Bags, paper, 7 pounds, per 1,000.....	do.. 1 90
Bags, paper, 8 pounds, per 1,000.....	do.. 2 08
Bags, paper, 10 pounds, per 1,000.....	do.. 2 30
Bags, paper, 12 pounds, per 1,000.....	do.. 2 78
Bags, paper, 14 pounds, per 1,000.....	do.. 3 75
Bags, paper, 16 pounds, per 1,000.....	do.. 4 00
Bags, paper, 20 pounds, per 1,000.....	do.. 4 20
Bags, paper, 25 pounds, per 1,000.....	do.. 4 70
Bathbrick.....	dozen.. 50
Beeswax.....	pound.. 33
Blacking, shoe.....	boxes.. 04
Churns, 10-gallon.....	number.. 1 90
Clocks, 8-day.....	do.. 2 65
Machines, sewing, Domestic.....	do.. 32 00
Machines, sewing, Singer's.....	do.. 28 00

## CLASS NO. 13.—Brass, wire, &amp;c.

Brass, sheet, No. 14 to 18 gauge.....	pound.. 24
Brass, sheet, No. 22 gauge.....	do.. 24
Kettles, brass, 2 gallon, 3 lbs. each.....	do.. 28
Kettles, brass, 2½ gallon, 3½ lbs. each.....	do.. 30
Kettles, brass, 3-gallon, 4 lbs. each.....	do.. 30
Kettles, brass, 5-gallon, 6½ lbs. each.....	do.. 30
Kettles, brass, 6-gallon, 7½ lbs. each.....	do.. 30
Kettles, brass, 10-gallon, 10½ lbs. each.....	do.. 30
Wire, annealed, No. 12 gauge.....	do.. 05½
Wire, annealed, No. 14 gauge.....	do.. 05½
Wire, annealed, No. 16 gauge.....	do.. 06½
Wire, annealed, No. 18 gauge.....	do.. 08
Wire, annealed, No. 20 gauge.....	do.. 09
Wire, annealed, No. 24 gauge.....	do.. 10
Wire, annealed, No. 35 gauge.....	do.. 20
Wire, brass, No. 6 gauge.....	do.. 25
Wire, brass, No. 9 gauge.....	do.. 25
Wire, brass, No. 12 gauge.....	do.. 25
Wire, brass, No. 14 gauge.....	do.. 25
Wire, brass, No. 15 gauge.....	do.. 25
Wire, bright, iron, No. 3 gauge.....	do.. 04
Wire, bright, iron, No. 6 gauge.....	do.. 04
Wire, bright, iron, No. 8 gauge.....	do.. 04½
Wire, bright, iron, No. 10 gauge.....	do.. 05

	Estimated price.
Wire, bright, iron, No. 11 gauge.....	pound.. \$0 05
Wire, bright, iron, No. 12 gauge.....	do... 05½
Wire, bright, iron, No. 14 gauge.....	do... 05½
Wire, bright, iron, No. 18 gauge.....	do... 08
Wire, cloth, for screens, painted.....	square foot.. 03
Wire, copper, No. 4 gauge.....	do... 30
Wire, copper, No. 5 gauge.....	do... 30
Wire, copper, No. 12 gauge.....	do... 30
Wire, copper, No. 18 gauge.....	do... 30
Wire, copper, No. 20 gauge.....	do... 30
Wire, copper, ⅛-inch.....	do... 30
Wire, copper, ¼-inch.....	do... 30
Wire, fence, barbed, 4-point, galvanized.....	do... 10½
Wire-fence staples, steel, galvanized, 1 pound to 50 pounds of wire.....	do... 07½

CLASS NO. 14.—*Agricultural implements.*

Corn planters, 1-horse.....	number.. 20 00
Corn planters, 2-horse.....	do... 36 00
Corn shellers.....	do... 6 00
Cradles, grain, 5 fingers, with scythes, iron socket in heel.....	dozen.. 26 00
Fanning mills.....	number..
Feed cutters.....	do... 4 50
Harrows, 40 teeth.....	do... 49 00
Machines, mowing.....	do... 115 00
Machines, mowing and reaping combined.....	do... 95 00
Machines, reaping.....	do... 360 00
Machines, threshing, 6-horse power.....	do... 409 00
Machines, threshing, 8-horse power.....	do... 450 00
Machines, threshing, 10-horse power.....	do... 2 85
Ox-bows, 2-inch.....	dozen.. 12 50
Plows, breaking, 12-inch, with extra points.....	do... 12 50
Plows, breaking, 13-inch, with extra points.....	do... 13 25
Plows, breaking, 14-inch, with extra points.....	do... 2 45
Plows, shovel, double.....	do... 1 75
Plows, shovel, single.....	do... 3 90
Plows, 7-inch, 1-horse.....	do... 4 25
Plows, 8-inch, 1-horse.....	do... 5 40
Plows, 9-inch.....	do... 6 40
Plows, 10-inch.....	do... 6 25
Plows, 11-inch.....	do... 6 90
Plows, 12-inch.....	do... 7 75
Plows, 14-inch.....	do... 2 75
Pumps, iron, open tap, piteher spout, 3-inch cylinder.....	do... 3 00
Pumps, wood.....	do... 08
Pump sections, wood, tubing for 18-foot sections, with couplings, per foot.....	do... 4 65
Rakes, garden, cast-steel, 12 teeth, handled.....	dozen.. 18 50
Rakes, hay, sulky.....	number.. 1 40
Rakes, hay, wood, 12 teeth, 2 bows.....	dozen.. 2 75
Rakes, iron, handled, 12 teeth.....	do... 7 00
Scythes, grass, assorted, 36 to 40 inch.....	do... 5 50
Scythe-snaths.....	do... 47 00
Seed drills.....	number.. 6 00
Seeders, broadcast.....	do... 4 00
Sickles, No. 3.....	dozen.. 135 00
Wheelbarrows, all iron.....	do... 38 00
Wheelbarrows, garden, medium size.....	do... 2 75
Yokes, ox, large, oiled and painted.....	number.. 2 50
Yokes, ox, medium, oiled and painted.....	do... 2 50

CLASS NO. 15.—*Wagons and wagon fixtures.*

NOTE.—Axletrees, bolsters, and eveners to be sawed and rough-finished to shape and size, without boring or mortising. Narrow track, 4 feet 8 inches; wide track, 5 feet 2 inches.

Axletrees, hickory, wagon, 2½ x 3½, narrow track.....	\$0 55
Axletrees, hickory, wagon, 2½ x 3½, wide track.....	55
Axletrees, hickory, wagon, 2½ x 3½, narrow track.....	60
Axletrees, hickory, wagon, 2½ x 3, wide track.....	60

Estimated price.

Axletrees, hickory, wagon, 3 x 4, narrow track.....	\$0 55
Axletrees, hickory, wagon, 3 x 4, wide track.....	58
Axletrees, hickory, wagon, 3½ x 4½, narrow track.....	70
Axletrees, hickory, wagon, 3½ x 4½, wide track.....	70
Axletrees, hickory, wagon, 3½ x 4½, narrow track.....	70
Axletrees, hickory, wagon, 3½ x 4½, wide track.....	70
Axletrees, hickory, wagon, 4 x 5, narrow track.....	83
Axletrees, hickory, wagon, 4 x 5, wide track.....	83
Axletrees, hickory, wagon, 4½ x 5½, narrow track.....	1 00
Axletrees, hickory, wagon, 4½ x 5½, wide track.....	1 00
Bolsters, oak, wagon, front, 2½ x 3½, narrow track.....	20
Bolsters, oak, wagon, front, 2½ x 3½, wide track.....	20
Bolsters, oak, wagon, front, 2½ x 4½, narrow track.....	25
Bolsters, oak, wagon, front, 2½ x 4½, wide track.....	25
Bolsters, oak, wagon, front, 3 x 4½, narrow track.....	26
Bolsters, oak, wagon, front, 3 x 4½, wide track.....	30
Bolsters, oak, wagon, front, 3½ x 5, narrow track.....	35
Bolsters, oak, wagon, front, 3½ x 5, wide track.....	35
Bolsters, oak, wagon, rear, 2½ x 3, narrow track.....	17
Bolsters, oak, wagon, rear, 2½ x 3, wide track.....	17
Bolsters, oak, wagon, rear, 2½ x 3½, narrow track.....	20
Bolsters, oak, wagon, rear, 2½ x 3½, wide track.....	24
Bolsters, oak, wagon, rear, 3 x 4, narrow track.....	25
Bolsters, oak, wagon, rear, 3 x 4, wide track.....	25
Bolsters, oak, wagon, rear, 3½ x 4½, narrow track.....	30
Bolsters, oak, wagon, rear, 3½ x 4½, wide track.....	30
Borers, hub.....	24 00
Bows, narrow track.....	number.. 10
Bows, wide track.....	do..... 10
Covers, 10-ounce duck.....	do..... 2 75
Eveners, oak, wagon, plain, narrow track.....	set.. 14
Eveners, oak, wagon, plain, wide track.....	do..... 15
Eveners, oak, wagon, ironed, narrow track.....	do..... 27
Eveners, oak, wagon, ironed, wide track.....	do..... 27
Felloes, hickory, wagon, bent, 1½ x 1½ inch.....	number.. 75
Felloes, hickory, wagon, bent, 1½ x 1½ inch.....	set.. 80
Felloes, hickory, wagon, bent, 1½ x 1½ inch.....	do..... 95
Felloes, hickory, wagon, bent, 1½ x 1½ inch.....	do..... 1 10
Felloes, hickory, wagon, bent, 1½ x 1½ inch.....	do..... 1 25
Felloes, hickory, wagon, bent, 2 x 2 inches.....	do..... 1 40
Felloes, oak, wagon, bent, 2 x 2 inches.....	do..... 1 50
Felloes, oak, wagon, bent, 2½ x 2½ inches.....	do..... 1 75
Felloes, oak, wagon, bent 2½ x 2½ inches.....	do..... 2 00
Felloes, oak, wagon, sawed, 1½ x 2 inches.....	do..... 75
Felloes, oak, wagon, sawed, 2 x 2½ inches.....	do..... 1 00
Felloes, oak, wagon, sawed, 2 x 2½ inches.....	do..... 1 30
Felloes, oak, wagon, sawed, 2½ x 3 inches.....	do..... 1 85
Hounds, oak, wagon, front, 3 pieces, sawed to shape.....	do..... 30
Hounds, oak, wagon, pole, 2 pieces, sawed to shape.....	do..... 17
Hounds, oak, wagon, rear, 2 pieces, sawed to shape.....	do..... 22
Hubs, oak, 8 x 10.....	do..... 1 00
Hubs, oak, 8½ x 10.....	do..... 1 00
Hubs, oak, 8½ x 11.....	do..... 1 20
Hubs, oak, 9 x 11.....	do..... 1 20
Hubs, oak, 9½ x 12.....	do..... 1 20
Reaches, plain.....	number.. 25
Skeins, wagon, 2½ x 6½ inches.....	set.. 1 35
Skeins, wagon, 2½ x 8 inches.....	do..... 1 77
Skeins, wagon, 3 x 9 inches.....	do..... 2 16
Skeins, wagon, 3½ x 10 inches.....	do..... 2 65
Skeins, wagon, 3½ x 11 inches.....	do..... 2 88
Spokes, hickory, buggy, 1½-inch.....	do.....
Spokes, oak, wagon, 1½-inch.....	do.....
Spokes, oak, wagon, 1½-inch.....	do.....
Spokes, oak, wagon, 2-inch.....	do..... 2 00
Spokes, oak, wagon, 2½-inch.....	do..... 2 25
Spokes, oak, wagon, 2½-inch.....	do..... 2 25
Spokes, oak, wagon, 2½-inch.....	do..... 2 25
Spokes, oak, wagon, 2½-inch.....	do..... 2 75

	Estimated price.
Spokes, oak, wagon, 3-inch.....set..	\$3 00
Spokes, oak, wagon, 3½-inch.....do....	3 75
Spokes, oak, wagon, 3¾-inch.....do....	3 75
Springs, for wagon seats.....pound..	06
Springs, wagon, elliptic.....do.....	06
Tongues, ash, wagon, 3-inch, sawed and rough finished to shape and size, without boring or mortising.....number..	75
Tongues, ash, wagon, 3½-inch, sawed and rough finished to shape and size, without boring or mortising.....number..	75
Tongues, ash, wagon, 3¾-inch, sawed and rough finished to shape and size, without boring or mortising.....number..	75
*Wagons, 2¼-inch thimble skein, complete, narrow track, 4 feet 8 inches..do....	42 50
*Wagons, 2¼-inch thimble skein, complete, wide track, 5 feet 2 inches...do....	42 50
*Wagons, 3-inch thimble skein, complete, narrow track, 4 feet 8 inches..do....	44 00
*Wagons, 3-inch thimble skein, complete, wide track, 5 feet 2 inches...do....	44 00
*Wagons, 3½-inch thimble skein, complete, narrow track, 4 feet 8 inches...do....	44 50
*Wagons, 3½-inch thimble skein, complete, wide track, 5 feet 2 inches...do....	44 50
*Wagons, 3¾-inch thimble skein, complete, narrow track, 4 feet 8 inches...do....	47 00
*Wagons, 3¾-inch thimble skein, complete, wide track, 5 feet 2 inches...do....	47 00
Wagons, log, complete.....do.....	90 00
Wagons, platform, spring.....do.....	70 00
Whiffletrees, hickory, wagon, ironed.....do....	29
Whiffletrees, hickory, wagon, plain.....do....	08
Yokes, neck, hickory, wagon, ironed.....do....	33
Yokes, neck, hickory, wagon, plain, turned to shape and size.....do....	10

CLASS NO. 16.—*Paints and oils.*

Chrome yellow, in oil.....pound..	14
Coal-tar.....gallon..	25
Japan.....pound..	65
Lampblack, in papers.....do....	12
Lead, red, standard brand, dry.....do....	06½
Lead, white, pure and best.....do....	06¾
Ochre, Rochelle, in oil.....do....	09
Oil, kerosene, fire-test not less than 120°, in 5 and 10 gallon tin cans, cased.....gallon..	16
Oil, linseed, raw, in cans, cased.....do....	63
Oil, linseed, boiled, in cans, cased.....do....	66
Oil, lard, medium quality, in cans, cased.....do....	93½
Oil, harness, in cans, cased.....do....	75
Oil, lubricating, mineral, crude, in cans, cased.....do....	19½
Paint, roof.....do....	84
Paper, building.....pound..	02½
Paper, tarred.....do....	02½
Pitch.....do....	04
Turpentine, in cans, cased.....gallon..	48
Umber, burnt, in oil, ground.....pound..	08
Varnish, copal.....gallon..	1 15
Whiting.....pound..	01

CLASS NO. 17.—*Tin and stamped ware.*

Boilers, wash, I. X. tin, flat copper bottom, iron drop handles, riveted, No. 8.....dozen..	17 00
Buckets, water, galvanized-iron, 2 gallons.....do....	4 75
Candle-molds, 8s.....do....	2 60
Candle-sticks, planished tin, 6-inch.....do....	54
Coffee-boilers, 2 quarts, riveted, plain tin, riveted spout and handle...do....	1 75
Coffee-boilers, 4 quarts, plain tin, riveted spout and handle.....do....	4 25
Coffee-boilers, 6 quarts, plain tin, riveted spout and handle.....do....	5 75
Coffee-mills, box, iron hopper, No. 3.....do....	2 98
Coffee-mills, side, No. 1.....do....	4 40
Cups, tin, pint, stamped, retinned, riveted handle.....do....	40
Cups, tin, quart, stamped, retinned, riveted handle.....do....	50
Dippers, water, 1 quart, retinned, long handles, riveted.....do....	83
Dippers, water, 2 quarts, retinned, long handles, riveted.....do....	1 00

\*State whether or not top boxes, spring seats, bows and covers are required.

	Estimated price.
Funnels, 1 quart, plain tin .....	dozen.. \$0 56
Funnels, 2 quarts, plain tin .....	do..... 85
Graters, nutmeg .....	do..... 20
Kettles, camp, (nest of three, 7, 11, and 14 quarts), galvanized, re-dipped, strapped bottom .....	nest..... 1 50
Kettles, camp (nest of three, 7, 11, and 14 quarts), plain iron, strapped bottom .....	nest..... 1 20
Kettles, galvanized iron, stamped, 7, 11, and 14 quarts .....	dozen.. 4 20
Kettles, iron, stamped, 7, 11, and 14 quarts .....	do..... 2 75
Match-safes, Japanned iron, self-closing, medium size .....	do..... 1 75
Pails, water, tin, 10 quarts, stamped, retinned .....	do..... 3 50
Pails, water, tin, 14 quarts, stamped, retinned .....	do..... 6 00
Pans, 1 quart, deep pudding, stamped, retinned .....	do..... 75
Pans, 2 quarts, deep pudding, stamped, retinned .....	do..... 99
Pans, dish, 10 quarts, stamped, retinned .....	do..... 3 24
Pans, dish, 14 quarts, stamped, retinned .....	do..... 3 92
Pans, dish, 17 quarts, stamped, retinned .....	do..... 4 46
Pans, dust, Japanned .....	do..... 90
Pans, fry, No. 4, wrought-iron, polished .....	do..... 1 40
Pans, tin, 2 quarts, stamped, retinned .....	do..... 60
Pans, tin, 4 quarts, stamped, retinned .....	do..... 89
Pans, tin, 6 quarts, stamped, retinned .....	do..... 99
Plates, tin, 9-inch, baking, deep, jelly, stamped .....	do..... 30
Plates, tin, 9-inch, dinner, stamped .....	do..... 24
Plates, tin, 9-inch, pie, stamped .....	do..... 24
Punches, hollow, $\frac{1}{2}$ -inch .....	do..... 4 00
Punches, tinner's, hollow, $\frac{3}{8}$ -inch .....	do..... 4 00
Scoops, hand, No. 20, grocer's .....	do..... 1 65
Scoops, hand, No. 40, grocer's .....	do..... 2 40
Shears, tinner's, bench, No. 4, Wilcox's .....	number.. 4 50
Shears, tinner's, No. 7 .....	do..... 2 25
Shears, tinner's, No. 9 .....	do..... 1 35
Solder .....	pound.. 14
Spoons, table, tinned-iron .....	dozen.. 23
Spoons, tea, tinned-iron .....	do..... 11
Teapots, planished tin, 3 pints, round .....	do..... 1 70
Teapots, planished tin, 4 pints, round .....	do..... 1 90
Wash basins, tin, flat bottom, 11 inches, stamped, retinned .....	do..... 93

CLASS No. 18.—*Stoves, hollow ware, tin, &c.*

Caldrons, iron, 21 gals., plain, kettle .....	number.. 3 00
Caldrons, iron, 45 gals., plain, kettle .....	do..... 5 75
Caldrons, iron, 90 gals., plain, kettle .....	do..... 27 00
Caldrons, iron, 21 gals., portable, with furnace .....	do..... 10 00
Caldrons, iron, 45 gals., portable, with furnace .....	do..... 16 00
Caldrons, iron, 90 gals., portable, with furnace .....	do..... 40 00
Elbows, stove-pipe, size 5-inch, 4 pieces, No. 26 iron .....	do..... 11
Elbows, stove-pipe, size 6-inch, 4 pieces, No. 26 iron .....	do..... 12 $\frac{1}{2}$
Elbows, stove-pipe, size 7-inch, 4 pieces, No. 26 iron .....	do..... 13
Ovens, Dutch, 10-inch .....	do..... 50
Ovens, Dutch, 12-inch .....	do..... 60
Pipe, stove, 5-inch, No. 26 iron .....	joint.. 16
Pipe, stove, 6-inch, No. 26 iron .....	do..... 16
Pipe, stove, 7-inch, No. 26 iron .....	do..... 17
Polish, stove .....	gross.. 3 00
Stoves, box, heating, wood, 24 inches long .....	number.. 4 25
Stoves, box, heating, wood, 27 inches long .....	do..... 5 25
Stoves, box, heating, wood, 32 inches long .....	do..... 6 50
Stoves, box, heating, wood, 37 inches long .....	do..... 8 50
Stoves, cooking, coal, 8-inch, with furniture .....	do..... 22 00
Stoves, cooking, coal, 9-inch, with furniture .....	do..... 23 70
Stoves, cooking, wood, 6-inch, with furniture .....	do..... 13 00
Stoves, cooking, wood, 7-inch, with furniture .....	do..... 16 00
Stoves, cooking, wood, 8-inch, with furniture .....	do..... 18 75
Stoves, cooking, wood, 9-inch, with furniture .....	do..... 21 25
Stoves, heating, coal, 14-inch cylinder .....	do..... 9 00
Stoves, heating, coal, 16-inch cylinder .....	do..... 11 60
Stoves, heating, wood, sheet-iron, oval, 32 inches .....	do..... 14 00

	Estimated price.
Stoves, heating, wood, sheet-iron, oval, 37 inches.....	number.. \$16 80
Tin, sheet, 10 x 14 inches, I. C.....	box.. 6 75
Tin, sheet, 14 x 20 inches, I. C.....	do.. 6 75
Tin, sheet, 10 x 14 inches, I. X.....	do.. 8 75
Tin, sheet, 14 x 20 inches, I. X.....	do.. 8 75
Tin, sheet, I. X., 14 x 60 inches, No. 9 boiler.....	do.. 17 50
Zinc, sheet, No. 9, 36 x 84 inches.....	pound.. 07½

CLASS No. 19.—Hardware.

Adzes, house-carpenter's.....	dozen.. 12 85
Anvils, size wanted, 100 pounds.....	pound.. 10½
Anvils, size wanted, 140 pounds.....	do.. 10½
Anvils, size wanted, 200 pounds.....	do.. 10½
Augers, ½-inch.....	dozen.. 2 65
Augers, 1-inch, cast-steel, cut with nut.....	do.. 4 60
Augers, 1½-inch, cast-steel, cut with nut.....	do.. 5 66
Augers, 1½-inch, cast-steel, cut with nut.....	do.. 6 80
Augers, 2-inch, cast-steel, cut with nut.....	do.. 9 65
Augers, c. s., hollow, ½-inch.....	do.. 9 00
Augers, c. s., hollow, ¾-inch.....	do.. 10 50
Augers, c. s., hollow, 1-inch.....	do.. 12 00
Augers, c. s., hollow, 1-inch.....	do.. 12 00
Augers, post, 9-inch.....	do.. 16 90
Awls, c. s., saddler's, assorted, regular.....	do.. 10
Awls, c. s., shoemaker's, peg, assorted, regular.....	do.. 09
Awls, c. s., shoemaker's, sewing, assorted, regular.....	do.. 08
Axes, 3½ to 4½ lbs., Yankee pattern.....	do.. 7 04
Axes, broad, 12-inch, beveled one side.....	do.. 15 75
Axes, hand, 6-inch, broad hatchets, handled.....	do.. 7 80
Axes, hunter's, handled.....	do.. 4 20
Babbit metal.....	pound.. 08½
Bells, cow and ox, large, wrought, assorted sizes.....	dozen.. 3 75
Bells, cow and ox, small, wrought, assorted sizes.....	do.. 3 50
Bells, hand, No. 6, polished.....	do.. 3 75
Bells, school, size 200 lbs., mounted.....	number.. 16 00
Bells, school, size 300 lbs., mounted.....	do.. 25 00
Bells, school, size 400 lbs., mounted.....	do.. 32 00
Belting, leather, 2-inch.....	foot.. 11
Belting, leather, 3-inch.....	do.. 18
Belting, leather, 3½-inch.....	do.. 22
Belting, leather, 4-inch.....	do.. 25
Belting, leather, 5-inch.....	do.. 31
Belting, leather, 6-inch.....	do.. 36
Belting, leather, 7-inch.....	do.. 45
Belting, leather, 8-inch.....	do.. 50
Belting, leather, 12-inch.....	do.. 75
Belting, rubber, 3-ply, 3-inch.....	do.. 10
Belting, rubber, 3-ply, 4-inch.....	do.. 22
Belting, rubber, 3-ply, 6-inch.....	do.. 30
Belting, rubber, 3-ply, 8-inch.....	do.. 40
Belting, rubber, 4-ply, 3-inch.....	do.. 12
Belting, rubber, 4-ply, 4-inch.....	do.. 17
Belting, rubber, 4-ply, 6-inch.....	do.. 24
Belting, rubber, 4-ply, 8-inch.....	do.. 33
Belting, rubber, 4-ply, 10-inch.....	do.. 42
Belting, rubber, 4-ply, 12-inch.....	do.. 50
Belting, rubber, 4-ply, 14-inch.....	do.. 45
Bits, auger, c. s., ½-inch.....	dozen.. 1 45
Bits, auger, c. s., ⅝-inch.....	do.. 1 58
Bits, auger, c. s., ¾-inch.....	do.. 1 70
Bits, auger, c. s., 1-inch.....	do.. 2 18
Bits, auger, c. s., 1½-inch.....	do.. 2 60
Bits, auger, c. s., 1-inch.....	do.. 3 88
Bits, auger, c. s., 1½-inch.....	do.. 5 94
Bits, auger, c. s., 1½-inch.....	do.. 7 55
Bits, extension, ½ to 1½ x ⅞ to 3 inches.....	do.. 12 60
Bits, gimlet, double cut, assorted, ½ to ¾ inch.....	do.. 33
Bits, gouge, ½ to ¾ inch.....	do.. 70

	Estimated price.
Bits, pod, $\frac{1}{4}$ to $\frac{3}{8}$ inch.....dozen..	\$0 70
Bolts, carriage, $\frac{1}{2}$ x 1.....per 100..	60
Bolts, carriage, $\frac{1}{2}$ x 1 $\frac{1}{2}$ .....do.....	62
Bolts, carriage, $\frac{1}{2}$ x 2.....do.....	68
Bolts, carriage, $\frac{1}{2}$ x 2 $\frac{1}{2}$ .....do.....	75
Bolts, carriage, $\frac{1}{2}$ x 3.....do.....	77
Bolts, carriage, $\frac{1}{2}$ x 3 $\frac{1}{2}$ .....do.....	80
Bolts, carriage, $\frac{1}{2}$ x 4.....do.....	83
Bolts, carriage, $\frac{1}{2}$ x 4 $\frac{1}{2}$ .....do.....	85
Bolts, carriage, $\frac{1}{2}$ x 5.....do.....	88
Bolts, carriage, $\frac{1}{2}$ x 4.....do.....	2 63
Bolts, carriage, $\frac{1}{2}$ x 5.....do.....	2 92
Bolts, carriage, $\frac{1}{2}$ x 6.....do.....	3 20
Bolts, carriage, $\frac{1}{2}$ x 7.....do.....	3 48
Bolts, carriage, $\frac{1}{2}$ x 8.....do.....	3 82
Bolts, carriage, $\frac{1}{2}$ x 10.....do.....	4 35
Bolts, carriage, $\frac{1}{2}$ x 11.....do.....	4 63
Bolts, carriage, $\frac{1}{2}$ x 12.....do.....	4 91
Bolts, carriage, $\frac{3}{8}$ x 2.....do.....	1 14
Bolts, carriage, $\frac{3}{8}$ x 2 $\frac{1}{2}$ .....do.....	1 23
Bolts, carriage, $\frac{3}{8}$ x 3.....do.....	1 32
Bolts, carriage, $\frac{3}{8}$ x 4.....do.....	1 48
Bolts, carriage, $\frac{3}{8}$ x 5.....do.....	1 65
Bolts, carriage, $\frac{3}{8}$ x 6.....do.....	1 82
Bolts, carriage, $\frac{3}{8}$ x 7.....do.....	2 00
Bolts, carriage, $\frac{3}{8}$ x 8.....do.....	2 17
Bolts, carriage, $\frac{3}{8}$ x 8.....do.....	2 34
Bolts, door, wrought-iron, barrel, 4 $\frac{1}{2}$ -inch.....dozen..	1 00
Bolts, door, wrought-iron, barrel, 10-inch.....do.....	1 71
Bolts, square head and nut, $\frac{1}{2}$ x 1.....per 100..	1 06
Bolts, square head and nut, $\frac{1}{2}$ x 1 $\frac{1}{2}$ .....do.....	1 06
Bolts, square head and nut, $\frac{1}{2}$ x 2.....do.....	1 10
Bolts, square head and nut, $\frac{1}{2}$ x 2 $\frac{1}{2}$ .....do.....	1 14
Bolts, square head and nut, $\frac{1}{2}$ x 3.....do.....	1 18
Bolts, square head and nut, $\frac{1}{2}$ x 3 $\frac{1}{2}$ .....do.....	1 21
Bolts, square head and nut, $\frac{1}{2}$ x 4.....do.....	1 25
Bolts, square head and nut, $\frac{1}{2}$ x 4 $\frac{1}{2}$ .....do.....	1 29
Bolts, square head and nut, $\frac{3}{8}$ x 1.....do.....	1 21
Bolts, square head and nut, $\frac{3}{8}$ x 1 $\frac{1}{2}$ .....do.....	1 21
Bolts, square head and nut, $\frac{3}{8}$ x 2.....do.....	1 27
Bolts, square head and nut, $\frac{3}{8}$ x 2 $\frac{1}{2}$ .....do.....	1 33
Bolts, square head and nut, $\frac{3}{8}$ x 3.....do.....	1 39
Bolts, square head and nut, $\frac{3}{8}$ x 3 $\frac{1}{2}$ .....do.....	1 44
Bolts, square head and nut, $\frac{3}{8}$ x 4.....do.....	1 50
Bolts, square head and nut, $\frac{3}{8}$ x 4 $\frac{1}{2}$ .....do.....	1 56
Bolts, square head and nut, $\frac{3}{8}$ x 5.....do.....	1 61
Bolts, square head and nut, $\frac{3}{8}$ x 5 $\frac{1}{2}$ .....do.....	1 67
Bolts, square head and nut, $\frac{3}{8}$ x 6.....do.....	1 73
Bolts, square head and nut, $\frac{3}{8}$ x $\frac{1}{2}$ .....do.....	1 20
Bolts, square head and nut, $\frac{3}{8}$ x 1.....do.....	1 30
Bolts, square head and nut, $\frac{3}{8}$ x 2.....do.....	1 44
Bolts, square head and nut, $\frac{3}{8}$ x 2 $\frac{1}{2}$ .....do.....	1 52
Bolts, square head and nut, $\frac{3}{8}$ x 3.....do.....	1 59
Bolts, square head and nut, $\frac{3}{8}$ x 3 $\frac{1}{2}$ .....do.....	1 67
Bolts, square head and nut, $\frac{3}{8}$ x 4.....do.....	1 75
Bolts, square head and nut, $\frac{3}{8}$ x 4 $\frac{1}{2}$ .....do.....	1 83
Bolts, square head and nut, $\frac{3}{8}$ x 5.....do.....	1 90
Bolts, square head and nut, $\frac{3}{8}$ x 5 $\frac{1}{2}$ .....do.....	1 97
Bolts, square head and nut, $\frac{3}{8}$ x 6.....do.....	2 05
Bolts, square head and nut, $\frac{3}{8}$ x 6 $\frac{1}{2}$ .....do.....	2 13
Bolts, square head and nut, $\frac{3}{8}$ x 7.....do.....	2 20
Bolts, square head and nut, $\frac{3}{8}$ x 7 $\frac{1}{2}$ .....do.....	2 28
Bolts, square head and nut, $\frac{3}{8}$ x 8.....do.....	2 36
Bolts, square head and nut, $\frac{3}{8}$ x 8 $\frac{1}{2}$ .....do.....	2 50
Bolts, square head and nut, $\frac{7}{16}$ x 3.....do.....	1 92
Bolts, square head and nut, $\frac{7}{16}$ x 3 $\frac{1}{2}$ .....do.....	2 02
Bolts, square head and nut, $\frac{7}{16}$ x 4.....do.....	2 12
Bolts, square head and nut, $\frac{7}{16}$ x 4 $\frac{1}{2}$ .....do.....	2 22
Bolts, square head and nut, $\frac{7}{16}$ x 5.....do.....	2 32



	Estimated price.
Bolts, square head and nut, $\frac{7}{16} \times 6$ .....	per 100.. \$2 52
Bolts, square head and nut, $\frac{7}{16} \times 7$ .....	do..... 2 72
Bolts, square head and nut, $\frac{1}{2} \times 3\frac{1}{2}$ .....	do..... 2 35
Bolts, square head and nut, $\frac{1}{2} \times 4$ .....	do..... 2 47
Bolts, square head and nut, $\frac{1}{2} \times 4\frac{1}{2}$ .....	do..... 2 57
Bolts, square head and nut, $\frac{1}{2} \times 5$ .....	do..... 2 70
Bolts, square head and nut, $\frac{1}{2} \times 5\frac{1}{2}$ .....	do..... 2 80
Bolts, square head and nut, $\frac{1}{2} \times 6$ .....	do..... 2 90
Bolts, square head and nut, $\frac{1}{2} \times 7$ .....	do..... 3 14
Bolts, square head and nut, $\frac{1}{2} \times 8$ .....	do..... 3 37
Bolts, square head and nut, $\frac{1}{2} \times 9$ .....	do..... 3 60
Bolts, square head and nut, $\frac{3}{4} \times 7$ .....	do..... 4 60
Bolts, square head and nut, $\frac{3}{4} \times 8$ .....	do..... 4 96
Bolts, tire, $\frac{3}{16} \times 1\frac{1}{2}$ .....	do..... 40
Bolts, tire, $\frac{3}{16} \times 1\frac{3}{4}$ .....	do..... 38
Bolts, tire, $\frac{3}{16} \times 2$ .....	do..... 36
Bolts, tire, $\frac{1}{2} \times 2$ .....	do..... 40
Bolts, tire, $\frac{1}{2} \times 2\frac{1}{2}$ .....	do..... 42
Bolts, tire, $\frac{1}{2} \times 3$ .....	do..... 44
Bolts, tire, $\frac{1}{2} \times 4$ .....	do..... 48
Bolts, tire, $\frac{1}{2} \times 2\frac{1}{2}$ .....	do..... 62
Bolts, tire, $2\frac{1}{4} \times 3$ .....	do..... 62
Bolts, window, spring, $\frac{1}{2} \times \frac{3}{8}$ .....	do..... 09
Borax .....	pound.. 16
Braces, iron, grip brace, 10-inch sweep .....	dozen.. 5 95
Braces, ratchet, 10-inch sweep .....	dozen.. \$10 50
Brushes, marking, assorted .....	do..... 50
Brushes, paint, No. 1 .....	do..... 3 15
Brushes, paint, No. 3 .....	do..... 4 70
Brushes, paint, No. 5 .....	do..... 5 25
Brushes, paint, No. 2 .....	do..... 2 70
Brushes, scrub, 6-row, 10-inch .....	do..... 2 75
Brushes, stove, 6-row, 10-inch .....	do..... 84
Brushes, varnish .....	do..... 3 24
Brushes, whitewash, 8-inch, with handle .....	do..... 5 90
Butts, brass, 1 $\frac{1}{2}$ -inch, narrow .....	do..... 23
Butts, brass, 2-inch, narrow .....	do..... 36
Butts, brass, 2 $\frac{1}{2}$ -inch, narrow .....	do..... 51
Butts, door, 2 x 3 inch, acorn .....	do..... 58
Butts, door, 2 $\frac{1}{2}$ x 3-inch, acorn .....	do..... 54
Butts, door, 3 x 3-inch, acorn .....	do..... 63
Butts, door, 3 x 3 $\frac{1}{2}$ inch, acorn .....	do..... 70
Calipers, inside, 8 inches .....	do..... 2 75
Calipers, outside, 6 inches .....	do..... 1 80
Calipers, outside, 9 inches .....	do..... 2 95
Caps, percussion, water-proof, per .....	100.. 06
Cards, ox .....	dozen.. 60
Catches, door, iron, cupboard .....	do..... 60
Compasses, carpenter's, 6-inch, cast-steel .....	do..... 2 00
Compasses, carpenter's, 10-inch, cast-steel .....	do..... 3 60
Compasses, pocket, 2 $\frac{1}{2}$ -inch .....	do..... 2 50
Chain, cable, $\frac{1}{2}$ -inch, length— .....	pound.. 05 $\frac{1}{2}$
Chain, log, $\frac{1}{2}$ -inch, short links, with swivel, hook and ring, length— .....	do..... 05 $\frac{1}{2}$
Chain, log, $\frac{3}{4}$ -inch, short links, with swivel, hook and ring, length— .....	do..... 96 $\frac{1}{2}$
Chain, log, $\frac{1}{2}$ -inch, short links, with swivel, hook and ring, length— .....	do..... 06 $\frac{1}{2}$
Chains, surveyor's, 66-feet, iron, with brass handles .....	4 50
Chains, trace, 6 $\frac{1}{2}$ -feet, 10-links to the foot .....	pair.. 48
Chalk, carpenter's, blue .....	pound.. 12
Chalk, carpenter's, red .....	do..... 06
Chalk, carpenter's, white .....	do..... 03
Chalk crayons .....	gross.. 12
Chalk lines, No. 3 .....	dozen.. 12
Chisels, cold, $\frac{3}{4}$ -inch, octagon, 6 inches long .....	dozen.. 1 50
Chisels, socket, corner, 1-inch, handled .....	do..... 3 00
Chisels, c. s. socket, firmer, $\frac{1}{2}$ -inch, handled .....	do..... 2 15
Chisels, c. s. socket, firmer, $\frac{3}{4}$ -inch, handled .....	do..... 2 15
Chisels, c. s. socket, firmer, $\frac{1}{2}$ -inch, handled .....	do..... 2 40
Chisels, c. s. socket, firmer, $\frac{3}{4}$ -inch, handled .....	do..... 2 70
Chisels, c. s. socket, firmer, $\frac{1}{2}$ -inch, handled .....	do..... 3 00

	Estimated price.
Chisels, c. s. socket, firmer, 1-inch, handled.....dozen..	\$3 24
Chisels, c. s. socket, firmer, 1½-inch, handled.....do...	3 50
Chisels, c. s. socket, firmer, 1¾-inch, handled.....do...	3 75
Chisels, c. s. socket, firmer, 1¾-inch, handled.....do...	4 00
Chisels, c. s. socket, firmer, 2-inch, handled.....do...	4 30
Chisels, c. s. socket, framing, ½-inch, handled.....do...	3 24
Chisels, c. s. socket, framing, ¾-inch, handled.....do...	3 24
Chisels, c. s. socket, framing, 1-inch, handled.....do...	3 24
Chisels, c. s. socket, framing, 1¼-inch, handled.....do...	3 48
Chisels, c. s. socket, framing, 1½-inch, handled.....do...	3 75
Chisels, c. s. socket, framing, 1-inch, handled.....do...	4 30
Chisels, c. s. socket, framing, 1½-inch, handled.....do...	4 84
Chisels, c. s. socket, framing, 1¾-inch, handled.....do...	5 58
Chisels, c. s. socket, framing, 1¾-inch, handled.....do...	6 00
Chisels, c. s. socket, framing, 2-inch, handled.....do...	6 40
Clamps, iron, to open 6 inches.....do...	5 54
Cleavers, 8-inch, butcher's.....do...	9 75
Clothes-line, galvanized wire, in lengths of 100 feet.....	25
Crowbars, steel-pointed, size.....pound..	05
Curry-combs, tinned-iron, 8 bars.....dozen..	1 20
Dividers, 8 inches long, c. s., wing.....do...	3 25
Dividers, 10 inches long, c. s., wing.....do...	3 60
Drills, blacksmith's.....do...	36 00
Drills, breast.....do...	24 00
Drills, hand, light, for metal.....do...	12 00
Faucets, brass, ¼-inch, racking.....do...	5 00
Faucets, wood, cork-lined, No. 2.....do...	32
Files, bastard, 14-inch.....do...	3 65
Files, flat, bastard, 8-inch.....do...	1 30
Files, flat, bastard, 16-inch.....do...	5 25
Files, flat, wood, 12-inch.....do...	2 67
Files, flat, wood, 14-inch.....do...	3 72
Files, gunsmith's, assorted.....do...	2 75
Files, ¼-round, bastard, 8-inch.....do...	1 32
Files, ¼-round, bastard, 10-inch.....do...	1 88
Files, ¼-round, bastard, 12-inch.....do...	2 70
Files, mill-saw, 6-inch.....do...	92
Files, mill-saw, 8-inch.....do...	1 30
Files, mill-saw, 10-inch.....do...	1 83
Files, mill-saw, 12-inch.....do...	2 63
Files, mill-saw, 14-inch.....do...	3 65
Files, round, bastard, 6-inch.....do...	93
Files, round, bastard, 8-inch.....do...	1 30
Files, round, bastard, 10-inch.....do...	1 83
Files, round, bastard, 12-inch.....do...	2 63
Files, round, bastard, 14-inch.....do...	3 65
Files, saw-taper, 3-inch.....do...	48
Files, saw-taper, 3½-inch.....do...	47
Files, saw-taper, 4-inch.....do...	54
Files, saw-taper, 4½-inch.....do...	60
Files, saw-taper, 5-inch.....do...	68
Files, saw-taper, 5½-inch.....do...	83
Files, saw-taper, 6-inch.....do...	95
Files, square, 12-inch.....do...	2 62
Fish-hooks, ringed, assorted, Nos. ½, ¾, 1, 1½.....do...	1 75
Fish-lines, cotton, assorted sizes.....dozen..	14
Flat-irons, 5 lbs.....pound..	03½
Flat-irons, 6 lbs.....do...	03½
Flat-irons, 7 lbs.....do...	03½
Flat-irons, 8 lbs.....do...	03½
Forks, hay, c. s., 3 oval tines, 5½-foot handles.....dozen..	3 50
Forks, hay, c. s., 4 oval tines, 5½-foot handles.....do...	4 35
Forks, manure, c. s., 4 oval tines, long handles.....do...	4 40
Forks, manure, c. s., 5 oval tines, long handle, strapped ferrule.....do...	8 75
Gates, molasses, 2, iron.....do...	2 00
Gauges, marking.....do...	45
Gauges, mortise, screw-slide.....do...	5 56
Gauges, saddler's.....do...	24 00
Gauges, splitting, with handle.....do...	4 00

	Estimated price.
Gauges, thumb .....	dozen.. \$0 45
Gimlets, metal-head, nail.....	do..... 14
Gimlets, metal-head, spike.....	do..... 37
Glass, window, 8 x 10, American, B quality.....	box.. 2 85
Glass, window, 9 x 12, American, B quality.....	do..... 2 85
Glass, window, 9 x 13, American, B quality.....	do..... 2 35
Glass, window, 9 x 14, American, B quality.....	do..... 2 35
Glass, window, 9 x 15, American, B quality.....	do..... 2 85
Glass, window, 10 x 12, American, B quality.....	do..... 2 85
Glass, window, 10 x 13, American, B quality.....	do..... 2 85
Glass, window, 10 x 14, American, B quality.....	do..... 2 85
Glass, window, 10 x 16, American, B quality.....	do..... 3 35
Glass, window, 10 x 18, American, B quality.....	do..... 3 35
Glass, window, 12 x 14, American, B quality.....	do..... 3 35
Glass, window, 12 x 16, American, B quality.....	do..... 3 35
Glass, window, 12 x 18, American, B quality.....	do..... 3 35
Glass, window, 12 x 22, American, B quality.....	do..... 3 35
Glass, window, 12 x 28, American, B quality.....	do..... 3 35
Glass, window, 14 x 20, American, B quality.....	do..... 3 35
Glazier's glass-cutters .....	dozen.. 12 00
Glue, carpenter's.....	pound.. 18
Glue-pots, No. 1.....	do..... 35
Gouges, $\frac{3}{8}$ -inch socket, firmer, handled.....	dozen.. 4 00
Gouges, $\frac{1}{2}$ -inch socket, firmer, handled.....	do..... 4 66
Gouges, $\frac{3}{4}$ -inch socket, firmer, handled.....	do..... 5 33
Gouges, $\frac{1}{2}$ -inch socket, firmer, handled.....	do..... 5 67
Gouges, 1-inch socket, firmer, handled.....	do..... 6 33
Grindstones, weighing 30 lbs.....	pound.. 00 $\frac{2}{3}$
Grindstones, weighing 40 lbs.....	do..... 00 $\frac{2}{3}$
Grindstones, weighing 50 lbs.....	do..... 00 $\frac{2}{3}$
Grindstones, weighing 75 lbs.....	do..... 00 $\frac{2}{3}$
Grindstones, weighing 100 lbs.....	do..... 00 $\frac{2}{3}$
Grindstones, weighing 125 lbs.....	do..... 00 $\frac{2}{3}$
Grindstones, weighing 150 lbs.....	do..... 00 $\frac{2}{3}$
Grindstones, weighing 250 lbs.....	do..... 00 $\frac{2}{3}$
Grindstones weighing 500 pounds.....	do..... 0 00 $\frac{2}{3}$
Gun hammers, forged, unfinished.....	dozen.. 80
Gun locks, left-hand.....	do..... 8 00
Gun locks, right-hand.....	do..... 8 00
Gun sights, front, German silver, unfinished.....	do..... 35
Gun sights, back, iron, clover-leaf pattern, unfinished.....	do..... 30
Gun triggers, malleable, unfinished.....	do..... 18
Cun tubes, assorted, c. s.....	do..... 35
Hammers, c. s., cat-head, 3 pounds.....	do..... 24 00
Hammers, claw, c. s., adze-eye, forged, Nor 1 $\frac{1}{4}$ .....	do..... 5 10
Hammers, riveting, c. s., 1-inch.....	do..... 3 20
Hammers, riveting, c. s., 1 $\frac{1}{2}$ -inch.....	do..... 4 25
Hammers, riveting, c. s., 1 $\frac{3}{4}$ -inch.....	do..... 5 25
Hammers, shoeing, c. s., farrier's.....	do..... 4 00
Hammers, shoemaker's, c. s., No. 1.....	do..... 2 68
Hammers, stone, c. s., size 5 pounds.....	do..... 1 00
Hammers, stone, c. s., size 8 pounds.....	do..... 1 50
Hammers, stone, c. s., size 12 pounds.....	do..... 2 30
Hammers, tack, with claw in handle.....	dozen.. 60
Handles, awl, ordinary peg.....	do..... 15
Handles, awl, ordinary sewing.....	do..... 15
Harrow teeth, $\frac{3}{4}$ -inch, square-headed.....	pound.. 03
Hatchets, c. s., shingling, No. 2.....	dozen.. 4 20
Hoes, garden, solid shank, c. s., 8-inch.....	do..... 5 50
Hoes, grub, c. s., oval eye, No. 2.....	do..... 6 90
Hoes, planter's, c. s., 8 inches.....	do..... 5 50
Hoes, planters, c. s., 10 inches, with eye.....	do..... 5 00
Pairs hinges, strap, 6-inch, light.....	do..... 65
Pairs hinges, strap, 8-inch, light.....	do..... 97
Pairs hinges, strap, 10-inch, light.....	do..... 1 35
Pairs hinges, strap, 10-inch, heavy.....	do..... 2 60
Pairs hinges, strap, 12-inch, light.....	do..... 2 28
Pairs hinges, strap, 12-inch, heavy.....	do..... 2 95
Pairs hinges, strap and T, 4-inch, light.....	do..... 40

	Estimated price
Pairs hinges, strap and T, 6-inch, light .....	dozen.. \$0 85
Pairs hinges, strap and T, 8-inch, extra heavy .....	do..... 1 65
Pairs hinges, strap and T, 10-inch, extra heavy .....	do..... 2 70
Pairs hinges, strap and T, 12-inch, extra heavy .....	do..... 3 85
Iron, band, $\frac{1}{8}$ x $\frac{3}{4}$ .....	pound.. 03
Iron, band, $\frac{1}{8}$ x 1 .....	do..... 03
Iron, band, $\frac{1}{8}$ x 1 $\frac{1}{2}$ .....	do..... 03
Iron, band, $\frac{1}{8}$ x 1 $\frac{3}{4}$ .....	do..... 03
Iron, band, $\frac{1}{8}$ x 2 .....	do..... 03
Iron, band, $\frac{1}{8}$ x 3 .....	do..... 03
Iron, band, $\frac{1}{8}$ x 3 $\frac{1}{2}$ .....	do..... 03
Iron, band, $\frac{1}{8}$ x 1 .....	do..... 03
Iron, band, $\frac{1}{8}$ x 2 .....	do..... 03
Iron, band, $\frac{1}{8}$ x 3 .....	do..... 03
Iron, band, $\frac{3}{16}$ x 3 $\frac{1}{2}$ .....	do..... 03
Iron, band, $\frac{1}{8}$ x 3 $\frac{1}{2}$ .....	do..... 03
Iron, boiler, $\frac{1}{4}$ -inch .....	do..... 04
Iron, flat-bar, $\frac{1}{2}$ x $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{2}$ x $\frac{3}{4}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{2}$ x 1 .....	do..... 03
Iron, flat-bar, $\frac{1}{2}$ x 1 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{2}$ x 1 $\frac{3}{4}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{2}$ x 1 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{2}$ x 2 .....	do..... 03
Iron, flat-bar, $\frac{1}{2}$ x 2 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{2}$ x 4 .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{6}{16}$ x 3 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x $\frac{3}{4}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x $\frac{3}{4}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 1 .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 1 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 1 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 3 .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 3 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x $\frac{3}{4}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 1 .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 1 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 $\frac{1}{2}$ .....	do..... 03
Iron, flat-bar, $\frac{1}{8}$ x 2 $\frac{1}{2}$ .....	do..... 03
Iron, half-round, $\frac{1}{2}$ -inch .....	do..... 06
Iron, half-round, $\frac{3}{8}$ -inch .....	do..... 06
Iron, half-round, $\frac{1}{2}$ -inch .....	do..... 04
Iron, half-round, $\frac{3}{8}$ -inch .....	do..... 04
Iron, half-round, $\frac{1}{2}$ -inch .....	do..... 04
Iron, half-round, $\frac{3}{8}$ -inch .....	do..... 04
Iron, half-round, 1-inch .....	do..... 03
Iron, half-round, 1 $\frac{1}{2}$ -inch .....	do..... 03
Iron, half-round, 1 $\frac{1}{2}$ -inch .....	do..... 03
Iron, Juniata, $\frac{1}{8}$ x 2 .....	do..... 03 $\frac{1}{2}$
Iron, Juniata, $\frac{1}{8}$ x 2 .....	do..... 03 $\frac{1}{2}$
Iron, Juniata, $\frac{1}{8}$ x 2 .....	do..... 04
Iron, Juniata, $\frac{1}{8}$ x $\frac{3}{4}$ .....	do..... 03 $\frac{1}{2}$
Iron, Juniata, $\frac{1}{8}$ x 1 .....	do..... 03
Iron, Juniata, galvanized, No. 25 .....	do..... 08
Iron, Juniata, sheet, 28 inches, No. 25 .....	do..... 08
Iron, nail-rod, $\frac{1}{8}$ x 1 $\frac{1}{2}$ .....	do..... 05 $\frac{1}{2}$
Iron, Norway, $\frac{3}{8}$ x 1 .....	do..... 05 $\frac{1}{2}$
Iron, Norway, 1-inch square .....	do..... 05 $\frac{1}{2}$
Iron, $\frac{1}{2}$ -oval, $\frac{1}{8}$ x $\frac{1}{2}$ .....	do..... 04

	Estimated price
Iron, $\frac{1}{2}$ -oval, $\frac{1}{2} \times \frac{3}{4}$ .....	pound.. \$0 04
Iron, oval, $\frac{1}{2}$ to 1, assorted .....	do... 04
Iron, round, $\frac{1}{8}$ -inch .....	do... 03
Iron, round, $\frac{1}{8}$ -inch .....	do... 03
Iron, round, $\frac{1}{8}$ -inch .....	do... 03
Iron, round, $\frac{1}{8}$ -inch .....	do... 03
Iron, round, $\frac{1}{8}$ -inch .....	do... 03
Iron, round, $\frac{1}{8}$ -inch .....	do... 03
Iron, round, $\frac{1}{8}$ -inch .....	do... 03
Iron, round, $\frac{1}{8}$ -inch .....	do... 03
Iron, round, 1-inch .....	do... 03
Iron, round, 1 $\frac{1}{2}$ -inch .....	do... 03
Iron, round, 1 $\frac{1}{2}$ -inch .....	do... 03
Iron, sheet, $\frac{1}{16}$ -inch thick .....	do... 03 $\frac{1}{10}$
Iron, sheet, $\frac{1}{8}$ -inch thick .....	do... 04
Iron, sheet, $\frac{3}{16}$ -inch thick .....	do... 03 $\frac{1}{10}$
Iron, sheet, No. 16 .....	do... 03 $\frac{1}{10}$
Iron, sheet, No. 20 .....	do... 04
Iron, sheet, No. 22 .....	do... 04
Iron, sheet, No. 24 .....	do... 04
Iron, sheet (stovepipe No. 24) .....	do... 04
Iron, sheet (stovepipe No. 25) .....	do... 04
Iron, sheet (stovepipe No. 26) .....	do... 04
Iron, square, $\frac{1}{8}$ -inch .....	do... 03
Iron, square, $\frac{1}{8}$ -inch .....	do... 03
Iron, square, $\frac{1}{8}$ -inch .....	do... 03
Iron, square, $\frac{1}{8}$ -inch .....	do... 03
Iron, square, $\frac{1}{8}$ -inch .....	do... 03
Iron, square, 1-inch .....	do... 03
Iron, square, 1 $\frac{1}{2}$ -inch .....	do... 03
Iron, square, 1 $\frac{1}{2}$ -inch .....	do... 03
Iron, Swede, $\frac{1}{2} \times \frac{1}{2}$ .....	do... 06 $\frac{1}{2}$
Iron, Swede, $\frac{1}{2} \times \frac{1}{2}$ .....	do... 06 $\frac{1}{2}$
Iron, Swede, $\frac{1}{2} \times 1$ .....	do... 06 $\frac{1}{2}$
Iron, Swede, $\frac{1}{2} \times \frac{1}{2}$ .....	do... 06 $\frac{1}{2}$
Iron, Swede, $\frac{3}{8} \times 1$ .....	do... 05 $\frac{1}{2}$
Iron, Swede, $\frac{3}{8} \times 1\frac{1}{2}$ .....	do... 05 $\frac{1}{2}$
Iron, Swede, $\frac{1}{2} \times 2$ .....	do... 05 $\frac{1}{2}$
Iron, Swede, $\frac{1}{2} \times 2\frac{1}{2}$ .....	do... 05 $\frac{1}{2}$
Iron, tire, $\frac{1}{2} \times 2$ .....	do... 03
Iron, tire, $\frac{1}{8} \times 1\frac{1}{2}$ .....	do... 03
Iron, tire, $\frac{1}{8} \times 1\frac{1}{2}$ .....	do... 03
Iron, tire, $\frac{1}{8} \times 1\frac{1}{2}$ .....	do... 02
Iron, tire, $\frac{1}{2} \times 1\frac{1}{2}$ .....	do... 02
Iron, tire, $\frac{1}{2} \times 1\frac{1}{2}$ .....	do... 02
Iron, tire, $\frac{1}{2} \times 2\frac{1}{2}$ .....	do... 02
Iron, tire, $\frac{3}{8} \times 1\frac{1}{2}$ .....	do... 02
Iron, tire, $\frac{3}{8} \times 2$ .....	do... 02
Knives and forks .....	per pair.. 07 $\frac{1}{2}$
Knives, butcher, 6-inch, cocoa-handle, without bolster .....	dozen.. 83
Knives, carving, and forks, cocoa handles .....	per pair.. 50
Knives, chopping .....	dozen.. 1 20
Knives, drawing, 10-inch, c. s., carpenter's .....	do... 5 35
Knives, drawing, 12-inch, c. s., carpenter's .....	do... 6 00
Knives, hay .....	do... 9 75
Knives, horse-shoeing .....	do... 2 50
Knives, hunting, 6-inch, ebony-handle, with bolster .....	do... 1 70
Knives, saddler's .....	do... 15 00
Knives, shoemaker's, square point, No. 3 .....	do... 85
Knives, skinning 6-inch, cocoa-handle, without bolster .....	do... 1 35
Ladles, melting, 3 $\frac{1}{4}$ -inch bowl .....	do... 1 64
Latches, thumb, Roggen pattern .....	do... 30
Lead, in bars .....	pound.. 06
Locks, cupboard, 3 $\frac{1}{4}$ -inch, dead iron bolt .....	dozen.. 2 50
Locks, drawer, 2 x 2 $\frac{1}{2}$ inches .....	do... 1 40
Locks, drawer, 2 $\frac{1}{2}$ x 3 inches, iron .....	do... 1 10
Locks, mineral knob, rim, 4 inches, iron bolt .....	do... 2 75
Locks, mineral knob, rim, 4 $\frac{1}{4}$ inches, iron bolt .....	do... 3 40

	Estimated price.
Locks, mineral knob, rim, 5 inches, iron bolt.....dozen..	\$5 60
Locks, mineral knob, rim, 6 inches, iron bolt.....do....	7 50
Locks, mineral knob, mortise, 3½ inches, iron bolt.....do....	2 90
Locks, pad, Scandinavian, 2 inches.....do....	1 75
Locks, pad, Scandinavian, 2½ inches.....do....	2 00
Locks, pad, Scandinavian, 2¾ inches.....do....	2 35
Main-springs, gun-lock.....do....	1 25
Mallets, hickory, for carpenter's.....do....	1 75
Mattocks, ax.....do....	8 00
Nails, 6d.....pound..	03½
Nails, 8d.....do....	03½
Nails, 10d.....do....	03½
Nails, 12d.....do....	03½
Nails, 20d.....do....	03½
Nails, 30d.....do....	03½
Nails, 40d.....do....	03½
Nails, 60d.....do....	03½
Nails, casing, 6d.....do....	05
Nails, casing, 8d.....do....	04
Nails, fence, 8d.....do....	04
Nails, fence, 10d.....do....	04
Nails, fence, 12d.....do....	04
Nails, finishing, 6d.....do....	05
Nails, finishing, 8d.....do....	05
Nails, horseshoe, No. 6.....do....	16
Nails, horseshoe, No. 7.....do....	15
Nails, horseshoe, No. 8.....do....	14
Nails, lath, 3d.....do....	05
Nails, ox-shoe, No. 5.....do....	18
Nails, shingle, 4d.....do....	04
Nails, wrought, 6d.....do....	05½
Nails, wrought, 8d.....do....	05½
Nuts, iron, square, ¼-inch.....do....	12
Nuts, iron, square, ⅜-inch.....do....	09
Nuts, iron, square, ½-inch.....do....	08
Nuts, iron, square, ⅝-inch.....do....	06½
Nuts, iron, square, ¾-inch.....do....	05½
Nuts, iron, square, ⅞-inch.....do....	05
Nuts, iron, square, 1-inch.....do....	04
Nuts, iron, square, 1-inch.....do....	04
Oakum.....do....	09½
Oilers, zinc.....dozen..	80
Oilestones, Washita.....do....	2 25
Ox-bow keys, 2-inch.....do....	60
Packing, rubber, ¼-inch.....pounds..	20
Packing, rubber, ⅜-inch.....do....	20
Packing, rubber, ½-inch.....do....	20
Paper, emery (assorted).....quire..	15
Paper, sand (assorted).....do....	30
Pencils, carpenter's.....dozen..	25
Picks, earth, steel-pointed, 6 pounds.....do....	6 75
Picks, mill, furrowing, cast-steel, 2 pounds.....do....	12 00
Pinking-irons, 1-inch.....do....	80
Pipe, iron, ¼-inch.....foot..	04½
Pipe, iron, ½-inch.....do....	05½
Pipe, iron, 1-inch.....do....	07½
Pipe, iron, 1½-inch.....do....	11
Pipe, iron, 1¾-inch.....do....	13
Pipe, iron, 2-inch.....do....	19
Pipe, lead, ¼-inch.....pound..	05½
Pipe, lead, ½-inch.....do....	05½
Pipe, lead, 1-inch.....do....	05½
Pipe, lead, 1½-inch.....do....	05½
Pipe, lead, 1¾-inch.....db....	05½
Planes, fore, double-iron, c. s.....number..	67
Planes, hollow, 1-inch.....do....	26
Planes, hollow, 1½-inch.....do....	26
Planes, jack, single-iron, c. s.....do....	35
Planes, jointer, double-iron, c. s.....do....	75

	Estimated price.
Planes, match, $\frac{1}{2}$ -inch	number.. \$0 68
Planes, match, 1-inch	do..... 68
Planes, plow, beech-wood, screw-arm, full set bits, c. s.	do..... 3 25
Planes, round, 1-inch	do..... 26
Planes, round, $1\frac{1}{4}$ -inch	do..... 26
Planes, skew-rabbit, $\frac{1}{4}$ -inch	do..... 33
Planes, skew-rabbit, 1-inch	do..... 35
Planes, skew-rabbit, $1\frac{1}{4}$ -inch	do..... 40
Planes, smooth, double-iron, c. s.	do..... 25
Pliers, cutting, side, 7-inch	dozen..
Pliers, flat, 7-inch	do.....
Pliers, round, 7-inch	do.....
Punches, c. s., belt, to drive, assorted, Nos. 2, 3, 4, 5, and 6	do.....
Punches, rotary spring, 4 tubes	do.....
Punches, spring, harness, assorted, 6, 7, and 8 tubes	do.....
Punches, ticket-conductor's	do.....
Putty, in bladders	pound..
Rasps, horse, 14-inch	dozen.. 3 90
Rasps, horse, 16-inch	do..... 5 50
Rasps, wood, flat, 12-inch	do..... 2 68
Rasps, wood, flat, 14-inch	do..... 3 74
Rasps, wood, half-round, 12-inch	do..... 2 68
Rasps, wood, half-round, 14-inch	do..... 3 74
Resin, common	pound.. 04
Rivet-sets, No. 2	dozen.. 4 00
Rivet-sets, No. 3	do..... 4 00
Rivets and burs, copper, $\frac{1}{4}$ -inch, No. 8	pound.. 30
Rivets and burs, copper, $\frac{3}{8}$ -inch, No. 8	do..... 30
Rivets and burs, copper, $\frac{1}{2}$ -inch, No. 8	do..... 30
Rivets and burs, copper, $\frac{3}{4}$ -inch, No. 8	do..... 30
Rivets and burs, copper, 1-inch, No. 8	do..... 30
Rivets and burs, iron, $\frac{1}{4}$ -inch, No. 8, flat-head	do..... 20
Rivets and burs, iron, $\frac{3}{8}$ -inch, No. 8, flat-head	do..... 20
Rivets and burs, iron, $\frac{1}{2}$ -inch, No. 8, flat-head	do..... 20
Rivets and burs, iron, $\frac{3}{4}$ -inch, No. 8, flat-head	do..... 20
Rivets and burs, iron, 1-inch, No. 8, flat-head	do..... 20
Rivets, iron, $\frac{3}{8}$ -inch, No. 8, flat-head	do..... 13
Rivets, iron, $\frac{1}{2}$ -inch, No. 8, flat-head	do..... 13
Rivets, iron, 1-inch, No. 8, flat-head	do..... 13
Rivets, iron, $\frac{3}{8}$ x $\frac{3}{8}$ -inch, No. 8, flat-head	do..... 07 $\frac{1}{2}$
Rivets, iron, $\frac{3}{8}$ x 2-inch, flat-head	do..... 08 $\frac{1}{2}$
Rivets, iron, $\frac{3}{8}$ x 4-inch, flat-head	do..... 09 $\frac{1}{2}$
Rivets, iron, $\frac{1}{2}$ x $1\frac{1}{2}$ -inch, flat-head	do..... 07 $\frac{1}{2}$
Rivets, iron, $\frac{1}{2}$ x 2-inch, flat-head	do..... 07 $\frac{1}{2}$
Rivets, iron, $\frac{1}{2}$ x $2\frac{1}{2}$ -inch, flat-head	do..... 07 $\frac{1}{2}$
Rivets, iron, $\frac{1}{2}$ x $3\frac{1}{2}$ -inch, flat-head	do..... 07 $\frac{1}{2}$
Rivets, iron, $\frac{1}{2}$ x 4-inch, flat-head	do..... 07 $\frac{1}{2}$
Rivets, iron, $\frac{1}{2}$ x 6-inch, flat-head	do..... 07 $\frac{1}{2}$
Rivets, iron, $\frac{3}{4}$ to 3-inch, flat-head	do..... 07 $\frac{1}{2}$
Rivets, tin, 12-oz	do..... 20
Rivets, tin, 16-oz	do..... 17
Rope, manila, $\frac{3}{8}$ -inch	do..... 11
Rope, manila, $\frac{1}{2}$ -inch	do..... 11
Rope, manila, $\frac{5}{8}$ -inch	do..... 11
Rope, manila, 1-inch	do..... 11
Rope, manila, 1-inch	do..... 11
Saw-blades, butcher's, 20-inch	dozen.. 4 00
Saw-sets, lever, for hand-saws	do..... 1 35
Saws, bracket	do..... 10 50
Saws, buck (frames complete), 30-inch blade	do..... 3 88
Saws, circular, 8-inch, cross-cut	number.. 1 00
Saws, circular, 8-inch, rip	do..... 1 00
Saws, circular, 12-inch, cross-cut	do..... 2 00
Saws, circular, 12-inch, rip	do..... 2 00
Saws, circular, 20-inch, cross-cut	do..... 3 75
Saws, circular, 20-inch, rip	do..... 3 75
Saws, circular, 24-inch, cross-cut	do..... 5 25
Saws, circular, 24-inch, rip	do..... 5 25
Saws, circular, 26-inch, cross-cut	do..... 6 25

	Estimated price.
Saws, circular, 26-inch, rip.....	number.. \$6 25
Saws, circular, 30-inch, cross-cut.....	do.... 9 25
Saws, circular, 30-inch, rip.....	do.... 9 25
Saws, circular, 34-inch, cross-cut.....	do.... 11 25
Saws, circular, 34-inch, rip.....	do.... 11 25
Saws, circular, 60-inch, cross-cut.....	do.... 86 00
Saws, circular, 60-inch, rip.....	do.... 86 00
Saws, cross-cut, 6-feet, tangs riveted on.....	do.... 1 65
Saws, hand, 6 points to the inch.....	dozen.. 5 50
Saws, hand, 7 points to the inch.....	do.... 5 50
Saws, hand, 8 points to the inch.....	do.... 5 50
Saws, hand, 9 points to the inch.....	do.... 7 00
Saws, hand, 26-inch.....	do.... 7 00
Saws, key-hole, 12-inch compass.....	do.... 2 25
Saws, meat, 20-inch.....	do.... 10 75
Saws, rip, 28 inches.....	do.... 10 50
Saws, rip, 30 inches.....	do.... 12 00
Scales, butcher's, dial, round-dish, 30 pounds, by ounces.....	number.. 2 37
Scales, counter, 62 pounds.....	do.... 5 50
Scales, hay and cattle, 5 tons.....	do.... 89 00
Scales, hay and cattle, 6 tons.....	do.... 100 00
Scales, letter, 34-ounce.....	do.... 2 75
Scales, platform, 240 pounds.....	do.... 7 50
Scales, platform, 1,000 pounds.....	do.... 20 00
Scales, platform, 1,500 pounds.....	do.... 26 00
Scales, platform, 2,000 pounds.....	do.... 32 50
Scales, spring-balance, 24 pounds, heavy, with hook.....	do.... 15
Scissors, 6-inch.....	dozen.. 2 62
Screw-drivers, 6-inch blade.....	do.... 1 50
Screw-drivers, 8-inch blade.....	do.... 2 20
Screw-drivers, 10-inch blade.....	do.... 2 70
Screws, bench, iron, 1 $\frac{1}{2}$ -inch.....	number.. 40
Screws, bench, wood, 2 $\frac{1}{2}$ -inch.....	do.... 28
Screws, iron, $\frac{1}{8}$ -inch, Nos. 4 and 5.....	gross.. 09 $\frac{1}{2}$
Screws, iron, $\frac{1}{8}$ -inch, Nos. 5 and 6.....	do.... 11 $\frac{1}{2}$
Screws, iron, $\frac{1}{4}$ -inch, Nos. 7 and 8.....	do.... 14 $\frac{1}{2}$
Screws, iron, $\frac{3}{8}$ -inch, Nos. 8 and 9.....	do.... 16
Screws, iron, 1-inch, Nos. 9 and 10.....	do.... 18
Screws, iron, 1 $\frac{1}{4}$ -inch, Nos. 10 and 11.....	do.... 21
Screws, iron, 1 $\frac{1}{2}$ -inch, Nos. 11 and 12.....	do.... 27
Screws, iron, 1 $\frac{3}{4}$ -inch, Nos. 12 and 13.....	do.... 34
Screws, iron, 2-inch, Nos. 13 and 14.....	do.... 47
Screws, iron, 2 $\frac{1}{2}$ -inch, Nos. 14 and 15.....	do.... 51
Screws, iron, 2 $\frac{1}{2}$ inch, Nos. 14 and 15.....	do.... 56
Screws, iron, 3-inch, Nos. 16 and 18.....	do.... 84
Scythe-stones.....	dozen.. 35
Shears, sheep.....	do.... 9 00
Shears, 8-inch, c. s., trimmer's, straight.....	do.... 3 56
Shoes, horse, No. 1.....	dozen.. 04 $\frac{1}{2}$
Shoes, horse, No. 2.....	do.... 04 $\frac{1}{2}$
Shoes, horse, No. 3.....	do.... 04 $\frac{1}{2}$
Shoes, horse, No. 4.....	do.... 04 $\frac{1}{2}$
Shoes, horse, No. 5.....	do.... 04 $\frac{1}{2}$
Shoes, horse, No. 6.....	do.... 04 $\frac{1}{2}$
Shoes, horse, No. 7.....	do.... 04 $\frac{1}{2}$
Shoes, mule, No. 2.....	do.... 05 $\frac{1}{2}$
Shoes, mule, No. 3.....	do.... 05 $\frac{1}{2}$
Shoes, mule, No. 4.....	do.... 05 $\frac{1}{2}$
Shoes, mule, No. 6.....	do.... 05 $\frac{1}{2}$
Shoes, ox.....	do.... 12
Shovels, long-handle, No. 2, steel-edge, medium quality.....	dozen.. 6 15
Shovels, short-handle, No. 2, steel-edge, medium quality.....	do.... 6 40
Shovels, scoop, No. 4.....	do.... 7 50
Shot, No. 4.....	dozen.. 07 $\frac{1}{2}$
Shot No. 5.....	do.... 07 $\frac{1}{2}$
Shot, No 6.....	do.... 07 $\frac{1}{2}$
Sieves, iron wire, in nests, 18-mesh, tin frames.....	dozen.. 1 10
Sledge-hammers, c. s., 2 lbs.....	number.. 30
Sledge-hammers, c. s., 5 lbs.....	do.... 75



Estimated price.

Sledge-hammers, c. s., 6 lbs.....	number..	\$0 90
Sledge-hammers, c. s., 7 lbs.....	do.....	1 05
Sledge-hammers, c. s., 8 lbs.....	do.....	1 20
Sledge-hammers, c. s., 9 lbs.....	do.....	1 35
Sledge-hammers, c. s., 10 lbs.....	do.....	1 50
Sledge-hammers, c. s., 13 lbs.....	do.....	1 95
Soldering-irons, No. 3, 1½ lbs. each.....	pair..	37
Spades, long-handle, No. 2, steel-edge, medium quality.....	dozen..	6 63
Spades, short-handle, No. 3, steel-edge, medium quality.....	do.....	6 63
Spirit-levels, 30 inches, with plumb.....	do.....	6 30
Springs, door, spiral.....	do.....	85
Squares, bevel, 10-inch.....	do.....	2 85
Squares, c. s., framing, 2 inches wide.....	do.....	11 13
Squares, panel, 15-inch.....	do.....	8 00
Squares, try, 4¼-inch.....	do.....	1 67
Squares, try, 6-inch.....	do.....	2 20
Squares, try, 10-inch.....	do.....	2 85
Staples, plain, wrought-iron, 3 inches long.....	do.....	08
Steel, cast, bar, ½ x ½ inch.....	do.....	12½
Steel, cast, bar, ½ x ¾ inch.....	do.....	12½
Steel, cast, bar, ¾ x 3 inches.....	do.....	12½
Steel, cast, bar, ¾ x 4 inches.....	do.....	11
Steel, cast, bar, ¾ x 1 inch.....	do.....	11
Steel, cast, octagon, ½-inch.....	do.....	12½
Steel, cast, octagon, ¾-inch.....	do.....	11
Steel, cast, octagon, 1-inch.....	do.....	11
Steel, cast, octagon, 1¼-inch.....	do.....	11
Steel, cast, octagon, 1½-inch.....	do.....	11
Steel, cast, octagon, 1¾-inch.....	do.....	11
Steel, cast, octagon, 2-inch.....	do.....	11
Steel, cast, square, ½-inch.....	do.....	12½
Steel, cast, square, ¾-inch.....	do.....	11
Steel, cast, square, 1-inch.....	do.....	11
Steel, cast, square, 1¼-inch.....	do.....	11
Steel, cast, square, 1½-inch.....	do.....	11
Steel, cast, square, 1¾-inch.....	do.....	11
Steel, cast, square, 2-inch.....	do.....	11
Steel, cast, square, 2½-inch.....	do.....	11
Steel, cast, square, 3-inch.....	do.....	11
Steel, cast, square, 3½-inch.....	do.....	11
Steel, cast, square, 4-inch.....	do.....	11
Steel, German, ½ x ½ inch.....	do.....	11
Steel, German, ¾ x ¾ inch.....	do.....	06½
Steel, German, 1 x 1 inch.....	do.....	06½
Steel, German, 1½ x 1½ inch.....	do.....	06½
Steel, German, 2 x 2 inch.....	do.....	06½
Steel, German, 2½ x 2½ inch.....	do.....	06½
Steel, plow, ½ x 3 inches.....	do.....	05
Steel, plow, ½ x 5 inches.....	do.....	05
Steel, plow, ½ x 6 inches.....	do.....	05
Steel, plow, ½ x 1½ inch.....	do.....	05
Steel, plow, ½ x 9 inches.....	do.....	05
Steel, plow, 4 inches.....	do.....	05
Steel, plow, 5 inches.....	do.....	05
Steel, plow, 5½ inches.....	do.....	05
Steel, spring, ½ x ¾ inch.....	do.....	05
Steel, spring, ¾ x 1 inch.....	do.....	05
Steel, spring, 1 x 1½ inch.....	do.....	05
Steel, spring, 1½ x 1¾ inch.....	do.....	05
Steel, spring, 1¾ x 2 inches.....	do.....	05
Steel, spring, 2 x 2 inches.....	do.....	05
Steel, tool, octagon, ½-inch.....	do.....	11
Steel, tool, octagon, ¾-inch.....	do.....	11
Steel, tool, octagon, 1-inch.....	do.....	11
Steel, tool, octagon, 1¼-inch.....	do.....	11
Steel, tool, octagon, 1½-inch.....	do.....	11
Steel, tool, octagon, 1¾-inch.....	do.....	11
Steel, tool, octagon, 2-inch.....	do.....	11
Steel, tool, octagon, 2½-inch.....	do.....	11
Steel, tool, square, ½ inch.....	do.....	01½
Steel, tool, square, ¾ inch.....	do.....	11
Steel, tool, square, 1 inch.....	do.....	11
Steel, tool, square, 1¼ inch.....	do.....	11
Steel, tool, square, 1½ inch.....	do.....	11
Steel, tool, square, 1¾ inch.....	do.....	11
Steel, tool, square, 2 inch.....	do.....	11

	Estimated price.
Steel, tool, square, 1 inch.....	pound.. \$0 11
Steel, tool, square, 1½ inch.....	do..... 11
Steel, tool, square, 1¾ inch.....	do..... 11
Steel, tool, square, 2 inch.....	do..... 11
Steel, tool, square, 2½ inch.....	do..... 11
Steels, butchers, 12 inches.....	dozen 9 70
Swage-blocks, blacksmith's.....	number 4 00
Swamp, or bush hooks, handled.....	dozen 8 50
Tacks, brass heads, 8-ounce papers, 1,000 each.....	per M. 1 00
Tacks, 4-oz., full weight.....	paper 03 <sup>34</sup> / <sub>100</sub>
Tacks, 6-oz., full weight.....	do 03 <sup>36</sup> / <sub>100</sub>
Tacks, 8-oz., full weight.....	do 04 <sup>48</sup> / <sub>100</sub>
Tacks, 10-oz., full weight.....	do 05 <sup>50</sup> / <sub>100</sub>
Tacks, 12-oz., full weight.....	do 05 <sup>56</sup> / <sub>100</sub>
Tape-lines, 75 feet, leather case.....	dozen 6 50
Taps, taper, ¾ inch.....	number 25
Taps, taper, ½ inch.....	do 25
Taps, taper, ⅞ inch.....	do 25
Taps, taper, ¾ inch.....	do 30
Taps, taper, 7/16 inch.....	do 30
Taps, taper, 1/2 inch.....	do 34
Taps, taper, 9/16 inch.....	do 42
Taps, taper, 5/8 inch.....	do 42
Taps, taper, ¾ inch.....	do 55
Tire-setters.....	do 15 00
Tire-shrinkers.....	do 18 00
Toe-calks, steel, No. 1.....	do 06½
Toe-calks, steel, No. 2.....	do 06½
Toe-calks, steel, No. 3.....	do 06½
Tongs, blacksmith's, 20 inches.....	pair 50
Tongs, fire, 20 inches.....	do 16½
Traps, beaver, No. 4, with chain.....	number 75
Traps, mink, No. 1, with chain.....	do 16½
Trowels, brick, 9¼ inch.....	dozen 6 00
Trowels, brick, 10¼ inch.....	do 6 50
Trowels, plastering, 10¼ inch.....	do 6 65
Tuyere (tweer), iron, 40 lbs., duck's nest.....	number 75
Valves, ½-inch, globe.....	do 52
Valves, 1-inch, globe.....	do 93
Valves, 1½-inch, globe.....	do 1 98
Valves, 2-inch, globe.....	do 3 00
Vises, blacksmith's, 6-inch jaw, solid box.....	pound 12
Vises, blacksmith's, 40 lbs., solid box.....	do 12
Vises, carpenter's, parallel, 4-inch jaw.....	number 6 00
Vises, gunsmith's, parallel filers, 4-inch jaw.....	do 9 00
Washers, ½-inch hole.....	pound 12
Washers, ⅞-inch hole.....	do 10
Washers, ¾-inch hole.....	do 08
Washers, 1-inch hole.....	do 06
Washers, 1¼-inch hole.....	do 05
Washers, 1½-inch hole.....	do 05
Wedges, blunted, iron, 5 lbs., steel-pointed, dozen.....	do 05
Wedges, blunted, iron, 6 lbs., steel-pointed, dozen.....	do 05
Wedges, blunted, iron, 7 lbs., steel-pointed, dozen.....	do 05
Wrenches, crooked, 8-inch.....	dozen 3 00
Wrenches, crooked, 10-inch.....	do 4 00
Wrenches, crooked, 12-inch.....	do 5 00
Wrenches, monkey, black, 8-inch.....	do 2 65
Wrenches, monkey, black, 10-inch.....	do 3 20
Wrenches, monkey, black, 12-inch.....	do 3 75
Wrenches, monkey, black, 15-inch.....	do 6 45

All packages should be addressed to U. S. Indian agent \_\_\_\_\_, Agency, \_\_\_\_\_, and shipped to \_\_\_\_\_. (Give the name of the most convenient and practicable railroad or river point from which you can receive your goods, and its distance from the agency.)

U. S. Indian Agent.

(Indorsed:) 5—090. Estimate of annuity goods required for the \_\_\_\_\_ Indians at the \_\_\_\_\_ Agency, for 1882-'83. \_\_\_\_\_, U. S. Indian agent.

UNITED STATES INDIAN SERVICE.

Estimate for Medical Supplies.

[The quantity required is indicated by the figures in ounces, pounds, bottles, cans, or pots.]

U. S. Indian Agency, \_\_\_\_\_, \_\_\_\_\_.

(From July 1, 188-, to June 30, 188-.)

Names of tribes and number of each tribe belonging to the Agency, \_\_\_\_\_; number of others (agents, employés, and their families) dependent on this supply, \_\_\_\_\_; total, \_\_\_\_\_.

\_\_\_\_\_, Agent.

\_\_\_\_\_, Physician.

Articles and quantities.	On hand.	Needed.	Articles and quantities.	On hand.	Needed.
<b>MEDICINES.</b>			<b>MEDICINES—Continued.</b>		
Acid, acetic, c. p., in 8-oz. g. s. bott. oz.			Chloral, hydrate of, in 4-oz. g. s. w. m. bottles.		
Acid, benzoic, in 4-oz. bottles.			Chloroform, purified, in 8-oz. g. s. bottles.		
Acid, carbolic, for disinfection, in 1-lb. bottles, 95 per cent.			Cloves, oil of, in 1-oz. g. s. bottles.		
Acid, carbolic, pure, crystallized, in 4-oz. g. s. bott.			Cinchona, fluid extract of (with aromatics), in 8-oz. bottles.		
Acid, citric, in 8-oz. bottles.			Cinchonidia, sulphate of.		
Acid, muriatic, c. p., in 4-oz. g. s. bottles.			Cocculus indicus.		
Acid, nitric, c. p., in 4-oz. g. s. bottles.			Cod-liver oil, in 1-pint bottles.		
Acid, phos. dilute, U. S. P., in 4-oz. g. s. bottles.			Colchicum, rad., wine of, in 4-oz. bottles.		
Acid, salicylic, in 4-oz. bottles or tins.			Colchicum, seed, fluid extract of, in 4-oz. bottles.		
Acid, sulphuric, c. p., in 4-oz. g. s. bottles.			Colocynth, compound extract of powdered, in 8-oz. bottles.		
Acid, sulphuric, aromatic, U. S. P., in 8-oz. g. s. bott.			Collodion, in 1-oz. bottles.		
Acid, tannic, in 1-oz. bottles.			Copaiba, balsam of, in 8-oz. bottles.		
Acid, tartaric, in 8-oz. w. m. bott.			Copper, sulphate of, in 2-oz. bottles.		
Aconite, tincture of, rad., in 8-oz. bottles.			Creosote, in 1-oz. g. s. bottles.		
Alcohol, in 32-oz. bottles, 95 per cent.			Croton oil, in 1-oz. g. s. bottles.		
Alumina and potassa, sulphate of (alum), in 4-oz. bottles.			Digitalis, tincture of, in 4-oz. bottles.		
Ammonia, carbonate of, in 8-oz. bottles.			Ergot, fluid extract of, in 4-oz. bottles.		
Ammonia, muriate of, pulvis, in 8-oz. bottles.			Ether, compound spirits of (Hoffman's anodyne), in 8-oz. g. s. bottles, U. S. P.		
Ammonia, bromide, in 4-oz. bottles.			Ether, stronger, for anaesthesia, in 1-lb. tins.		
Ammonia, solution of, U. S. P., in 8-oz. g. s. bottles.			Ether, spirits of nitrous (sweet spirits of nitre), in 8-oz. g. s. bottles, U. S. P.		
Ammonia, aromatic spirits of, in 8-oz. g. s. bottle.			Flaxseed meal, in tins.		
Ammonia, bromide of, in 4-oz. g. s. w. m. bottles.			Gelsemium, tincture of, in 4-oz. bottles.		
Anise, oil of.			Ginger, fluid extract of, in 8-oz. bottles.		
Antimony and potassa, tartrate of (tartar emetic), in 1-oz. g. s. bottles, U. S. P.			Glycerine, pure, in 8-oz. bottles.		
Arnica, tinct. of, in 8-oz. bottles.			Gum arabic, powdered, in 8-oz. w. m. bottles.		
Arsenite of potassa, solution of (Fowler's solution), in 4-oz. bottles, U. S. P.			Hyoscyamus, alcoholic extract, of, U. S. P., in 1-oz. w. m. jars.		
Assafoetida, gum, in tins.			Iodine, in 1-oz. g. s. bottles.		
Atrophia, sulph., in 1-oz. bottles.			Iodine, tincture of, U. S. P., in 8-oz. g. s. bottles.		
Belladonna, alcoholic extract of, in 1-oz. w. m. jars.			Iodoform, in 1-oz. g. s. bottles.		
Bismuth, subnitrate of, in 2-oz. bottles, U. S. P.			Ipecac, fluid extract of, in 4-oz. bottles.		
Borax, powdered, in 8-oz. g. s. bottles.			Ipecacuanha, powdered, in 8-oz. bottles.		
Buchu, fluid extract of, in 8-oz. g. s. bottles.			Iron, ammoniated citrate of.		
Camphor, in 8-oz. bottles.			Iron, solution of the subsulphate of, in 4-oz. bottles.		
Castor oil, in 32-oz. bottles, cold-pressed.			Iron, sulphate of, commercial, in 10-lb. wood boxes.		
Cerate, blistering, in 8-oz. tins.			Iron, sulphate of, c. p., in 8-oz. w. m. bottles.		
Cerate, simple, in 1-lb. tins.			Iron simp, iodide of, U. S. P., in 8-oz. bottles.		
Cosmoline, in 1-lb. tins.					
Chalk, prepared, in 8-oz. bottles.					

## Estimate for medical supplies—Continued.

Articles and quantities.	On hand.	Needed.	Articles and quantities.	On hand.	Needed.
<b>MEDICINES—Continued.</b>			<b>MEDICINES—Continued.</b>		
Iron, quinia, citrate of in 1-oz. bottles. oz.			Silver, nitrate of, fused, in 1-oz. g. s. bottles		
Iron, tincture of the chloride of, U. S. P., in 8-oz. g. s. bottles			Silver, nitrate of, in crystals, in 1-oz. bottles		
Jalap, powdered, in 4-oz. bottles			Soap, carbolic		
Lavender, compound spirits of, U. S. P.			Soap, Castile, in paper		
Lead, acetate of, in 8-oz. bottles			Soap, common, in bars		
Linseed oil, raw, in pint bottles			Soda, bicarbonate of, in 8-oz. bottles		
Licorice, fluid extract			Soda, salicylate, in 4-oz. w. m. bottles		
Licorice, extract of, in paper			Squill, sirup of, U. S. P., in 1-lb. bottles		
Licorice root, powdered, in 8-oz. bottles			Squill, pulvis, in 1-oz. w. m. bottles		
Magnesia, heavy calcined, in 4-oz. w. m. bottles			Strychnia, in ½-oz. bottles		
Magnesia, sulphate of, in 10-lb tins			Sulphur, washed, in 8-oz. bottles		
Mercurial ointment, U. S. P., in 1-lb pots			Seneka, fluid extract of, in 8-oz. bottles		
Mercury with chalk, in 2-oz. w. m. bottles			Taraxacum, fluid extract of, in 8-oz. bottles		
Mercury, corrosive chloride of (corrosive sublimate), in 1-oz. bottles			Tolu balsam, in 4-oz. jars		
Mercury, mild chloride of, U. S. P., (calomel), in 2-oz. bottles			Turpentine, oil of, in 32-oz. bottles		
Mercury, ointment of nitrate of, U. S. P. (citrine ointment), in 8-oz. pots			Valerian, fluid extract of, in 1-lb. bottles		
Mercury, pill of, U. S. P. (blue mass), in 8-oz. pots			Wild cherry, fluid ext. of, in 8-oz. bottles		
Mercury, red oxide of, in 1-oz. bottles			Wild cherry, sirup of, in 16-oz. bottles, U. S. P.		
Morphia, sulphate of, in ¼-ounce bottles			Zinc, acetate of, in 2-oz. bottles		
Morphia, acetate of, in ¼-ounce bottles			Zinc, sulphate of, in 1-oz. bottles		
Mustard seed, black, ground, in 5-lb. tins			<b>HOSPITAL STORES.</b>		
Nux vomica, alcoholic extract of, powdered, in 1-oz. bottles, U. S. P.			Bandages, suspensory	no.	
Ointment boxes, tin, assorted sizes	doz.		Barley, in tins	lb.	
Olive oil, in 1-pint bottles	bott.		Cinnamon, ground, in 4-oz. w. m. bottles	oz.	
Opium, camphorated tincture of, U. S. P., in 16-oz. bottles	oz.		Cocoa, in tins	lb.	
Opium, compound powder of, U. S. P. (Dove's powder), in 8-oz. bottles	oz.		Corn-starch, in tins	lb.	
Opium, powdered, in 8-oz. bottles	z.		Ginger, ground, in 8-oz. bottles	oz.	
Opium, tincture of, U. S. P. (laudanum), in 8-oz. bottles	oz.		Sugar, white, crushed, in boxes	lb.	
Origanum, oil of, in 8-oz. bottles	oz.		Tapioca, in tins	lb.	
Pepper, cayenne, ground, in 8-oz. bottles	oz.		Tea, black, in tins or original chests	lb.	
Peppermint, oil of, in 1-oz. bottles	oz.		Whisky, in 32-oz. bottles	bott.	
Pills, compound cathartic, in bottles, U. S. P.	no.		<b>INSTRUMENTS AND DRESSINGS.</b>		
Podophyllum, resin of, in 1-oz. bottles	oz.		Bandages, roller, unbleached and unsized, assorted, in a pasteboard box—1 dozen, 1 inch by 1 yard; 2 dozen, 2 inches by 3 yards; 2 dozen, 2½ inches by 3 yards; 1 dozen, 3 inches by 4 yards; ½ dozen, 3½ inches by 5 yards; ½ dozen, 4 inches by 6 yards; ½ dozen, 4 inches by 8 yards, boxes	no.	
Potassa, caustic, in 1-oz. g. s. bottles	oz.		Binder's boards, 2½ by 12 inches	pieces	
Potassa, acetate of, in 8-oz. bottles	oz.		Binder's boards, 4 by 17 inches	pieces	
Potassa, bitartrate of powdered (cream of tartar), in 8-oz. bottles	oz.		Cases, field, operating	no.	
Potassa, chlorate of, powdered, in 8-oz. bottles	oz.		Catheters, g. e., assorted sizes	no.	
Potassa, cyanuret, in 1-oz. g. s. bottles	oz.		Cotton bats	no.	
Potassa, nitrate of, powdered, in 8-oz. bottles	oz.		Cotton wadding	sheets	
Potassium, bromide of, in 8-oz. bottles	oz.		Cupping-tins, assorted sizes	no.	
Potassium, permanganate of, in 1-oz. bottles	oz.		Lancet, thumb	no.	
Potassium, iodide of, in 8-oz. bottles	oz.		Lint, picked	lb.	
Quinia, sulphate of, in 1-oz. bottles, or compressed in tins	oz.		Lint, patent	lb.	
Rhubarb, powdered, in 4-oz. bottles	oz.		Muslin, unbleached, unsized, 1 yard wide	yds.	
Rochelle salt, powdered, in 8-oz. bottles	oz.		Needles, cotton, thimble, in case	no.	
Santonine, in 1-oz. bottles	oz.		Needles, upholsterer's	no.	
Sarsaparilla, fluid extract, in 8-oz. bottles	bott.		Oakum, fine, picked	lb.	
			Oiled silk, in 2-yard pieces	yds.	
			Operating cases (minor)	no.	
			Pencils, hair, (assorted sizes), in vials	no.	
			Pins	papers	
			Plaster, adhesive, 5 yards in a can	yds.	
			Plaster, isinglass, 1 yard in a case	yds.	
			Plaster of Paris, in 5-lb. tins	lb.	

Estimate for medical supplies—Continued.

Articles and quantities.	On hand.	Needed.	Articles and quantities.	On hand.	Needed.
<b>INSTRUMENTS AND DRESSINGS—Cont'd.</b>			<b>MISCELLANEOUS—Continued.</b>		
Pocket cases.....no.			Dispensatory.....copy..		
Scarificators.....no.			Funnels, tin, pint.....no.		
Scissors, 4-inch.....no.			Hones.....no.		
Scissors, 6-inch.....no.			Measures, graduated, glass, 4 oz...no.		
Silk, ligature.....oz.			Measures, graduated, glass, minim no.		
Speculum for the rectum.....no.			Measures, tin, pint and quart.....no.		
Speculum for the vagina, glass.....no.			Mortars and pestles, wedgewood, 3½ to 8 inches.....no.		
Sponge, assorted.....oz.			Mosquito netting.....yds.		
Stethoscopes.....no.			Paper, filtering, round, gray, 10 inches, packs.....		
Syringes, hard rubber, 8-oz.....no.			Paper, litmus, blue and red, of each, sheets.....		
Syringes, hypodermic.....no.			Paper, wrapping.....grs.		
Syringes, penis, rubber.....no.			Pill boxes, ½ paper, ½ turned wood.....doz.		
Syringes, vaginal, rubber.....no.			Pill tiles, 5 to 10 inches.....no.		
Thermometers, clinical.....no.			Scales and weights, prescription, one set of apothecary's and one set of gram weights.....no.		
Thread, linen, unbleached.....oz.			Spatulas, 6-inch.....no.		
Thread, cotton, spools, assorted.....no.			Spirit-lamps.....no.		
Tooth-extracting cases.....no.			Vials, 6-oz.....doz.		
Tourniquets, field.....no.			Vials, 4-oz.....doz.		
Tourniquets, screw, with pad.....no.			Vials, 2-oz.....doz.		
Towels.....doz.			Vials, 1-oz.....doz.		
Trusses, single.....no.					
Twine, ½ coarse.....oz.			<b>ADDITIONAL ARTICLES.</b>		
Wax, white, in paper.....oz.			(The necessity for each article added must be stated.)		
<b>MISCELLANEOUS.</b>					
Basins, wash-hand.....no.					
Blank-books, cap, half-bound, 4 grs. no.					
Corkscrews.....no.					
Corks, velvet, best, assorted.....doz.					
Dippers, tin, assorted.....no.					

I certify that the supplies asked for above are necessary for the public service.

\_\_\_\_\_, *Agency Physician.*

Examined, approved, and respectfully forwarded to the honorable Commissioner of Indian Affairs.

\_\_\_\_\_, *U. S. Indian Agent.*

Dated \_\_\_\_\_, 188-.

(Indorsed:) 5-094. Estimate for medical supplies for the year ending June 30, 188-, needed at \_\_\_\_\_ agency. \_\_\_\_\_, agent; \_\_\_\_\_, physician. Forwarded \_\_\_\_\_, 188-.

(5-096.)

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, D. C., December 1, 1881.

SIR: You will please make hereon (and return to this office without delay) a careful and complete estimate of supplies required for your agency.

You will accompany your estimate with a report as to the kind, quality, and quantity of the supplies furnished during the present fiscal year, and as to whether they have been satisfactory to the Indians.

You will bear in mind that your estimate is for the whole year, and I shall expect it to be so complete that additional or supplementary estimates for purchases by contract or in open market will be entirely unnecessary, and the data that should be on file in your office will enable you to meet my expectations in this regard. It is not probable that the appropriations for the next fiscal year will be larger than for the present, while it is certain that the cost of all classes of supplies will be somewhat higher; therefore, in making your estimate, you will be guided by the fact that it will be necessary to reduce the quantities of various articles called for, so that the aggregate cost thereof shall be within the appropriation for the present fiscal year.

In estimating agents must not exceed the amount appropriated by Congress for the support of the Indians for whose benefit the articles are required.

H. PRICE,  
*Commissioner.*

Estimate for supplies required for the \_\_\_\_\_ Indians at the \_\_\_\_\_ agency for the fiscal year ending June 30, 1883.

Quantity furnished in 1881-'82.	Quantity required for 1882-'83.	Articles.	Estimated cost.	Total cost.		Remarks.
				Dollars.	Cts.	
		Lbs. bacon (per 100) .....				
		“ barley .....				
		“ beans (per 100) .....				
		“ beef (per 100) .....				
		“ coffee .....				
		“ corn (per 100) .....				
		“ corn meal .....				
		“ feed .....				
		“ flour (per 100) .....				
		“ hard bread .....				
		“ hominy .....				
		“ lard .....				
		Bbls. mess pork (200 lbs. each) .....				
		Lbs. oatmeal .....				
		“ oats .....				
		“ pemmican .....				
		“ rice .....				
		“ salt .....				
		“ sugar .....				
		“ tea .....				
		“ tobacco .....				
		“ wheat .....				
		Total cost of supplies .....				

NOTE.—The agent will insert the prices at which the various articles were purchased last year. (See class No. 8, groceries, in annuity blank, for baking-powder and soap.)

The whole number of Indians frequenting the agency during the year, \_\_\_\_\_.

How arrived at, \_\_\_\_\_.

The average number of Indians requiring daily rations, \_\_\_\_\_.

Each ration will consist of \_\_\_\_\_.

All packages should be addressed U. S. Indian agent, \_\_\_\_\_ agency, and shipped to \_\_\_\_\_. (Name the most convenient and practicable railroad or river point from which you can receive your goods, and its distance from the agency.)

\_\_\_\_\_  
U. S. Indian Agent.

NOTE.—Any additional suggestions or remarks should be made on a separate sheet. Agents will bear in mind that they are now required to estimate for a year's supply at one time and upon this blank.

(Indorsed :) (5-096.) Estimate for supplies at \_\_\_\_\_ agency for the fiscal year ending June 30, 1883. \_\_\_\_\_, U. S. Indian agent.

(5-099.)

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, December 1, 1882.

SIR: The following is a list of articles for use in agency schools, purchased by the Department, for the fiscal year 1883, which will serve as a basis for your estimate of similar articles needed at your agency for the fiscal year 1884.

Compute the total cost of each article estimated for, except stationery, and enter the amount in the proper column.

The prices paid for the same during the current year are shown by invoices that should be on file in your office; in instances where such prices cannot be so obtained you will insert the rate at which the articles can be purchased at or near your agency.

You will bear in mind that your estimate is for the whole fiscal year, and I shall expect it to be so complete that additional purchases during said period will be entirely unnecessary; at the same time your estimate should be made with a careful view to economy, and embrace such articles only as will be *actually needed* for the proper conduct of the schools.

All estimates must be submitted in duplicate, and forwarded to this office at once.

H. PRICE,  
Commissioner.

[Agents will bear in mind that they are now required to estimate for a year's supply, at one time, and upon this blank.]

Quantity furnished, 1882-'83.	Quantity required, 1883-'84.	Description of articles.	Price. Total cost.	Remarks.
		Abacus Boards.....		
		ARITHMETICS.		
		Doz. Appleton's Practical.....		
		"    Do.    Mental.....		
		"    Do.    Primary.....		
		"    Davies' Elements of Written.....		
		"    Do.    First Lessons.....		
		"    Do.    Practical.....		
		"    Do.    Primary.....		
		"    Felter's First Lessons.....		
		"    Do.    Intermediate (new).....		
		"    Do.    do.    (old).....		
		"    Fish's Primary.....		
		"    Franklin's Elementary, with Key.....		
		"    Do.    Primary.....		
		"    Do.    Written.....		
		"    French's No. 4, with Key.....		
		"    Grube's Method of Numbers.....		
		"    Hagar's Primary Lessons in Numbers.....		
		"    Ray's New Intellectual.....		
		"    Do.    do.    Practical.....		
		"    Do.    do.    Primary.....		
		"    Robinson's First Lessons.....		
		"    Do.    Practical.....		
		"    Do.    Progressive Primary.....		
		"    Do.    Rudiments.....		
		"    Stoddard's Juvenile Mental.....		
		"    Do.    Rudiments.....		
		"    Thompson's Practical.....		
		"    White's Primary.....		
		CHARTS, LETTER AND READING.		
		Sets Cotton's Wall Charts and Cards.....		
		"    Eureka.....		
		"    McGuffey's.....		
		"    Monroe's Primary.....		
		"    New American.....		
		"    Webb's, with words.....		
		"    Wilson & Calkin's.....		
		CHARTS, MUSIC.		
		Sets Mason's.....		
		CHARTS, WRITING.		
		Sets Spencerian, three cards, 2 sides.....		
		DRAWING BOOKS.		
		Sets Cassell's Copies.....		
		"    Chapman's American.....		
		Doz. Forbriger's Tablets.....		
		"    Kreuse's Easy Drawing Lessons, No. 1.....		
		"    Kreuse's Easy Drawing Lessons, No. 2.....		
		"    Kreuse's Easy Drawing Lessons, No. 3.....		
		"    Kreuse's Synthetic, No. 1.....		
		"    Do.    do.    No. 2.....		
		"    Do.    do.    No. 3.....		
		"    Do.    do.    No. 4.....		
		"    Monteith's Map Drawing.....		
		"    6 by 9 inches, 24 pages.....		
		DRAWING CARDS.		
		Sets Smith's First Series.....		
		"    Do.    Second Series.....		

Quantity furnished, 1882-'83.	Quantity required, 1883-'84.	Description of articles.	Price. Total cost.	Remarks.
		<b>GEOGRAPHIES.</b>		
		Doz. Colton's Common School .....		
		" Do. Introductory .....		
		" Cornell's Intermediate, Wisconsin edition .....		
		" Cornell's Primary .....		
		" Guyot's Elementary .....		
		" Harper's Introductory .....		
		" Do. School .....		
		" Mitchell's Intermediate .....		
		" Do. Primary .....		
		" Do. School and Atlas .....		
		" Monteith's First Lessons .....		
		" Do. No. 2, introductory to Manual .....		
		" Monteith's No. 3, Manual .....		
		" Do. Physical Political .....		
		" Swinton's Elementary .....		
		" Van Antwerp, Bragg & Co.'s Eclectic, First Grade .....		
		" Van Antwerp, Bragg & Co.'s Eclectic, Second Grade .....		
		" Van Antwerp, Bragg & Co.'s Eclectic, Third Grade .....		
		" Warren's Brief Course .....		
		" Do. Primary .....		
		<b>GRAMMARS.</b>		
		Doz. Brown's First Lines .....		
		" Clark's Primary .....		
		" Greene's English .....		
		" Harvey's Elementary .....		
		" Do. School .....		
		" Knox and Whitney's Language Lessons, Part 2 .....		
		" Kerl's First Lessons .....		
		" Pinneo's Primary .....		
		" Quackenbos' English Elementary .....		
		" Swinton's Language Lessons .....		
		" Do. Language Primer .....		
		<b>HISTORIES.</b>		
		Doz. Bancroft's United States .....		
		" Barnes' Brief .....		
		" Higginson's Young Folks, U. S. .....		
		" Junior U. S., by John J. Anderson .....		
		" Popular U. S., by Jno. J. Anderson .....		
		" Quackenbos' Elementary, U. S. .....		
		" Ridpath's United States .....		
		" Swinton's Condensed .....		
		" Do. Primary .....		
		" Venable's .....		
		<b>MAPS.</b>		
		No. Africa .....		
		" Asia .....		
		" California .....		
		" Dakota .....		
		" Europe .....		
		" Indian Territory .....		
		Seta Monteith's Grand, seven each .....		
		No Nebraska .....		
		" Oregon .....		
		" United States, large .....		
		" Washington Territory .....		
		" World, large .....		
		<b>MAPS, OUTLINE.</b>		
		No. Africa .....		
		" Asia .....		
		" Europe .....		
		" Hemispheres .....		
		" North America .....		
		" South America .....		
		" United States .....		



Quantity furnished, 1882-'83.	Quantity required, 1883-'84.	Description of articles.	Price. Total cost.	Remarks.
		<b>PRIMERS.</b>		
		Doz. Appleton's Series.....	.....	
		" McGuffey's Revised.....	.....	
		" Monroe's.....	.....	
		" New American.....	.....	
		" Sanders' Pictorial.....	.....	
		" Scribner's Geographical Primer and Reader.....	.....	
		" Sheldon's.....	.....	
		" Watson's Independent.....	.....	
		" Wilson's.....	.....	
		<b>READERS, FIRST.</b>		
		Doz. Appleton's.....	.....	
		" Edwards and Webb's Analytical.....	.....	
		" Harvey's.....	.....	
		" Hillard's.....	.....	
		" McGuffey's Revised.....	.....	
		" Monroe's.....	.....	
		" New American.....	.....	
		" Parker and Watson's.....	.....	
		" Sanders' New.....	.....	
		" Sheldon's.....	.....	
		" Watson's Independent.....	.....	
		" Webb's First Lessons.....	.....	
		" Do. Model.....	.....	
		" Wilson's.....	.....	
		" Willson's, Marcus.....	.....	
		<b>READERS, SECOND.</b>		
		Doz. Appleton's.....	.....	
		" Edwards and Webb's Analytical.....	.....	
		" Harvey's.....	.....	
		" Hillard's.....	.....	
		" McGuffey's Revised.....	.....	
		" Monroe's.....	.....	
		" New American.....	.....	
		" Parker and Watson's.....	.....	
		" Sanders' New.....	.....	
		" Sheldon's.....	.....	
		" Swinton's Supplementary.....	.....	
		" Watson's Independent.....	.....	
		" Webb's Model.....	.....	
		" Wilson's.....	.....	
		" Willson's, Marcus.....	.....	
		<b>READERS, THIRD.</b>		
		Doz. Appleton's.....	.....	
		" Edwards and Webb's Analytical.....	.....	
		" Harvey's.....	.....	
		" Hillard's.....	.....	
		" McGuffey's Revised.....	.....	
		" Monroe's.....	.....	
		" New American.....	.....	
		" Sanders' New.....	.....	
		" Sheldon's.....	.....	
		" Watson's Independent.....	.....	
		" Wilson's.....	.....	
		" Willson's, Marcus.....	.....	
		<b>READERS, FOURTH.</b>		
		Doz. Appleton's.....	.....	
		" Harvey's.....	.....	
		" Hillard's.....	.....	
		" McGuffey's Revised.....	.....	
		" Monroe's.....	.....	
		" New American.....	.....	
		" Sanders' New.....	.....	
		" Sheldon's.....	.....	
		" Watson's Independent.....	.....	
		" Wilson's.....	.....	
		" Willson's, Marcus.....	.....	
		<b>READERS, FIFTH.</b>		
		Doz. Appleton's.....	.....	
		" Harvey's.....	.....	

Quantity furnished, 1882-'83.	Quantity required, 1883-'84.	Description of articles.	Price. Total cost.	Remarks.
		READERS, FIFTH—Continued.		
		Doz. McGuffey's Revised .....	.....	
		“ Sheldon's .....	.....	
		“ Willson's, Marcus .....	.....	
		READERS, SIXTH.		
		Doz. McGuffey's Revised .....	.....	
		REGISTERS, SCHOOL.		
		Doz. Adams and Blackman's, Daily .....	.....	
		“ Adams' Union School .....	.....	
		“ Bancroft's San Francisco .....	.....	
		“ Graded School .....	.....	
		“ Ivison, Blakeman & Co. ....	.....	
		“ Jackson's .....	.....	
		“ Smith, E. B., & Co. ....	.....	
		“ Tracey's .....	.....	
		“ Van Antwerp, Bragg & Co., Stand. ....	.....	
		“ White's Common School .....	.....	
		“ White's, E. E. ....	.....	
		SPELLERS.		
		Doz. Appleton's Series .....	.....	
		“ Comprehensive .....	.....	
		“ Harvey's Primary .....	.....	
		“ McGuffey's Revised .....	.....	
		“ New American, Advanced .....	.....	
		“ Do. Primary .....	.....	
		“ Parker's Elementary .....	.....	
		“ Do. Pronouncing .....	.....	
		“ Sanders' New .....	.....	
		“ Sanders' Primary .....	.....	
		“ Sheldon's .....	.....	
		“ Smith's Juvenile Definer .....	.....	
		“ Swinton's Word Book .....	.....	
		“ Town's .....	.....	
		“ Webb's Word Method .....	.....	
		“ Webster's .....	.....	
		“ Wilson's Large .....	.....	
		“ Do. Primary .....	.....	
		“ Worcester's Primary .....	.....	
		“ Do. Complete .....	.....	
		SLATES.		
		Doz. 7 x 9 inches .....	.....	
		“ 7 x 11 inches .....	.....	
		“ 8 x 12 inches .....	.....	
		“ 9 x 13 inches .....	.....	
		“ 9½ x 14 inches .....	.....	
		TRACING BOOKS.		
		Doz. Spencerian, No. 1 .....	.....	
		“ Do. No. 2 .....	.....	
		WRITING BOOKS.		
		Doz. Spencerian,* No. 1, longer .....	.....	
		“ Do. No. 2, longer .....	.....	
		“ Do. No. 3, longer .....	.....	
		“ Do. No. 4, longer .....	.....	
		“ Do. No. 5, longer .....	.....	
		“ Do. No. 6, longer .....	.....	
		“ Do. No. 7, longer .....	.....	
		“ Do. No. 1, shorter .....	.....	
		“ Do. No. 2, shorter .....	.....	
		“ Do. No. 3, shorter .....	.....	
		“ Do. No. 4, shorter .....	.....	
		“ Do. No. 5, shorter .....	.....	
		“ Do. No. 6, shorter .....	.....	
		“ Do. No. 7, shorter .....	.....	

\*State whether “longer course” or “shorter course” is desired.

Quantity furnished, 1882-'83.	Quantity required, 1883-'84.	Description of articles.	Price. Total cost.	Remarks.
		MISCELLANEOUS.		
		Doz. Arithmetical frames, by Jno. Gould.	-----	
		" Blackboard erasers .....	-----	
		No. Bible, medium size .....	-----	
		Doz. Call bells .....	-----	
		Boxes Crayons, chalk .....	-----	
		" Do. do. ....	-----	
		Doz. First Lessons in Geometry, by Thos. Hill.	-----	
		Sets Geometrical blocks .....	-----	
		No. Globes of the world, large .....	-----	
		" Do. do. medium .....	-----	
		Doz. Gospel Hymns, No. 1. ....	-----	
		" Do. No. 2. ....	-----	
		" Do. No. 3. ....	-----	
		" Do. Nos. 1, 2, and 3, combined.	-----	
		" Hooker's Child's Book of Nature.	-----	
		" Key of English Method, by Ollendorf.	-----	
		Sets Kindergarten objects .....	-----	
		" Multiplication cards .....	-----	
		No. Music books, instruction for organ	-----	
		Sets Object cards, Mineral Kindergarten, by Miller & Boyd.	-----	
		Doz. Our World, No. 1, by Mrs. Hall ...	-----	
		" Do. No. 2, by Mrs. Hall ...	-----	
		No. pencils, slate .....	-----	
		Doz. Picture Teaching, by Janet Byrne.	-----	
		" pictures, assorted (reward cards) ..	-----	
		Sets Prang's Natural History, small pictures in envelopes, each set containing 12 cards 2½ by 4½ inches.	-----	
		Doz. Primer of Domestic Science, Kitchen Work, published by Sherwood & Co., Chicago.	-----	
		" Primer of Domestic Science, No. 2, published by Sherwood & Co., Chicago.	-----	
		" Quackenbos' Composition .....	-----	
		" Singing books .....	-----	
		Gal. Wall slating .....	-----	
		Doz. Webster's Dictionary, high school.	-----	
		Doz. Webster's Dictionary, primary ...	-----	
		No. Do unabridged.	-----	
		Doz. Worcester's Dictionary, comprehensive.	-----	
		" Worcester's Dictionary, school ...	-----	
		Alcohol and Hygiene, by Julia Coleman.	-----	
		Children's Kitchen Garden, by Emily Huntington.	-----	
		Good Behavior, published by Cheney & Clapp, Brattleboro', Vt.	-----	
		How to use Wood-working Tools, published by Ginn & Heath, Boston, Mass.	-----	
		Kitchen and Dining-Room Work by Mrs. H. J. Willard.	-----	
		Mother Truth's Melodies, by Mrs. E. P. Miller.	-----	
		Parlor, Bed-room, and Laundry, by Mrs. H. J. Willard.	-----	
		Sewing Illustrated, by L. J. Kirkwood.	-----	

To the GREAT FATHER AT WASHINGTON, greeting—

From your dutiful and most obedient red children, all the chiefs and headmen of the Lower Yanktonnais tribe of Sioux or Dakota Indians :

OUR FATHER. We would respectfully beg leave to call your attention through the honorable Commissioner of Indian Affairs to certain facts connected with our tribe and also to a certain tract of land to which our right and title has never been extinguished in any way, shape, or manner whatever, and which said tract of country is now being taken and occupied almost wholly or in part by your white children :

First. We respectfully request you to take into consideration the fact that we come before you with clean hands; they have never been stained with the blood of your people; on the contrary, we have always been the firm friends of the whites, and have, whenever required, assisted them in recovering captives taken by the hostile bands of our people, and have also aided your soldiers in preventing the commission of depredations and acts of hostility by those tribes of our people who were openly engaged in committing such acts.

Second. The country to which our fathers held undisputed possession lies in the Territory of Dakota, and is bounded on the north by the forty-eighth parallel of north latitude, on west and south by the Missouri River, and on the east by the Red River of the North and the Big Sioux River. To this tract of land we solemnly declare that no chief of the Yanktonnais tribe of Sioux has ever touched a pen signing away any portion of it; the plains of this country abound in buffalo, while the numerous lakes and streams produce fish and fur bearing animals in abundance. There we and our forefathers for many generations roamed, hunted, and lived in peace and plenty, molesting no one, subsisting ourselves, and receiving no aid from the Government. As far back as our traditions extend, which have been handed down from generation to generation until the present day, we find nothing going to show that any of our forefathers ever disposed, of our interest, right, or title to this country in any way, by treaty or otherwise.

Third. We never did and do not now make any claim to any land lying west of the Missouri River.

Fourth. The only treaties to which our people ever were parties are as follows :

In October, 1865, a council was held at Fort Sully, with certain commissioners on the part of the United States, one of whom was our honored and respected friend General H. H. Sibley, of Minnesota, at which council a treaty of peace and friendship was concluded, but no reference was made to the disposition of our interests in the tract of country which we claim still belong to us.

In October, 1876, a commission composed of prominent men visited us at our present agency, and informed us that the Great Father "wished the Black Hills country ceded to him, and desired the signature of all the chiefs and headmen of all the tribes on and west of the Missouri River to an agreement to that effect. This agreement we signed, not because we had any interest in or claim to the Black Hills country, but simply because we were informed that Congress would make no more appropriations for our support if we did not sign it.

Fifth. We now come to consider the treaty that was made in 1868, at Fort Laramie, at a grand council, held with a majority of the tribes composing the great Sioux Nation. At this council a large tract of country on the west side of the Missouri River (the boundaries of which are on file in the Interior Department) was set apart for the exclusive use of the Sioux Indians. The existing reservation on the east side of said river was included in and made a part of this great Sioux Reservation; at this great council we understand that the chiefs and headmen then and there present relinquished all the right, title, and interest that the Sioux Nation had to all the country in the United States and Territories outside of the boundaries of the great Sioux Reservation then and there set apart for their use, and now we solemnly declare in the presence of the Great Spirit that we were not represented in that council. None of our chief or headmen were present, they were not invited to be present, and knew nothing of it or of the business transacted there until long after it was over. An examination of this treaty will disclose to you these facts, viz: That it was signed first by 25 chiefs and headmen of the Brulé band of Sioux. The date and place where it was signed being clearly stated, and was duly witnessed by 8 witnesses, 3 of whom were interpreters. It was next signed by 39 Ogallala chiefs and head men, date and place given, and witnessed by 10 witnesses, 4 of whom were interpreters. It was next signed by the chiefs and headmen of the Minneconjous, 17 in number, date and place being given, and is witnessed by 4 witnesses, 2 of whom were interpreters. It next purports to be signed by Ma-to-Nom-pa, and 23 other chiefs and headmen of the Yanktonnais band of Sioux.

The fact is that of these 24 signers, but 5 were Yanktonnais the remainder being members of the Uncpapas, Cut-Heads and Blackfeet bands of Sioux, one was a Mandan, and one, I-a-wi-cha-ka, had been dead for years before the treaty was made, and none of them were authorized to sign a treaty disposing of or parting with our interests in

any lands whatever. *The date and place of signing said treaty are not given and the signatures are not witnessed by any one, not even by the interpreter.*

In view of these facts we confidently make the assertion that a grave mistake has been made or a great wrong has been perpetrated upon our people. We respectfully call your attention to the affidavits of Charles Papin and Elien Agard who were present at the council held at Fort Rice when the signatures of Ma-to Nompa and the 23 others were affixed to a treaty of peace and friendship and not to the Laramie treaty of April, 1868.

In 1863 two reservations were set apart on the east side of the Missouri River (and which are now known as the Crow Creek Reservation), upon which were located the Santee Sioux and the Winnebagoes who were brought from Minnesota after the terrible outbreak which occurred in that State the previous year. Both of these tribes becoming dissatisfied in a few years afterward were removed to other localities and after their removal the Yanktonnais were advised to collect themselves together and locate permanently upon the aforesaid reservation thus vacated, which we did and where we now are. Since our location here we have been progressing slowly but steadily in the ways of your people. The most of our people have taken lands in severalty and are cultivating the soil, opening up fields, and building houses; many of our people have good, comfortable hewed log-houses, while a few have good frame houses.

Seventh. And now, our Father, we desire to call your attention to the manner in which we have been deprived of our lands without our knowledge or consent. In 1858 a treaty was concluded at the city of Washington with the chiefs and headmen of the Yankton tribe of Sioux, whereby they ceded to the United States a tract of our country beginning at the mouth of the Big Sioux River, thence up the Missouri River, to the mouth of East Medicine Knoll River; thence up said river to its head, thence in a direction to the head of the main fork of Snake River, thence down said river to its junction with the James River, thence in a direct line to the northern point of Lake Kampeska, thence along the northern shore of said lake and its outlet to the junction of said outlet with the said Big Sioux River, thence down the Big Sioux River to its junction with the Missouri River, the territory above described includes the very reservation upon which we are now located. In 1867 a treaty was concluded at the city of Washington with the chiefs and headmen of the Sisseton and Wahpeton tribes of Sioux Indians, whereby certain rights and privileges were ceded to the United States, embracing a tract of country bounded as follows: On the south and east by the treaty line of 1851, and the Red River of the North to the mouth of Goose River, on the north by the Goose River and a line running from the source thereof by the most westerly point of Devil's Lake to the Chief's Bluff at the head of James River to the mouth of Moccasin River, and then to Kampeska Lake. The above-described tract of land was afterward ceded to the United States absolutely by a treaty which was concluded at Sisseton Agency in 1872.

The remaining portion of our country was swept away by the treaty which was concluded at Fort Laramie in 1868.

Eighth. And now, our dear Father, we have been told that we have no title to the land we are now occupying (the Crow Creek Reservation); that we are mere tenants at will; that we can remain here only so long as the Great Father will permit us to remain, and that the claims we have taken and are improving for the benefit of our children in order that they may have homes when we shall have passed away, are ours as long as we shall continue to occupy them and no longer. If these things are true we do not see much to encourage us in improving our farms and lands with a view to permanent occupancy, if we cannot be assured that we will have a good title to our homes. Already two great railroads are touching our reservation, one on the northern and one on the southern boundary line.

Farms and villages are springing up all around us, while settlers are rapidly taking up the lands about us, and are beginning to crowd us on all sides, and in view of all the above facts, we naturally feel uneasy and alarmed at the situation in which we find ourselves placed and at the prospects before us.

In conclusion we would respectfully and most earnestly pray and beseech you, our Great Father, from whom alone we expect justice, to have our claims carefully investigated with a view to their final adjustment in such manner as you in your wisdom may deem best. With this object in view, we respectfully request that some of our chiefs and headmen may be permitted to visit you in Washington (as all the maps and records pertaining to these affairs are on file there), for the purpose of making and concluding some arrangements whereby we may formally part with the interests we have in the aforesaid lands, and also to perfect the title to the lands which have been allotted to us for our future permanent homes. We have endeavored to present you with facts in our case and only ask that we may be dealt with in the same manner that other Indian tribes have been in ceding their lands to the Government, and that justice between your people and ours may be done.

For health, happiness, and a prosperous reign, your petitioners will ever pray.

Signed at Crow Creek Agency, Dakota Territory, this 15th day of April, 1882.

## List of signers.

Indian name.	English name.	Mark.	Rank.
Wa-na-gi-ska.	White Ghost.	his x mark.	Head chief.
Wi-zl.	Smoky Lodge.	do	Chief.
Cho-kam-ti.	Middle Tent.	do	Do.
Ka-sde.	Splitz.	do	Do.
Ma-to-wa-ku-wa.	Running Bear.	do	Do.
Sunk Chan-ko-han.	Dog Back.	do	Do.
Ta-tan-ka-wa-na-gi.	Bull Ghost.	do	Do.
Kan-gi-wcha-sha.	Crow Man.	do	Do.
Wa-ha-chan-ka-ska.	White Shield.	do	Do.
Ma-ga-bo-mdu.	Drifting Goose.	do	Do.
Ma-to-wa-ko-ki-pa.	Afraid of Bear.	do	Do.
Chin-ga-pi.	Brother of All.	do	Captain of police.
Na-zin-gan-pi.	Surrounded.	do	Soldier.
O-na-gan.	Burnt Prairie.	do	Do.
Wa-sua.	Grease.	do	Do.
Hin-ske-ata.	Many Teeth.	do	Do.
Hun-ke-sni.	Backwards.	do	Do.
San-i-gn-ksa.	Cut Hair.	do	Do.
Ma-to-wa-ku-wa-kos-ka.	Young Running Bear.	do	Do.
Man-i-du-za-han.	Fast Walker.	do	Policeman.
Scab-i-ga.	Slapping.	do	Soldier.
Wa-du-ta-wa-kin-gan.	Red Thunder.	do	Policeman.
Kan-gi-i-a-wa-kan.	Talking Crow.	do	Do.
Hin-har-pa.	Owl Head.	do	Soldier.
Sho-to-wi-zi.	Smoky Lodge's Son.	do	Do.
Ho-chik-a-dan.	Little Voice.	do	Do.
Ka-hmi.	Bend.	do	Do.
Cha-pe.	Fat.	do	Do.
Sin-te-pe-ta.	Fire Tail.	do	
Ta-han-pa-si-cha.	Bad Moccasin.	do	Soldier.
He-ha-ka-ska.	White Elk.	do	Do.
Ma-hpi-go-ko-ki-pa.	Afraid of Cloud.	do	Do.
Shunk-ka-wa-mdl.	Eagle Dog.	do	Do.
Wa-ku-te-ko-ki-pa.	Afraid of Shooting.	do	Do.
Ma-te-wash-te.	Pretty Bear.	do	Do.
He-ha-ka-i-go-tan-ka.	Sitting Elk.	do	
Ma-ke-ka-o-man-i.	Runs All Over.	do	Soldier.
Wa-ka-winge.	Hovers Around.	do	Do.
O-ta-kte.	Kill Many.	do	Do.
A-kir-chi-ta-chik-a.	Little Soldier.	do	Ex-chief.

## Copy.—Affidavit of Charles Papin.

Charles Papin, first being duly sworn, deposes and says that his name is Charles Papin, resides at Standing Rock Agency, Dakota Territory, that he is a half-breed Ponca, and is 35 years of age; that he speaks and understands both the Sioux and English languages, and is capable of interpreting from the one language into the other; that in the year A. D. 1868 he resided at Fort Rice, Dakota Territory, and was employed as clerk in an Indian trading post at said Fort Rice; that he remembers the council held at said Fort Rice in said year A. D. 1868, between certain commissioners on the part of the United States of America, and certain Sioux Indians of different bands then and there assembled; that according to his best recollection said council was held in the month of June, A. D. 1868; that he does not now remember the names of the members of the commission aforesaid, but does remember that Father De Smet was present at the time, also General Harney; and that Major O'Connor, afterwards United States Indian agent at Grand River Agency, Dakota Territory, acted as clerk to the commission; that he was present during the holding of said council, and heard all that was said at said council both by the aforesaid commissioners and the Indians; that the Indians then and there assembled were from the Uncapapas, Blackfeet, Upper and Lower Yanktonnais band of Sioux; that the commissioners aforesaid stated to the Indians then and there assembled in council, that they had been to Fort Laramie, where they had concluded a treaty of peace and friendship between the bands of Sioux Indians under the chiefs Red Cloud and Spotted Tail, and now had come to Fort Rice to conclude a similar treaty with the Yanktonnais Sioux, and that a treaty of peace and friendship only was then and there concluded, and that the subject of disposing of their interest in the lands owned by the said Yanktonnais Sioux was not mentioned at said council either by the commissioners aforesaid, or by the Indians, and that before said treaty was signed by the Indians, Mato Nonpa or Two Bears, made particular inquiry of the commissioners whether the aforesaid treaty contained any allusion to their lands or not, and was informed by the commissioners that it did not; that Two Bears and twenty-three other Indians

then affixed their signatures to the treaty; that out of the twenty-four who signed said treaty; but five were chiefs of the Yanktonnais band of Sioux, the others being members of other bands of the Sioux nation; and that after the signing of the treaty a quantity of goods was distributed among the said Indians; and further this deponent saith not.

CHARLES PAPIN.

Subscribed and sworn to before me at Crow Creek Agency, Dakota Territory, this 16th day of March, A. D. 1868.

GEO. H. SPENCER,  
*United States Indian Agent.*

In presence of—

MARK WELLS.

LEON P. SHERMAN.

*Copy.—Affidavit of Elien Agard.*

Elien Agard, first being duly sworn, deposes and says that his name is Elien Agard, and resides on Crow Creek Reservation; is 47 years of age; has resided in the Sioux country 36 years; understands the Sioux language, and is capable of interpreting the same into English or French; that he resided at Fort Rice, Dakota Territory, in the year A. D. 1868; was employed in the trading store of Durfee & Peck at said Fort Rice; remembers the council that was held at said Fort Rice, Dakota Territory, between certain commissioners on the part of the United States of America and certain Sioux Indians; that said council was held in the month of June, A. D. 1868, and that he was present during said council, and heard and understood all that was said at said council by both the aforesaid commissioners and Indians; that said commissioners represented to said Indians, then and there assembled at said council, that they had been to Fort Laramie, where they had concluded a treaty of peace and friendship with certain Sioux Indians belonging to the bands under the chiefs Red Cloud and Spotted Tail, and that they had come to Fort Rice for the purpose of concluding a similar treaty with them; that the Indians at said council were represented by several different bands of the tribes of Sioux Indians, viz, Blackfeet, Uncapapas, Cut Heads, Upper and Lower Yanktonnais; that no mention was made at said council of the subject of the cession of their interest in any lands whatever, either by said commissioners or Indians, except that before signing said treaty of peace and friendship some of the Indians asked whether the papers they were asked to sign contained any allusion to their lands or not, and they were informed by said commissioners that they did not, and that with this understanding the said Indians then and there present signed the papers, one of which was said treaty of peace and friendship and the other was said to be a receipt for certain goods which were presented to them by the aforesaid commissioners on the part of the United States of America. He further says that the twenty-four Indians who signed the papers aforesaid were personally known to him, and but five of them were of the Yanktonnais tribe, the balance of them of the other bands aforementioned. He further says that he and the Indians distinctly understood that the treaty was one of peace and friendship only. He further says that the two interpreters who acted officially for said council were named Frank Laframboise and Charles E. Galpin, both of whom are dead; and further saith he not.

ELIEN AGARD.

Subscribed and sworn to before me, at Crow Creek Agency, Dakota Territory, this 17th day of March, A. D. 1882.

GEO. H. SPENCER,  
*United States Indian Agent.*

In the presence of—

LEON P. SHERMAN.

V. C. SHERMAN.

True copy.

A. W. DALE,  
*Agency Clerk.*

UNITED STATES INDIAN SERVICE,  
*Crow Creek Agency, Dakota, July 13, 1883.*

SIR: I have the honor to inform you that the chiefs and headmen of this tribe—Yanktonnais—in council held lately at this agency, earnestly requested me to write you a letter in their behalf. The object of this letter is to get permission to call a gen-

eral council of the chiefs and headmen of the Great Sioux nation at this agency during next month—August—and that their agents be authorized to issue rations to those chiefs during their stay, which shall not exceed one week. They ask that four at least from each Sioux agency may be allowed to come to this council. They further state that their reason for making this request is that they may be able to come to a united understanding as to what they should do in regard to the sale of their lands. They claim, as do the Lower Brulés, that great injury threatens them through the ignorance of other Sioux tribes; that these tribes are selling their lands and otherwise injuring them through ignorance of the true state of the case. They believe that if they can have this opportunity of meeting with their fellow chiefs, they will then be able to adopt a plan which shall be satisfactory to the entire Sioux nation. They claim that they deserve this favor at the hands of the Government, because of their long and uninterrupted friendship for the whites. They also state that the "land question" is the only subject that shall be discussed in the council, and that they guarantee that all things shall be conducted orderly and peaceably. If their request is granted they ask that an answer be sent them by telegraph, as they are anxious to hold this council before or during the time when the Congressional Committee shall visit this agency; and also that letters may be sent to the different agents through the Department authorizing this council.

In regard to the foregoing project I would respectfully state that I believe it would be well to grant the request. First, because it seems to me but justice that the Indians composing the Great Sioux nation, having common property to dispose of, should have an opportunity of consulting together as to what portion they should sell, and at what price. Second, it will tend to quiet their now disturbed condition of mind. I find these Indians very restless on the subject of the proposed treaty, the Crow Creek Indians in particular, owing to their constant intercourse with the whites, who are continually telling them that their reservation will soon be opened to white settlers, and that they will be moved. As I shall be constantly importuned for an answer to this letter, I trust as early an answer as practicable may be sent me.

Very respectfully, your obedient servant,

JOHN G. GASMANN,

*United States Indian Agent, Crow Creek and Lower Brulé Agency, Dakota.*

Hon. H. PRICE,

*Commissioner of Indian Affairs, Washington, D. C.*

---

UNITED STATES INDIAN SERVICE,  
*Crow Creek Agency, February 22, 1883.*

MY DEAR SIR: I have seen the Commissioners this morning, and have had some talk with them, which I wish to state to you. Mr. Teller has just returned from Washington, and states that at the Secretary's office the feeling is this: First. That the plan of the Department in relation to the agreement will be carried out whether the Brulés sign or not, as the number who have signed the agreement is more than necessary by the treaty of 1868. Second. That Lower Brulé Agency may be, and probably will be, abolished during the coming year, and probably during the coming summer. Should this be the case the tribe will *have to move somewhere*—just where to be settled by order of the Department, and it does not matter whether they wish to go or not. They will be moved, if needed, by the military. Third. In the case they do not agree and do not sign, and are moved, *they will get nothing for the improvements made*, houses built, lands broken, or anything at all; but in case they do agree, they will be paid for all these things at a fair price. Fourth. They will go. Advantages given them by the Government, even if they are moved in a body, and they will, in fact, cease to be a separate tribe, with no agency, no agent, no homes, no lands except such as may be designated by order of the President, and which may be taken from them at any hour by [Executive authority] the same authority. I consider the matter to be of so serious a nature to the future of the tribe that I cannot say too much in its favor, and advise them to at once sign and secure all the advantages that are to be got from it. They may say they do not wish to move—that makes no difference. Moved they will be, and the only question for them to decide is whether they will have a home somewhere or no home at all; whether they will [be] a tribe as heretofore or no tribe at all, but a scattered, broken-up, divided, with no chiefs, no head, no separate existence. This is just what it will result in, if they do not become parties to this agreement, as sure as the sun rises and sets. And please understand this is no threat made by the commissioners to induce or make them sign, but it is just the natural following out of the whole agreement, as a small remnant cannot stop the action of a large majority, but they must fall in with their action, though it may be against their wishes. You may say to them that, personally, I do not wish them to move, but that I cannot help them in any way but to get for them the best terms I can, and that



I consider the offer made to them is better than anything they will ever get hereafter. When I can't get what I want, I will get what I can, and trust to the future to get more. No time is to be lost; if anything is to be done it must be done within six days, or else the whole is lost. Let Iron Nation, Pheasant, Bull Head, Useful Heart, Standing Cloud, Saualla, and Long — sign, with six or eight more, and the matter is done; and in my opinion the time is not far off when the rest of the tribe will rise up and call them blessed. I am sorry to trouble you in this matter. Could I talk Sioux I would go in and talk myself, but you know I can't, and must fall back upon those who can. Moreover, it makes a big difference to you, for if the Indian is broken up suddenly, you will be the loser, and while I will not presume to teach you in religious matters, I must say I do think a little temporal as well as spiritual advice is due from you.

Hoping to hear good words from you, if I can, sincerely yours,

W. H. PARKHURST,  
U. S. Indian Agent.

REV. LUKE WALKER.

List of children whose names were signed to the late agreement with the Sioux at Pine Ridge Agency, Dakota (1882-'83), furnished by George Sword, captain of police, Pine Ridge Agency:

Piyohikiktila, age 6.	Itiskayuha.	Wimanan.
Woricela, age 5.	Zitkalasapa.	Wacehinluta.
Tasimke wabli, age 4.	Wablihotanka.	Mastincalageska.
Tiyo wicaktila, age 3.	Tatanka.	Wicequatarpaya.
Nanpa glinajin, age 5.	Hoksila-ciqala.	Taningawicaki.
Wipasica, age 10.	Ciqala.	Nakiwizipi.
Cagu, age 16.	Catka.	Zuyada.
Istarmi.	Hokjila Ptica.	Hanhepi.
Napezaptan.	Tasimke-wamniyomini.	Waktegli.
Samuel tasumkeshakegli.	Guagua.	Skayuha.
Robert matohauska.	Sunkawakan-hokjila.	Emkeizeska cinco.
Parlate.	Zitkala-ata.	Nata hi kti.
Piza.	Minapejui.	He raka.
Tokuti.	Tokuti.	Hi oyupsiaupi.
Snag tokath.	Ticaglakti.	Mi ni yo wicakti.
Steven junka cepa.	Rupahuska.	Mato nata gugu.
Hokjila.	Yamni-hiyuaya.	Pti hi cala.
Jyaze wicazela.	Oowasti.	Tany au ktla.
Oglujica.	Tapicin.	Yu si cupila.
Oliver-junka hinkejin.	Wawihakta.	Wanyag najipi.
Mimeya.	Kitanyelgli.	Ti kaye wakuwa.
Wanapeya.	Sukayakanajin.	Tasimke wakaula.
Naca.	Pela.	O ka ga yapi.
Ohitikakti.	Wanglusloka.	Wan glutita.
Matohokjila.	Husti.	Iti maka kieu.
Willi.	Isnawicekiza.	Panke ska ciwin.
Oglusica.	Suanka-akicipapi.	Unya napapila.
Zitkalazi.	Oglujicawanica.	Cau naksa yuha.
Supas wicakti.	Wowapiyuha.	U cita inyake.
Wanapeya.	Tanniyakula.	Pehala.
Hoksilatanka, age 15.	Wanjiokpta.	Swicaku.
Cekiyapi, age 16.	Rabyaauupi.	Ski cisapila.
Matohinzi, age 16.	Wahacankawabli.	Kag i siri kte.
Mimeyala.	Petaga.	O hi ti ka.
Luwinige, age 13.	Yamniapapi.	Ma to la.
Wanikiya.	Cekpale.	Wa akalmaui.
Waanakikji.	Wawiksabyela.	Wapaha naupa.
Iticanka.	Yunajinikyapi.	Yasimka apila.
George hinmaza.	Ecekutepi.	Warpa tanka wabli.
Polya.	Wopotapi.	Kokipapi.
Psakti.	Glajuju.	Tasimke wakinzan.
Tokey-e-mani.	Mini wakaula.	Seyapahapi.
Hakikta.	Wakinza.	Mazasu equa inyake.
Hoksilatanka.	Hinsa.	Unya napapi.
Tosimke-opila.	Mzasujlokya.	Tasimke ota.
Wicokanhiyaya.	Tingleiska.	I hablapi.
Ohitika.	Togtawa.	Tasina wakau.
Niyakekti.		

Number of adult male Indians in the different bands of Sioux at Pine Ridge who did not sign the agreement of 1882-83. Furnished by Captain Sword:

Kiyaksa.....	10	Ro ka yuta.....	44
Ja sica.....	13	Pa ya by a.....	16
Pesla.....	1	Tapisleca.....	55
Wajaj.....	5	Ite sica.....	45
Skokpaha.....	25	Waglure.....	55
Wablenica.....	22	Pamahel wota.....	12
Mankanha.....	40		
Ozurpe.....			343

*Contract for beef.*

This agreement, made and entered into this 3d day of May, 1883, by and between H. Price, Commissioner of Indian Affairs, for and on behalf of the United States of America, party of the first part, and Alexander Fraser, of Kansas City, Mo., party of the second part, for himself, his heirs, executors administrators, and assigns, witnesses:

That the said parties have covenanted and agreed, and by these presents do covenant and agree, to and with each other, as follows:

ARTICLE 1. That the said party of the second part, for himself, his heirs, executors, and administrators, hereby covenants and agrees with the said party of the first part to furnish and deliver, at the places herein designated, to such agent or agents of the United States as may be appointed to receive them, beef cattle, on the hoof, in the quantities and at the prices herein stated and subject to such inspection by Army officers, or otherwise, as may be deemed necessary by the party of the first part, as follows:

Quality.	Place of delivery.	Price per 100 pounds, gross weight, less 20 per cent. for cows.
Six million five hundred thousand (6,500,000) pounds.	Rosebud Agency, Dak. ....	\$3 98

NOTE.—Delivered as required up to November 10, 1883, then one delivery for quantity required up to June 1, 1884; balance as required. Cattle wintered north of the south line of Kansas.

ARTICLE 2. That the party of the first part, however, reserves the right to require a greater or less quantity, not exceeding 25 per cent. in either case, than that specified in said schedule at the price or prices therein stated, of which increase or decrease in the quantity required reasonable notice shall be given to the party of the second part.

ARTICLE 3. That the party of the first part agrees to pay or cause to be paid to the said party of the second part, his heirs, executors, and administrators, for all the cattle received under this contract at the rate or price designated in the above schedule, payment to be made on presentation at the Office of Indian Affairs of proper receipts in duplicate of the respective agents, and certificates of inspection, in duplicate, of inspecting officers, when required by the party of the first part, after the same shall have been properly approved. *Provided*, That for all cows delivered under this contract a deduction of 20 per cent. on the price stipulated in article 1 shall be made.

ARTICLE 4. That the party of the second part agrees to keep beef cattle, as described in article 5 of this contract, in the vicinity of the places of delivery in such quantities as to give assurance of his ability to make deliveries when required; and should he fail to collect such cattle at such points fast enough, or should he fail to deliver them as required, the party of the first part shall have the right to purchase, or cause to be purchased, beef cattle as he may elect at the expense of the party of the second part.

ARTICLE 5. That it is further agreed by and between the parties hereto that the beef cattle furnished under this contract shall be good, healthy, merchantable steers and cows (no bulls or stags) not over seven years of age; that they shall be delivered on the Government scales, upon which the weight shall be ascertained (steers and cows to be weighed separately, or if weighed together they shall be accepted at an equal average per head for both classes, and payments therefor made as described in article 3 hereof) at the agency aforesaid, at the times and in the quantities required by the respective Indian agent in charge, upon five days' notice by said Indian agent to the said party of the second part or his authorized agents or representatives; that they shall be "lotted" without food or water during the twelve hours immediately preceding each and every delivery; that the average gross weight thereof at each delivery from May 1 to December 1 shall not be less than 850 pounds per head, and from

December 1 to May 1 not less than 800 pounds per head; that all animals offered under this contract weighing less than 700 pounds, gross, or being in such condition as to net less than 50 per cent. of their gross weight in good, merchantable beef from May 1 to December 1, or less than 45 per cent. in such beef from December 1 to May 1, shall be rejected (except as they may be received under the provisions of article 6 hereof) as inferior to the requirements of this article.

ARTICLE 6. That it is also further agreed by and between the parties hereto, that for the cattle offered under this contract which is not in conformity with the requirements of article 5, but which the respective Indian agents may be compelled by the necessities of the service to receive, there shall be a deduction of 1 per cent. in the price agreed upon in article 1 for each and every 5 pounds or fraction thereof that said cattle so received shall fall short of the standard agreed upon in the preceding article. And if the respective Indian agents are compelled by the necessities of the service to receive cattle whose condition as to quality—although weighing the required average as expressed in article 5 of this contract—renders them inferior to the requirements of said article 5, then the value of the cattle so received shall be determined by deducting from the price thereof, as agreed upon in article 1 of this contract, such a percentage as may be agreed upon by the agent and (if practicable) a military officer detailed for that purpose by the commander of the nearest military post, upon the written request of said agent to said commander; the said agent and the officer so detailed as aforesaid to appoint, in case of their disagreement as to the percentage of said deduction, a third and disinterested person to form with them a board of survey, the decision of a majority of such board so constituted as aforesaid to be final and binding on the parties hereto.

ARTICLE 7. That it is also further agreed by and between the parties hereto that if any of the cattle offered for acceptance shall fail to conform to the requirements of this contract, the same, unless received under the provisions of article 6, shall be rejected by the agent to whom the same is offered, who shall have authority to require of the said party of the second part the delivery, within five days after such rejection, of proper cattle in the place of those rejected; and in case the said party of the second part shall fail to deliver cattle of the kind required within the said period of five days, then the said party of the first part shall have the right to purchase or cause to be purchased, in open market or otherwise, such cattle as may be required to supply the deficiency. And it is agreed and understood by the parties hereto that the said party of the second part and his sureties shall be held accountable, under the bond which may be given for the faithful performance of this contract, for any excess in the cost of the cattle so purchased over and above the cost of said cattle at the price or prices designated in said schedule.

ARTICLE 8. That it is agreed, however, that before the United States shall be bound by this contract the party of the second part shall furnish a joint and several bond, in the sum of \$100,000, duly executed with two or more good and sufficient sureties, said bond to be conditioned for the faithful performance of this contract in all its particulars by the said party of the second part.

ARTICLE 9. That it is expressly understood by the party of the second part that, in conformity to the requirements of section 3737 of the Revised Statutes, neither this contract nor any interest therein shall be transferred to any other party or parties, and that any such transfer shall cause the annulment of the contract so far as the United States are concerned; all rights of action, however, for any breach of this contract by the contracting parties being reserved to the United States.

ARTICLE 10. That it is agreed by and between the parties hereto that this contract may by mutual consent be changed, altered, modified, or abrogated, in whole or in part; but no such change, alteration, modification, or abrogation shall entitle the said party of the second part to increased rates of compensation over the rates herein specified.

ARTICLE 11. That it is further agreed that no member of, or delegate to, Congress, officer, agent, or employé of the Government shall be admitted to any share or part in this agreement, or derive any benefit to arise therefrom.

ARTICLE 12. That this agreement is made subject to the approval of the Commissioner of Indian Affairs and the Secretary of the Interior.

In witness whereof the undersigned have hereunto subscribed their names and affixed their seals the day and year first above written.

For and on behalf of the United States:

H. PRICE, *Commissioner.* [SEAL.]  
ALEXANDER FRASER. [SEAL.]

Witness:

WM. R. SMITH,  
JOHN A. BECKWITH,  
WILLIAM C. O'BURN,  
*Kansas City, Mo.*  
CORNELIUS C. LEAMLOR,  
*Kansas City, Mo.*

(Indorsed:) Claim 20951. Articles of agreement for the delivery of beef cattle between H. Price, Commissioner of Indian Affairs, and Alexander Fraser. Dated May 3, 1883. Expires June 30, 1884. Bond \$100,000.

DEPARTMENT OF THE INTERIOR,  
Washington, May 11, 1883.

The within contract is approved.

H. M. TELLER,  
Secretary.

*Articles of agreement and convention made and concluded between the United States and the Blackfeet and other tribes of Indians, at the council ground on the Upper Missouri River, October 17, 1855.*

Articles of agreement and convention made and concluded at the council ground on the Upper Missouri, near the mouth of the Judith River, in the Territory of Nebraska, this 17th day of October, in the year 1855, by and between A. Cumming and Isaac I. Stevens, commissioners duly appointed and authorized on the part of the United States, and the undersigned chiefs, headmen, and delegates of the following nations and tribes of Indians, who occupy, for the purposes of hunting, the territory on the Upper Missouri and Yellowstone Rivers, and who have permanent homes as follows: East of the Rocky Mountains the Blackfeet Nation, consisting of the Piegan, Blood, Blackfeet, and Gros Ventres tribes of Indians; west of the Rocky Mountains the Flathead Nation, consisting of the Flathead, Upper Pend d'Oreille, and Kootenay tribes of Indians, and the Nez Percé tribes of Indians; the said chiefs, headmen, and delegates, in behalf of and acting for said nations and tribes, and being duly authorized thereto by them.

ARTICLE I. Peace, friendship, and amity, shall hereafter exist between the United States and the aforesaid nations and tribes of Indians, parties to this treaty, and the same shall be perpetual.

ARTICLE II. The aforesaid nations and tribes of Indians, parties to this treaty, do hereby jointly and severally covenant that peaceful relations shall likewise be maintained among themselves in future; and that they will abstain from all hostilities whatsoever against each other, and cultivate mutual good will and friendship. And the nations and tribes aforesaid do furthermore jointly and severally covenant that peaceful relations shall be maintained with and that they will abstain from all hostilities whatsoever, excepting in self-defense, against the following named nations and tribes of Indians, to wit: the Crows, Assinaboines, Crees, Snakes, Blackfeet, Sans Arce, and Aunce-pa-pas bands of Sioux, and all other neighboring nations and tribes of Indians.

ARTICLE III. The Blackfeet Nation consent and agree that all that portion of the country recognized and defined by the treaty of Laramie as Blackfeet territory, lying within lines drawn from the Hell Gate or Medicine Rock Passes in the main range of the Rocky Mountains, in an easterly direction to the nearest source of the Muscleshell River, thence to the mouth of Twenty-five Yard Creek, thence up the Yellowstone River to its northern source, and thence along the main range of the Rocky Mountains, in a northerly direction, to the point of beginning, shall be a common hunting ground for ninety-nine years, where all the nations, tribes, and bands of Indians, parties to this treaty, may enjoy equal and uninterrupted privileges of hunting, fishing, and gathering fruit, grazing animals, curing meat, and dressing robes. They further agree that they will not establish villages, or in any other way exercise exclusive rights within ten miles of the northern line of the common hunting ground, and that the parties to this treaty may hunt on said northern boundary line and within ten miles thereof: *Provided*, That the western Indians, parties to this treaty, may hunt on the trail leading down the Muscleshell to the Yellowstone; the Muscleshell River being the boundary separating the Blackfeet from the Crow territory: *And provided*, That no nation, band, or tribe of Indians, parties to this treaty, nor any other Indians, shall be permitted to establish permanent settlements, or in any other way exercise, during the period above mentioned, exclusive rights or privileges within the limits of the above described hunting ground: *And provided further*, That the rights of the western Indians to a whole or a part of the common hunting ground, derived from occupancy and possession, shall not be affected by this article, except so far as said rights may be determined by the treaty of Laramie.

ARTICLE IV. The parties to this treaty agree and consent that the tract of country lying within lines drawn from the Hell Gate or Medicine Rock Passes, in an easterly direction, to the nearest source of the Muscleshell River, thence down said river to its mouth, thence down the channel of the Missouri River to the mouth of Milk River, thence due north to the forty-ninth parallel, thence due west on said parallel to the

main range of the Rocky Mountains, and thence southerly along said range to the place of beginning, shall be the territory of the Blackfeet Nation, over which said nation shall exercise exclusive control, excepting as may be otherwise provided in this treaty; subject, however, to the provisions of the third article of this treaty, giving the right to hunt, and prohibiting the establishment of permanent villages and the exercise of any exclusive rights within ten miles of the northern line of the common hunting ground, drawn from the nearest source of the Musselshell River to the Medicine Rock Passes, for the period of ninety-nine years: *Provided also*, That the Assinaboines shall have the right of hunting, in common with the Blackfeet, in the country lying between the aforesaid eastern boundary line, running from the mouth of Milk River to the forty-ninth parallel, and a line drawn from the left bank of the Missouri River, opposite the Round Butte, north to the forty-ninth parallel.

ARTICLE V. The parties to this treaty residing west of the main range of the Rocky Mountains agree and consent that they will not enter the common hunting ground, nor any part of the Blackfeet territory, or return home by any pass in the main range of the Rocky Mountains to the north of the Hell Gate or Medicine Rock Passes. And they further agree that they will not hunt or otherwise disturb the game when visiting the Blackfeet territory for trade or social intercourse.

ARTICLE VI. The aforesaid nations and tribes of Indians, parties to this treaty, agree and consent to remain within their own respective countries, except when going to or from, or whilst hunting upon, the "common hunting ground," or when visiting each other for the purpose of trade or social intercourse.

ARTICLE VII. The aforesaid nations and tribes of Indians agree that citizens of the United States may live in and pass unmolested through the countries respectively occupied and claimed by them. And the United States is hereby bound to protect said Indians against depredations and other unlawful acts which white men residing in or passing through their country may commit.

ARTICLE VIII. For the purpose of establishing traveling thoroughfares through their country, and the better to enable the President to execute the provisions of this treaty, the aforesaid nations and tribes do hereby consent and agree that the United States may, within the countries respectively occupied and claimed by them, construct roads of every description; establish lines of telegraph and military posts; use materials of every description found in the Indian country; build houses for agencies, missions, schools, farms, shops, mills, stations, and for any other purpose for which they may be required, and permanently occupy as much land as may be necessary for the various purposes above enumerated, including the use of wood for fuel and land for grazing, and that the navigation of all lakes and streams shall be forever free to citizens of the United States.

ARTICLE IX. In consideration of the foregoing agreements, stipulations, and cessions, and on condition of their faithful observance, the United States agree to expend, annually, for the Piegan, Blood, Blackfeet, and Gros Ventres tribes of Indians, constituting the Blackfeet Nation, in addition to the goods and provisions distributed at the time of signing this treaty, \$20,000 annually for ten years, to be expended in such useful goods and provisions, and other articles as the President, at his discretion, may, from time to time, determine; and the superintendent or other proper officer shall each year inform the President of the wishes of the Indians in relation thereto: *Provided, however*, That if, in the judgment of the President and Senate, this amount be insufficient it may be increased not to exceed the sum of \$35,000 per year.

ARTICLE X. The United States further agree to expend annually, for the benefit of the aforesaid tribes of the Blackfeet Nation, a sum not exceeding \$15,000 annually for ten years, in establishing and instructing them in agricultural and mechanical pursuits, and in educating their children, and in any other respect promoting their civilization and christianization: *Provided, however*, That, to accomplish the objects of this article, the President may, at his discretion, apply any or all the annuities provided for in this treaty: *And provided also*, That the President may, at his discretion, determine in what proportions the said annuities shall be divided among the several tribes.

ARTICLE XI. The aforesaid tribes acknowledge their dependence on the Government of the United States, and promise to be friendly with all citizens thereof, and to commit no depredations or other violence upon such citizens. And should any one or more violate this pledge, and the fact be proved to the satisfaction of the President, the property taken shall be returned, or, in default thereof, or if injured or destroyed, compensation may be made by the Government out of the annuities. The aforesaid tribes are hereby bound to deliver such offenders to the proper authorities for trial and punishment, and are held responsible in their tribal capacity to make reparation for depredations so committed. Nor will they make war upon any other tribes, except in self-defense, but will submit all matters of difference between themselves and other Indians to the Government of the United States, through its agent, for adjustment, and will abide thereby. And if any of the said Indians, parties to this treaty, commit depredations on any other Indians within the jurisdiction of the United States, the same rule shall prevail as that prescribed in this article in case of depredations

against citizens. And the said tribes agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE XII. It is agreed and understood by and between the parties to this treaty, that if any nation or tribe of Indians aforesaid shall violate any of the agreements, obligations, or stipulations herein contained, the United States may withhold, for such length of time as the President and Congress may determine, any portion or all of the annuities agreed to be paid to said nation or tribe under the ninth and tenth articles of this treaty.

ARTICLE XIII. The nations and tribes of Indians parties to this treaty, desire to exclude from their country the use of ardent spirits or other intoxicating liquor, and to prevent their people from drinking the same. Therefore it is provided that any Indian belonging to said tribes who is guilty of bringing such liquor into the Indian country, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE XIV. The aforesaid nations and tribes of Indians, west of the Rocky Mountains, parties to this treaty, do agree, in consideration of the provisions already made for them in existing treaties, to accept the guarantee of the peaceful occupation of their hunting grounds east of the Rocky Mountains, and of remuneration for depredations made by the other tribes, pledged to them in this treaty out of the annuities of said tribes, in full compensation for the concessions which they, in common with the said tribes, have made in this treaty.

The Indians east of the mountains, parties to this treaty, likewise recognize and accept the guarantees of this treaty in full compensation for the injuries or depredations which have been or may be committed by the aforesaid tribes west of the Rocky Mountains.

ARTICLE XV. The annuities of the aforesaid tribes shall not be taken to pay the debts of individuals.

ARTICLE XVI. This treaty shall be obligatory upon the aforesaid nations and tribes of Indians parties hereto, from the date hereof, and upon the United States as soon as the same shall be ratified by the President and Senate.

In testimony whereof the said A. Cumming and Isaac I. Stevens, commissioners on the part of the United States, and the undersigned chiefs, headmen, and delegates of the aforesaid nations and tribes of Indians, parties to this treaty, have hereunto set their hands and seals at the place and on the day and year hereinbefore written.

---

*Treaty between the United States and the Flathead, Kootenay, and Upper Pend d'Oreille Indians. Concluded at Hell Gate, in the Bitter Root Valley, July 16, 1855. Ratified by the Senate March 8, 1859. Proclaimed by the President of the United States April 18, 1859.*

James Buchanan, President of the United States of America, to all and singular to whom these presents shall come, greeting:

Whereas a treaty was made and concluded at the treaty ground, at Hell Gate, in the Bitter Root Valley, on the 16th day of July, 1855, between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of the United States, and the hereinafter named chiefs, headmen, and delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreille Indians, on behalf of and acting for said confederated tribes and duly authorized thereto by them, which treaty is in the words and figures following, to wit:

Articles of agreement and convention made and concluded at the treaty ground at Hell Gate, in the Bitter Root Valley, this 16th day of July, in the year 1855, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of the United States, and the undersigned chiefs, headmen, and delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreille Indians, on behalf of and acting for said confederated tribes, and being duly authorized thereto by them. It being understood and agreed that the said confederated tribes do hereby constitute a nation, under the name of the Flathead nation, with Victor, the head chief of the Flathead tribe, as the head chief of the said nation, and that the several chiefs, headmen, and delegates, whose names are signed to this treaty, do hereby, in behalf of their respective tribes, recognize Victor as said head chief.

ARTICLE I. The said confederated tribes of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the country occupied or claimed by them, bounded and described as follows, to wit: Commencing on the main ridge of the Rocky Mountains at the forty-ninth parallel of latitude, thence westwardly on that parallel to the divide between the Flat-bow or Kootenay River and Clarke's Fork; thence southerly and southeasterly along said divide to the one hundred and fifteenth degree of longitude; thence in a southwesterly direction to the divide between the sources of the Saint Regis Borgia and the Cœur d'Alene Rivers;

thence southeasterly and southerly along the main ridge of the Bitter Root Mountains to the divide between the headwaters of the Koos-koos-kee River and of the southwestern fork of the Bitter Root River, thence easterly along the divide separating the waters of the several tributaries of the Bitter Root River from the waters flowing into the Salmon and Snake Rivers, to the main ridge of the Rocky Mountains, and thence northerly along said main ridge to the place of beginning.

ARTICLE II. There is, however, reserved from the lands above ceded, for the use and occupation of the said confederated tribes, and as a general Indian reservation upon which may be placed other friendly tribes and bands of Indians of the Territory of Washington who may agree to be consolidated with the tribes parties to this treaty, under the common designation of the Flathead nation, with Victor, head chief of the Flathead tribe, as the head chief of the nation, the tract of land included within the following boundaries, to wit: Commencing at the source of the main branch of the Jocko River, thence along the divide separating the waters flowing into the Bitter Root River from those flowing into the Jocko to a point on Clarke's Fork between the Camash and Horse prairies; thence northerly to and along the divide bounding on the west the Flathead River to a point due west from the point half way in latitude between the northern and southern extremities of the Flathead Lake; thence on a due east course to the divide whence the Crow, the Prune, the So-ni-el-em, and the Jocko Rivers take their rise, and thence southerly along said divide to the place of beginning; all which tract shall be set apart, and, so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the said reservation without permission of the confederated tribes and the superintendent and agent. And the said confederated tribes agree to remove to and settle upon the same within one year after the ratification of this treaty. In the mean time it shall be lawful for them to reside upon any ground not in the actual claim and occupation of citizens of the United States, and upon any ground claimed or occupied if with the permission of the owner or claimant.

Guaranteeing, however, the right to all citizens of the United States to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time, and not included in the reservation above named: *And provided*, That any substantial improvements heretofore made by any Indian, such as fields inclosed and cultivated and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President of the United States, and payment made therefor in money, or improvements of an equal value be made for said Indian upon the reservation; and no Indian will be required to abandon the improvements aforesaid, now occupied by him, until their value in money or improvements of an equal value shall be furnished him as aforesaid.

ARTICLE III. *And provided*, That if necessary for the public convenience roads may be run through the said reservation; and, on the other hand, the right of way with free access from the same to the nearest public highway is secured to them; as also the right in common with citizens of the United States to travel upon all public highways.

The exclusive right of taking fish in all the streams running through or bordering said reservation is further secured to said Indians; as also the right of taking fish at all usual and accustomed places, in common with citizens of the Territory, and of erecting temporary buildings for curing, together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.

ARTICLE IV. In consideration of the above cession the United States agree to pay to the said confederated tribes of Indians, in addition to the goods and provisions distributed to them at the time of signing this treaty, the sum of \$120,000 in the following manner, that is to say: For the first year after the ratification hereof, \$36,000, to be expended under the direction of the President in providing for their removal to the reservation, breaking up and fencing farms, building houses for them, and for such other objects as he may deem necessary; for the next four years, \$6,000 each year; for the next five years, \$5,000 each year; for the next five years, \$4,000 each year, and for the next five years, \$3,000 each year. All which said sums of money shall be applied to the use and benefit of the said Indians under the direction of the President of the United States, who may from time to time determine, at his discretion, upon what beneficial objects to expend the same for them, and the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto.

ARTICLE V. The United States further agree to establish at suitable points within said reservation, within one year after the ratification hereof, an agricultural and industrial school, erecting the necessary buildings, keeping the same in repair, and providing it with furniture, books, and stationery, to be located at the agency, and to

be free to the children of the said tribes, and to employ a suitable instructor or instructors. To furnish one blacksmith shop, to which shall be attached a tin and gun shop, one carpenter's shop, one wagon and plowmaker's shop, and to keep the same in repair and furnished with the necessary tools. To employ two farmers, one blacksmith, one tinner, one gunsmith, one carpenter, one wagon and plowmaker, for the instruction of the Indians in trades, and to assist them in the same. To erect one saw-mill and one flouring-mill, keeping the same in repair and furnished with the necessary tools and fixtures, and to employ two millers. To erect a hospital, keeping the same in repair, and provided with the necessary medicines and furniture, and to employ a physician; and to erect, keep in repair, and provide with the necessary furniture the buildings required for the accommodation of the said employes. The said buildings and establishments to be maintained and kept in repair as aforesaid, and the employes to be kept in service for the period of twenty years.

And in view of the fact that the head chiefs of the said confederated tribes of Indians are expected and will be called upon to perform many services of a public character, occupying much of their time, the United States further agree to pay to each of the Flathead, Kootenay, and Upper Pend d'Oreille tribes \$500 per year, for the term of twenty years after the ratification hereof, as a salary for such persons as the said confederated tribes may select to be their head chiefs, and to build for them at suitable points on the reservation a comfortable house, and properly furnish the same, and to plow and fence for each of them ten acres of land. The salary to be paid to and the said houses to be occupied by such head chiefs as long as they may be elected to that position by their tribes and no longer.

And all the expenditures and expenses contemplated in this article of this treaty shall be defrayed by the United States, and shall not be deducted from the annuities agreed to be paid to said tribes. Nor shall the cost of transporting the goods for the annuity payments be a charge upon the annuities, but shall be defrayed by the United States.

ARTICLE VI. The President may, from time to time, at his discretion, cause the whole, or such portion of such reservation as he may think proper, to be surveyed into lots, and assign the same to such individuals or families of the said confederated tribes as are willing to avail themselves of the privilege, and will locate on the same as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable.

ARTICLE VII. The annuities of the aforesaid confederated tribes of Indians shall not be taken to pay the debts of individuals.

ARTICLE VIII. The aforesaid confederated tribes of Indians acknowledge their dependence upon the Government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations upon the property of such citizens; and should any one or more of them violate this pledge, and the fact be satisfactorily proved before the agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the Government out of the annuities. Nor will they make war on any other tribe except in self-defense, but will submit all matters of difference between them and other Indians to the Government of the United States or its agent for decision, and abide thereby; and if any of the said Indians commit any depredations on any other Indians within the jurisdiction of the United States, the same rule shall prevail as that prescribed in this article in case of depredations against citizens; and the said tribe agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE IX. The said confederated tribes desire to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same; and therefore it is provided that any Indian belonging to said confederated tribes of Indians who is guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE X. The United States further agree to guarantee the exclusive use of the reservation provided for in this treaty, as against any claims which may be urged by the Hudson Bay Company under the provisions of the treaty between the United States and Great Britain of the 15th of June, 1846, in consequence of the occupation of a trading post on the Pru-in River by the servants of that company.

ARTICLE XI. It is, moreover, provided that the Bitter Root Valley, above the Loo-lo Fork, shall be carefully surveyed and examined, and if it shall prove, in the judgment of the President, to be better adapted to the wants of the Flathead tribe than the general reservation provided for in this treaty, then such portions of it as may be necessary shall be set apart as a separate reservation for the said tribe. No portion of the Bitter Root Valley, above Loo-lo Fork, shall be opened to settlement until such examination is had and the decision of the President made known.

ARTICLE XII. This treaty shall be obligatory upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.



AN ACT to establish a reservation for certain Indians in the Territory of Montana.

*Be it enacted, &c.*, That the following described tract of country, in the Territory of Montana, be, and the same is hereby, set apart for the use and occupation of the Gros Ventre, Piegan, Blood, Blackfeet, River Crow, and such other Indians as the President may, from time to time, see fit to locate thereon, viz: Commencing at the north-west corner of the Territory of Dakota, being the intersection of the forty-ninth parallel of north latitude and the one hundred and fourth meridian of west longitude; thence south to the south bank of the Missouri River; thence up and along the south bank of said river to a point opposite the mouth of the Marais River; thence along the main channel of the Marais River to Birch Creek; thence up the main channel of Birch Creek to its source; thence west to the summit of the main chain of the Rocky Mountains; thence along the summit of the Rocky Mountains to the northern boundary of Montana; thence along said northern boundary to the place of beginning.

April 15, 1874.

*Treaty between the United States of America and different tribes of Sioux Indians; concluded April 29 et seq., 1868; ratification advised February 16, 1869; proclamation February 24, 1869.*

Andrew Johnson, President of the United States of America, to all and singular to whom these presents shall come, greeting:

Whereas a treaty was made and concluded at Fort Laramie, in the Territory of Dakota [now in the Territory of Wyoming], on the 29th day of April, and afterwards, in the year of our Lord 1868, by and between Nathaniel G. Taylor, William T. Sherman, William S. Harney, John B. Sanborn, S. F. Tappan, C. C. Augur, and Alfred H. Terry, commissioners, on the part of the United States, and Ma-za-pon-kaska, Tah-shun-ka-co-qui-pah, Heh-won ge-chat, Mah-to-non-pah, Little Chief, Makh-pi-ah-lutah, Co-cam-i-ya-ya, Con-te-pe-ta, Ma-wa-tan-ni-hav-ska, He-na-pin-wa-ni-ca, Wah-pah-shaw, and other chiefs and headmen of different tribes of Sioux Indians, on the part of said Indians, and duly authorized thereto by them, which treaty is in the words and figures following, to wit:

Articles of a treaty made and concluded by and between Lieut. Gen. William T. Sherman, General William S. Harney, General Alfred H. Terry, General C. C. Augur, J. B. Henderson, Nathaniel G. Taylor, John B. Sanborn, and Samuel F. Tappan, duly appointed commissioners on the part of the United States, and the different bands of the Sioux Nation of Indians, by their chiefs and headmen, whose names are hereto subscribed, they being duly authorized to act in the premises.

ARTICLE I. From this day forward all war between the parties to this agreement shall forever cease. The Government of the United States desires peace, and its honor is hereby pledged to keep it. The Indians desire peace, and they now pledge their honor to maintain it.

If bad men among the whites, or among other people subject to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made to the agent and forwarded to the Commissioner of Indian Affairs, at Washington City, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also reimburse the injured person for the loss sustained.

If bad men among the Indians shall commit a wrong or depredation upon the person or property of any one, white, black, or Indian, subject to the authority of the United States, and at peace therewith, the Indians herein named solemnly agree that they will upon proof made to their agent and notice by him deliver up the wrongdoer to the United States, to be tried and punished according to its laws, and in case they willfully refuse to do so, the person injured shall be reimbursed for his loss from the annuities or other moneys due or to become due to them under this or other treaties made with the United States. And the President, on advising with the Commissioner of Indian Affairs, shall prescribe such rules and regulations for ascertaining damages under the provisions of this article as in his judgment may be proper. But no one sustaining loss while violating the provisions of this treaty, or the laws of the United States, shall be reimbursed therefor.

ARTICLE II. The United States agrees that the following district of country, to wit, viz: Commencing on the east bank of the Missouri River where the forty-sixth parallel of north latitude crosses the same, thence along low-water mark down said east bank to a point opposite where the northern line of the State of Nebraska strikes the river; thence west across said river, and along the northern line of Nebraska to the one hundred and fourth degree of longitude west from Greenwich; thence north on

said meridian to a point where the forty-sixth parallel of north latitude intercepts the same; thence due east along said parallel to the place of beginning. And in addition thereto all existing reservations on the east bank of said river shall be, and the same is set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons, except those herein designated and authorized so to do, and except such officers, agents, and employes of the Government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article, or in such territory as may be added to this reservation for the use of said Indians, and henceforth they will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits aforesaid, and except as hereinafter provided.

ARTICLE III. If it should appear from actual survey or other satisfactory examination of said tract of land that it contains less than 160 acres of tillable land for each person who, at the time, may be authorized to reside on it under the provisions of this treaty, and a very considerable number of such persons shall be disposed to commence cultivating the soil as farmers, the United States agrees to set apart, for the use of said Indians, as herein provided, such additional quantity of arable land, adjoining to said reservation, or as near to the same as it can be obtained, as may be required to provide the necessary amount.

ARTICLE IV. The United States agrees, at its own expense, to construct at some place on the Missouri River, near the center of said reservation, where timber and water may be convenient, the following buildings, to wit, a warehouse, a store-room for the use of the agent in storing goods belonging to the Indians, to cost not less than \$2,500; an agency building for the residence for the agent to cost not exceeding \$3,000; a residence for the physician to cost not more than \$3,000; and five other buildings for a carpenter, farmer, blacksmith, miller, and engineer, each to cost not exceeding \$2,000; also a school-house or mission building, so soon as a sufficient number of children can be induced by the agent to attend school, which shall not cost exceeding \$5,000.

The United States agrees further to cause to be erected on said reservation near the other buildings herein authorized a good steam circular saw-mill, with a grist-mill and shingle machine attached to the same, to cost not exceeding \$8,000.

ARTICLE V. The United States agrees that the agent for said Indians shall in the future make his home at the agency building; that he shall reside among them and keep an office open at all times for the purpose of prompt and diligent inquiry into such matters of complaint by and against the Indians as may be presented for investigation under the provisions of their treaty stipulations, as also for the faithful discharge of other duties enjoined on him by law. In all cases of depredation on person or property he shall cause the evidence to be taken in writing and forwarded, together with his findings, to the Commissioner of Indian Affairs, whose decision, subject to the revision of the Secretary of the Interior, shall be binding on the parties to this treaty.

ARTICLE VI. If any individual belonging to said tribes of Indians, or legally incorporated with them, being the head of a family, shall desire to commence farming, he shall have the privilege to select, in the presence and with the assistance of the agent then in charge, a tract of land within said reservation, not exceeding three hundred and twenty acres in extent, which tract when so selected, certified, and recorded in the "land book," as herein directed, shall cease to be held in common, but the same may be occupied and held in the exclusive possession of the person selecting it, and of his family, so long as he or they may continue to cultivate it.

Any person over eighteen years of age, not being the head of a family, may in like manner select and cause to be certified to him or her, for purposes of cultivation, a quantity of land not exceeding eighty acres in extent, and thereupon be entitled to the exclusive possession of the same as above directed.

For each tract of land so selected a certificate, containing a description thereof and the name of the person selecting it, with a certificate indorsed thereon that the same has been recorded, shall be delivered to the party entitled to it by the agent, after the same shall have been recorded by him in a book to be kept in his office, subject to inspection, which said book shall be known as the "Sioux Land Book."

The President may, at any time, order a survey of the reservation, and, when so surveyed, Congress shall provide for protecting the rights of said settlers in their improvements, and may fix the character of the title held by each. The United States may pass such laws on the subject of alienation and descent of property between the Indians and their descendants as may be thought proper. And it is further stipulated that any male Indians over eighteen years of age, of any band or tribe that is or shall hereafter become a party to this treaty, who now is or who shall hereafter become a resident or occupant of any reservation or territory not included in the tract of country

designated and described in this treaty for the permanent home of the Indians, which is not mineral land, nor reserved by the United States for special purposes other than Indian occupation, and who shall have made improvements thereon of the value of two hundred dollars or more, and continuously occupied the same as a homestead for the term of three years, shall be entitled to receive from the United States a patent for one hundred and sixty acres of land including his said improvements, the same to be in the form of the legal subdivisions of the surveys of the public lands. Upon application in writing, sustained by the proof of two disinterested witnesses, made to the register of the local land office when the land sought to be entered is within a land district, and when the tract sought to be entered is not in any land district, then upon said application and proof being made to the Commissioner of the General Land Office, and the right of such Indian or Indians to enter such tract or tracts of land shall accrue and be perfect from the date of his first improvements thereon, and shall continue as long as he continues his residence and improvements, and no longer. And any Indian or Indians receiving a patent for land under the foregoing provisions shall thereby and from thenceforth become and be a citizen of the United States, and be entitled to all the privileges and immunities of such citizens, and shall, at the same time, retain all his right to benefits accruing to Indians under this treaty.

ARTICLE VII. In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted, especially of such of them as are or may be settled on said agricultural reservations, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school, and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for not less than twenty years.

ARTICLE VIII. When the head of a family or lodge shall have selected lands and received his certificate as above directed, and the agent shall be satisfied that he intends in good faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements, for the first year not exceeding in value \$100, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid, not exceeding in value \$25. And it is further stipulated that such persons as commence farming shall receive instruction from the farmer herein provided for, and whenever more than one hundred persons shall enter upon the cultivation of the soil a second blacksmith shall be provided, with such iron, steel, and other material as may be needed.

ARTICLE IX. At any time after ten years from the making of this treaty, the United States shall have the privilege of withdrawing the physician, farmer, blacksmith, carpenter, engineer, and miller herein provided for, but in case of such withdrawal, an additional sum thereafter of \$10,000 per annum shall be devoted to the education of said Indians, and the Commissioner of Indian Affairs shall, upon careful inquiry into their condition, make such rules and regulations for the expenditure of said sums as will best promote the education and moral improvement of said tribes.

ARTICLE X. In lieu of all sums of money or other annuities provided to be paid to the Indians herein named under any treaty or treaties heretofore made, the United States agrees to deliver at the agency house on the reservation herein named, on or before the 1st day of August of each year, for thirty years, the following articles, to wit:

For each male person over fourteen years of age, a suit of good substantial woolen clothing, consisting of coat, pantaloons, flannel shirt, hat, and a pair of home-made socks.

For each female over twelve years of age, a flannel shirt, or the goods necessary to make it, a pair of woolen hose, 12 yards of calico, and 12 yards of cotton domestics.

For the boys and girls under the ages named, such flannel and cotton goods as may be needed to make each a suit as aforesaid, together with a pair of woolen hose for each.

And in order that the Commissioner of Indian Affairs may be able to estimate properly for the articles herein named, it shall be the duty of the agent each year to forward to him a full and exact census of the Indians, on which the estimate from year to year can be based.

And in addition to the clothing herein named, the sum of \$10 for each person entitled to the beneficial effects of this treaty shall be annually appropriated for a period of thirty years, while such persons roam and hunt, and \$20 for each person who engages in farming, to be used by the Secretary of the Interior in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper. And if within the thirty years, at any time, it shall appear that the amount of money needed for clothing, under this article, can be appropriated to better uses

for the Indians named herein, Congress may, by law, change the appropriation to other purposes; but in no event shall the amount of this appropriation be withdrawn or discontinued for the period named. And the President shall annually detail an officer of the Army to be present and attest the delivery of all the goods herein named to the Indians, and he shall inspect and report on the quantity and quality of the goods and the manner of their delivery. And it is hereby expressly stipulated that each Indian over the age of four years, who shall have removed to and settled permanently upon said reservation and complied with the stipulations of this treaty, shall be entitled to receive from the United States, for the period of four years after he shall have settled upon said reservation, one pound of meat and one pound of flour per day, provided the Indians cannot furnish their own subsistence at an earlier date. And it is further stipulated that the United States will furnish and deliver to each lodge of Indians or family of persons legally incorporated with them, who shall remove to the reservation herein described and commence farming, one good American cow and one good well-broken pair of American oxen within sixty days after such lodge or family shall have so settled upon said reservation.

ARTICLE XI. In consideration of the advantages and benefits conferred by this treaty and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy permanently the territory outside their reservation as herein defined, but yet reserve the right to hunt on any lands north of North Platte, and on the Republican Fork of the Smoky Hill River, so long as the buffalo may range thereon in such numbers as to justify the chase. And they, the said Indians, further expressly agree:

1st. That they will withdraw all opposition to the construction of the railroads now being built on the plains.

2d. That they will permit the peaceful construction of any railroad not passing over their reservation as herein defined.

3d. That they will not attack any persons at home, or traveling, nor molest or disturb any wagon trains, coaches, mules, or cattle belonging to the people of the United States, or to persons friendly therewith.

4th. They will never capture or carry off from the settlements, white women or children.

5th. They will never kill or scalp white men, nor attempt to do them harm.

6th. They withdraw all pretense of opposition to the construction of the railroad now being built along the Platte River and westward to the Pacific Ocean, and they will not in future object to the construction of railroads, wagon roads, mail stations, or other works of utility or necessity, which may be ordered or permitted by the laws of the United States. But should such roads or other works be constructed on the lands of their reservation, the Government will pay the tribe whatever amount of damage may be assessed by three disinterested commissioners to be appointed by the President for that purpose, one of the said commissioners to be a chief or headman of the tribe.

7th. They agree to withdraw all opposition to the military posts or roads now established south of the North Platte River, or that may be established, not in violation of treaties heretofore made or hereafter to be made with any of the Indian tribes.

ARTICLE XII. No treaty for the cession of any portion or part of the reservation herein described which may be held in common, shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same, and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his rights to any tract of land selected by him as provided in Article VI of this treaty.

ARTICLE XIII. The United States hereby agrees to furnish annually to the Indians the physician, teachers, carpenter, miller, engineer, farmer, and blacksmiths, as herein contemplated, and that such appropriations shall be made from time to time, on the estimate of the Secretary of the Interior, as will be sufficient to employ such persons.

ARTICLE XIV. It is agreed that the sum of \$500 annually for three years from date shall be expended in presents to the ten persons of said tribe who in the judgment of the agent may grow the most valuable crops for the respective year.

ARTICLE XV. The Indians herein named agree that when the agency house and other buildings shall be constructed on the reservation named, they will regard said reservation their permanent home, and they will make no permanent settlement elsewhere; but they shall have the right, subject to the conditions and modifications of this treaty, to hunt, as stipulated in Article XI hereof.

ARTICLE XVI. The United States hereby agrees and stipulates that the country north of the North Platte River and east of the summits of the Big Horn Mountains shall be held and considered to be unceded Indian territory, and also stipulates and agrees that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or, without the consent of the Indians first had and

obtained, to pass through the same; and it is further agreed by the United States that within ninety days after the conclusion of peace with all the bands of the Sioux Nation, the military posts now established in the territory in this article named shall be abandoned, and that the road leading to them and by them to the settlements in the Territory of Montana shall be closed.

ARTICLE XVII. It is hereby expressly understood and agreed by and between the respective parties to this treaty that the execution of this treaty and its ratification by the United States Senate shall have the effect and shall be construed as abrogating and annulling all treaties and agreements heretofore entered into between the respective parties hereto, so far as such treaties and agreements obligate the United States to furnish and provide money, clothing, or other articles of property to such Indians and bands of Indians as become parties to this treaty, but no further.

In testimony of all which we, the said commissioners, and we, the chiefs and headmen of the Brulé band of the Sioux Nation, have hereunto set our hands and seals at Fort Laramie, Dakota Territory, this 29th day of April, in the year 1868.

---

*Extract from the Indian appropriation bill for the year ending June 30, 1872:*

For insurance and transportation of goods for the Yanktons, \$1,500: *Provided*, That hereafter no Indian nation or tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe, or power with whom the United States may contract by treaty: *Provided, further*, That nothing herein contained shall be construed to invalidate or impair the obligation of any treaty heretofore lawfully made and ratified with any such Indian nation or tribe.

---

AN ACT to ratify an agreement with certain bands of the Sioux Nation of Indians and also with the Northern Arapaho and Cheyenne Indians.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*, That a certain agreement made by George W. Manypenny, Henry B. Whipple, Jared W. Daniels, Albert G. Boone, Henry C. Bullis, Newton Edmunds, and Augustine S. Gaylord, commissioners on the part of the United States, with the different bands of the Sioux Nation of Indians, and also the Northern Arapaho and Cheyenne Indians, be, and the same is hereby, ratified and confirmed: *Provided*, That nothing in this act shall be construed to authorize the removal of the Sioux Indians to the Indian Territory, and the President of the United States is hereby directed to prohibit the removal of any portion of the Sioux Indians to the Indian Territory until the same shall be authorized by an act of Congress hereafter enacted, except article four, except also the following portion of article six: "And if said Indians shall remove to said Indian Territory as hereinbefore provided, the Government shall erect for each of the principal chiefs a good and comfortable dwelling-house," said article not having been agreed to by the Sioux Nation. Said agreement is in words and figures following, namely:

"Articles of agreement made pursuant to the provisions of an act of Congress entitled 'An act making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with various Indian tribes, for the year ending June 30, 1877, and for other purposes,' approved August 15, 1876, by and between George W. Manypenny, Henry B. Whipple, Jared W. Daniels, Albert G. Boone, Henry C. Bullis, Newton Edmunds, and Augustine S. Gaylord, commissioners on the part of the United States, and the different bands of the Sioux Nation of Indians, and also the Northern Arapahoes and Cheyennes, by their chiefs and headmen, whose names are hereto subscribed, they being duly authorized to act in the premises.

"ARTICLE 1. The said parties hereby agree that the northern and western boundaries of the reservation defined by article 2 of the treaty between the United States and different tribes of Sioux Indians, concluded April 29, 1868, and proclaimed February 24, 1869, shall be as follows: The western boundaries shall commence at the intersection of the one hundred and third meridian of longitude with the northern boundary of the State of Nebraska; thence north along said meridian to its intersection with the South Fork of the Cheyenne River; thence down said stream to its junction with the North Fork; thence up the North Fork of said Cheyenne River to the said one hundred and third meridian; thence north along said meridian to the South Branch of Cannon Ball River or Cedar Creek; and the northern boundary of their said reservation shall follow the said South Branch to its intersection with the main Cannon

Ball River and thence down the said main Cannon Ball River to the Missouri River; and the said Indians do hereby relinquish and cede to the United States all the territory lying outside the said reservation, as herein modified and described, including all privileges of hunting; and article 16 of said treaty is hereby abrogated.

"ARTICLE 2. The said Indians also agree and consent that wagon and other roads, not exceeding three in number, may be constructed and maintained, from convenient and accessible points on the Missouri River, through said reservation, to the country lying immediately west thereof, upon such routes as shall be designated by the President of the United States; and they also consent and agree to the free navigation of the Missouri River.

"ARTICLE 3. The said Indians also agree that they will hereafter receive all annuities provided by the said treaty of 1868, and all subsistence and supplies which may be provided for them under the present or any future act of Congress, at such points and places on the said reservation, and in the vicinity of the Missouri River as the President of the United States shall designate.

"ARTICLE 4. The Government of the United States and the said Indians, being mutually desirous that the latter shall be located in a country where they may eventually become self-supporting and acquire the arts of civilized life, it is therefore agreed that the said Indians shall select a delegation of five or more chiefs and principal men from each band, who shall, without delay, visit the Indian Territory under the guidance and protection of suitable persons, to be appointed for that purpose by the Department of the Interior, with a view to selecting therein a permanent home for the said Indians. If such delegation shall make a selection which shall be satisfactory to themselves, the people whom they represent, and to the United States, then the said Indians agree that they will remove to the country so selected within one year from this date. And the said Indians do further agree in all things to submit themselves to such beneficent plans as the Government may provide for them in the selection of a country suitable for a permanent home, where they may live like white men.

"ARTICLE 5. In consideration of the foregoing cession of territory and rights, and upon full compliance with each and every obligation assumed by the said Indians, the United States does agree to provide all necessary aid to assist the said Indians in the work of civilization; to furnish to them schools and instruction in mechanical and agricultural arts, as provided by the treaty of 1868. Also to provide the said Indians with subsistence consisting of a ration for each individual of a pound and a half of beef (or in lieu thereof, one-half pound of bacon), one-half pound of flour, and one-half pound of corn; and for every one hundred rations, four pounds of coffee, eight pounds of sugar, and three pounds of beans, or in lieu of said articles the equivalent thereof, in the discretion of the Commissioner of Indian Affairs. Such rations, or so much thereof as may be necessary, shall be continued until the Indians are able to support themselves. Rations shall, in all cases, be issued to the head of each separate family; and whenever schools shall have been provided by the Government for said Indians, no rations shall be issued for children between the ages of six and fourteen years (the sick and infirm excepted) unless such children shall regularly attend school. Whenever the said Indians shall be located upon lands which are suitable for cultivation, rations shall be issued only to the persons and families of those persons who labor (the aged, sick, and infirm excepted); and as an incentive to industrious habits the Commissioner of Indian Affairs may provide that such persons be furnished in payment for their labor such other necessary articles as are requisite for civilized life. The Government will aid said Indians as far as possible in finding a market for their surplus productions, and in finding employment, and will purchase such surplus, as far as may be required, for supplying food to those Indians, parties to this agreement, who are unable to sustain themselves; and will also employ Indians, so far as practicable, in the performance of Government work upon their reservation.

"ARTICLE 6. Whenever the head of a family shall, in good faith, select an allotment of land upon such reservation and engage in the cultivation thereof, the Government shall, with his aid, erect a comfortable house on such allotment; and if said Indians shall remove to said Indian Territory as hereinbefore provided, the Government shall erect for each of the principal chiefs a good and comfortable dwelling-house.

"ARTICLE 7. To improve the morals and industrious habits of said Indians, it is agreed that the agent, trader, farmer, carpenter, blacksmith, and other artisans employed or permitted to reside within the reservation belonging to the Indians, parties to this agreement, shall be lawfully married and living with their respective families on the reservation; and no person other than an Indian of full blood, whose fitness, morally or otherwise, is not, in the opinion of the Commissioner of Indian Affairs, conducive to the welfare of said Indians, shall receive any benefit from this agreement or former treaties, and may be expelled from the reservation.

"ARTICLE 8. The provisions of the said treaty of 1868, except as herein modified, shall continue in full force, and, with the provisions of this agreement, shall apply to any country which may hereafter be occupied by the said Indians as a home; and

Congress shall, by appropriate legislation, secure to them an orderly government; they shall be subject to the laws of the United States, and each individual shall be protected in his rights of property, person, and life.

"ARTICLE 9. The Indians, parties to this agreement, do hereby solemnly pledge themselves, individually and collectively, to observe each and all of the stipulations herein contained, to select allotments of land as soon as possible after their removal to their permanent home, and to use their best efforts to learn to cultivate the same. And they do solemnly pledge themselves that they will at all times maintain peace with the citizens and Government of the United States; that they will observe the laws thereof and loyally endeavor to fulfill all the obligations assumed by them under the treaty of 1868 and the present agreement, and to this end will, whenever requested by the President of the United States, select so many suitable men from each band to co-operate with him in maintaining order and peace on the reservation as the President may deem necessary, who shall receive such compensation for their services as Congress may provide.

"ARTICLE 10. In order that the Government may faithfully fulfill the stipulations contained in this agreement, it is mutually agreed that a census of all Indians affected hereby shall be taken in the month of December of each year, and the names of each head of family and adult person registered; said census to be taken in such manner as the Commissioner of Indian Affairs may provide.

"ARTICLE 11. It is understood that the term reservation herein contained shall be held to apply to any country which shall be selected under the authority of the United States as the future home of said Indians."

*Treaty between the United States of America and the Yanktonai Band of Dakato or Sioux Indians; concluded October 20, 1865; ratification advised, with amendment, March 5, 1866; proclaimed March 17, 1866.*

Andrew Johnson, President of the United States of America, to all and singular to whom these presents shall come, greeting:

Whereas a treaty was made and concluded at Fort Sully, in the Territory of Dakota, on the 20th day of October, in the year of our Lord 1865, by and between Newton Edmunds, Edward B. Taylor, Maj. Gen. S. R. Curtis, Brig. Gen. H. H. Sibley, Henry W. Reed, and Orrin Guernsey, commissioners on the part of the United States, and M'Doka (The Buck), Mah-to-wak-kouah (He that runs the Bear), and other chiefs and headmen of the Yanktonai band of Dakota or Sioux Indians, on the part of said band of Indians, and duly authorized thereto by them, which treaty is in the words and figures following, to wit:

Articles of a treaty made and concluded at Fort Sully, in the Territory of Dakota, by and between Newton Edmunds, governor and ex-officio superintendent of Indian affairs of Dakota Territory, Edward B. Taylor, superintendent of Indian affairs for the northern superintendency, Maj. Gen. S. R. Curtis, Brig. Gen. H. H. Sibley, Henry W. Reed, and Orrin Guernsey, commissioners on the part of the United States, duly appointed by the President, and the undersigned chiefs and headmen of the Yanktonai band of Dakota or Sioux Indians.

ARTICLE I. The Yanktonai band of Dakota or Sioux Indians, represented in council, hereby acknowledge themselves to be subject to the exclusive jurisdiction and authority of the United States, and hereby obligate and bind themselves, individually and collectively, not only to cease all hostilities against the persons and property of its citizens, but to use their influence, and, if requisite, physical force, to prevent other bands of Dakota Indians, or other adjacent tribes, from making hostile demonstrations against the Government or people of the United States.

ARTICLE II. Inasmuch as the Government of the United States is desirous to arrest the effusion of blood between the Indian tribes within its jurisdiction hitherto at war with each other, the Yanktonai band of Dakota or Sioux Indians represented in council, anxious to respect the wishes of the Government, hereby agree to discontinue, for the future, all attacks upon the persons or property of other tribes, unless first attacked by them, and to use their influence to promote peace everywhere in the region occupied or frequented by them.

ARTICLE III. All controversies or differences arising between the Yanktonai band of Dakota or Sioux Indians, represented in council, and other tribes of Indians, involving the question of peace or war, shall be submitted for the arbitrament of the President, or such person or persons as may be designated by him, and the decision or award shall be faithfully observed by the said band represented in council.

ARTICLE IV. The said band, represented in council shall withdraw from the routes overland already established, or hereafter to be established, through their country; and in consideration thereof the Government of the United States agree to pay the said band the sum of \$30 for each lodge or family, annually, for twenty years, in such articles as the Secretary of the Interior may direct: *Provided*, That said band so represented in council shall faithfully conform to the requirements of this treaty.

ARTICLE V. Should any individual or individuals, or portion of the band of the Yanktonia band of Dakota or Sioux Indians represented in council, desire hereafter to locate permanently upon any land claimed by said band for the purposes of agricultural or other similar pursuits, it is hereby agreed by the parties to this treaty that such individuals shall be protected in such location against any annoyance or molestation on the part of whites or Indians; and whenever twenty lodges or families of the Yanktonai band shall have located on lands for agricultural purposes, and signified the same to their agents or superintendent, they, as well as other families so locating, shall receive the sum of \$25 annually, for five years, for each family, in agricultural implements and improvements; and when one hundred lodges or families shall have so engaged in agricultural pursuits, they shall be entitled to a farmer and blacksmith, at the expense of the Government, as also teachers, at the option of the Secretary of the Interior, whenever deemed necessary.

ARTICLE VI. Any amendment or modification of this treaty by the Senate of the United States shall be considered final and binding upon the said band, represented in council, as a part of this treaty, in the same manner as if it had been subsequently presented and agreed to by the chiefs and headmen of said band.

STILLWATER, MONT., *November 1, 1883.*

Hon. H. L. DAWES,  
*United States Senate:*

When your committee was at the Crow Agency last summer it did me the honor to call me before it, but the limited time at the disposal of the committee at the place gave but little time for discussion, and at that time I told the committee that I would commit my views to writing, and forward the same; but the night after you left the Crow Agency a band of Piegan Indians made a raid upon the herd of the Crow Indians and stole a large number of horses. I volunteered to go with the Crows in pursuit of the thieves. That and private and public business has kept me very busy until the present time.

But at this late day I take the liberty of calling your attention to some of the grievances and disabilities under which the Crows and other tribes labor at the present time. During the past few years the Crows have had hundreds of their best horses stolen by white men (as many as one hundred at one time), but the thieves went unpursued and unpunished, because the Crows were afraid to pursue white men, and their agent had no money at his disposal for that purpose, and the United States marshal or his deputies could not afford to do so, as the fees allowed would not pay the expense, and the Indians do not understand the intricate workings of our civil law, and cannot see the beauty of paying costs of courts or offering rewards for the recovery of their property. Now, to illustrate the above, permit me to cite a case of recent occurrence: A Crow Indian named the Deaf Bull had some horses stolen by white men last summer. Recently Mr. J. S. Baily, a deputy sheriff of Gallatin County, Montana Territory, saw one of the horses in the possession of a white man in Gallatin Valley, who had obtained the horse by purchase. Now, Baily knew the horse well, and knew it to be the property of the Indian, Deaf Bull, so he informed the agent, who replied that he had no means or no money at his disposal to pay the expenses incident to the recovery of the horse, but referred the matter to the United States attorney for the Territory, who replied that he had nothing to do with it, but that the Indian would have to proceed by writ of replevin, &c. Now, feeling an interest in the matter, I consulted a lawyer, and he was of opinion that the Indian is a ward of the Government, and cannot sue or be sued, and so the Indian has no recourse, except it be to steal some one's horse to get even.

Now, I have no doubt the Crow Indians have stolen some horses from white men, yet I feel quite sure that whites have stolen ten from Crows to the Crow's one from white men, and while if a white man finds his horse in possession of a Crow he has but little trouble to recover it; when the Indian finds his horse in possession of a white man his chance of getting it back is very remote.

Every winter white men trespass on the Crow Reservation by cutting timber, some for speculative purposes, yet when done at a distance from the agency the agent seems powerless to prevent it.

The question is frequently discussed as to the Indian's capacity for self-sustenance. Now, I have no hesitation in saying that it will be the fault of the Government and of



their agents if the Crows are not self-sustaining in five years. They, with few exceptions, are anxious to obtain farming utensils, houses, &c., also instruction in farming, and are willing to work, and it will require but small effort to induce them to take land in severalty; but the agency is allowed but one farmer, and one man can do but little in instructing more than seven hundred families, scattered as they must be. One practical man for each band of fifteen or twenty lodges would, I have no doubt, produce good results. I believe that no houses should be built or lands fenced for Indians by contract, but that the Indian should assist in doing all such, thereby learning to do for himself, and I feel certain that nearly all the Crows would do their best, so anxious are they to obtain houses.

It is said that the Crow Reservation is larger than is necessary, which is true, and I have no doubt that if the agency is moved to the eastern part of the reservation they will be willing to sell part of their land (the western part), although they would like to retain all of it, yet they will soon see the necessity of selling. Nineteenths of the agricultural land on the reservation lies in the eastern part, within 50 miles of Fort Custer, and if the agency was moved there few Crows would ever visit the country west of Proyor's Creek; and the only opposition on the part of the Crows to the removal of the agency arises from the fact that they know that it would be a practical abandonment of the western half of the reservation for which thereafter they would have no use, but, like some other people, would dislike to give up any of their possessions.

I think it would be well after they have taken their allotment of land, and the Government has furnished the means promised them, no rations of food should be given those who refuse to work. If agents were thus instructed, and they had firmness to carry out those instructions, but few, if any, would refuse to work.

Some well-meaning men are in favor of giving the Territorial courts jurisdiction over Indian reservations; but until the Indian is prepared to receive the rights of citizenship, that would simply mean extermination; for while the Indian might be made equal before the law in theory, practically the law would be made an instrument of oppression; the average jury would be willing to convict the Indian on "suspicion," but would be loth to convict the white man for an offense committed against the Indian; the matter has been practically tested in more than one instance in this Territory, and if the strong arm of the United States Government is withdrawn the Indian will have to go.

Many theorists (and among them some Indian agents) have been in favor of settling white people among them—say on alternate farms—for the example and civilizing influence the white man would have over his Indian neighbor; but this also would mean extermination. The Indian could not be a pleasant neighbor, and no matter how much of a missionary spirit the white man possessed he would soon tire of his Indian neighbor, and would soon take steps to rid himself of his presence; and pretexes or good reasons would not long be wanting, and the only possible method of preserving the Indian is to keep him somewhat isolated, under care and protection of the United States Government, until he is prepared for citizenship.

It would be a great mistake to lease or permit the Crows to lease their lands for grazing purposes. There is no interest in all the West so aggressive as the stock interest. It in itself is incompatible with a high civilization, and the poor white settler is frequently looked upon as an intruder upon the domains of the "cattle kings," and the Crows would fare poorly in the hands of the "cow boys."

One man has obtained from some source a permit to keep herds on the Crow Reservation, and is already impatient at the delay of the Crows in departing from the agency on their winter hunt, fearing that they may get hungry and kill some of his cattle, which, if they were starving, they would be very likely to do. The eastern portion of the Crow Reservation is the most valuable to the Indians, and the western to white men, for as soon as the western part is open for settlement vast mining interests will be developed which will give employment to thousands of men.

I believe that the best possible thing to do would be to move the troops from Fort Custer and make that place the agency for the Crows. Situate at the junction of the Big Horn and Little Big Horn Rivers, it is the natural point for the agency, in the midst of the best farming lands and good roads leading to all the valleys on that part of the reservation; and if Fort Custer has ever been any protection to the country in the past, or has ever been any benefit to the country, it has never been apparent to the dull comprehension of the frontier settler, and but few military men familiar with its surroundings would recommend its further occupancy as a military post. Besides, the presence of soldiers and their contact with Indians is demoralizing to the Crows, and my observations for more than thirty years has convinced me that friendly Indians are much easier managed without the assistance of soldiers; and if I was in charge of an agency I would not have a soldier within one hundred miles if I could help it. There is a vast deal of drunkenness at any military post, and Fort Custer is no exception, and all that is required to reduce a family of Indians to abject poverty and to saturate their bodies with foulest disease is a year's residence at a military post, and the death

rate among the few lodges of Crows that wintered at Fort Custer last winter was twice as great as in the rest of the tribe, and yet the commanding officer at that place (General Hatch) is one of the best men I have ever known in the service, and has done all in his power to induce and encourage the Crows in habits of industry and civilization, and would not countenance or encourage any violation of law at that place.

My knowledge of Indians and Indian character is the result of thirty years of study and observation, during which time I have been intimately acquainted with different tribes, having lived for years as they have lived upon the prairie, beyond the influences of civilization. I have lived in their lodges as a member of the family, and I have fought them when hostile as much as any man now living, and am thoroughly convinced that most Indian wars in the past have been unnecessary, and that if we have any more Indian wars the fault will be in the white man or the white man's government.

Twenty years ago the Crow Indian knew no want that the country did not supply every day, and even ten years ago neither the white hunter or Indian believed that the buffalo would be extinct for a century, but they are now practically extinct and left the Indian unprepared to provide for himself, and I sincerely hope that the Government will deal with them in a liberal manner. I am no idealist; I believe they should be compelled to work, but should be provided with means to work with and have competent teachers to lead them on. The Indian at short range is not a pleasant object. Most of the romance of character disappears on intimate acquaintance, and the man who leaves his Eastern home full of missionary spirit and a desire to benefit the Indian usually, after a short residence among them, becomes "sour," and frequently hates them with fervor unknown to the "old time." The best friend the Indian has is not the man of two or three years' residence among them, but the man who has known them for many years and learned to tolerate them. Indian agents are usually appointed from the East; men who never saw an Indian (who does not know that the prairie Indian is essentially a wild animal, or man), and who expects to bring about wonderful results in one or two years, but at the expiration of that time, finding but little progress has been made and that the Indian has but little respect for him, he loses all interest in his work and only strives to make his accounts square at the end of the quarter.

Very respectfully,

A. M. QUIVEY.

---

WOUNDED KNEE, DAK., *April 25, 1883.*

The bearer of this, Slow Bull, agrees to the reservation of the Ogalallas as described in the agreement of 1882, and selects as a place for his permanent village the mouth of Wounded Knee, and desires to be allowed to live there unmolested by Indians or whites.

SAMUEL D. HINMAN.

---

[Board of Indian Commissioners: Clinton B. Fisk, chairman, Saint Louis; E. Whittlesey, secretary, Washington, D. C.]

WASHINGTON, D. C., *December 11, 1883.*

DEAR SIR: Respectfully referring you to the inclosed papers, to the verbal reports made by us before your committee, and to the facts gathered by you during the past summer, we assume that the proposed modification of the treaty with the Sioux will not be confirmed.

We believe that a division of the reservation and a cession of a large part of it should be made substantially as proposed, excepting that the reservation for the Lower Brulés should be made to include the lands now occupied by them; that the lands lying between the White and Niobrara Rivers should be attached to the Rosebud Reservation, and that it should be understood that the Crow Creek, Creek, and Santee Sioux are not to be removed from their present homes, but have them secured by patents from the Government.

The lands ceded should be sold by the Government as agent for the Indians, and the net proceeds should constitute an educational and civilization fund, to be expended for the benefit of the Indians who have an interest in them, at the discretion of the President.

Such religious societies as have erected buildings on the land ceded should have a right to pre-empt or homestead the land on which said buildings stand.

The proposed arrangement would require the removal of a part of the Cheyenne River Indians. We believe that no Indian should be forced to leave the home he now occupies, and in no case without full compensation for the improvements he has made.

We think that a commission composed of known friends of the Indians should be appointed to negotiate such an agreement, believing fully that it can and ought to be done.

Very respectfully,

JAMES E. RHOADS.  
E. WHITTLESEY.  
C. C. PAINTER.  
HERBERT WELSH.

Hon. H. L. DAWES, *United States Senate,*  
*Chairman of Committee on Indian Affairs.*

THE PENDING SIOUX TREATY.

SANTEE AGENCY, NEBR., *June 2, 1883.*

A proposition having been submitted to the Sioux Indians for the cession of a portion of their lands, the undersigned missionaries among these Indians feel called upon to make the following statement for the enlightenment of the Indians who look to them for counsel, and for the information of their white friends, neighbors, and fellow-citizens.

The undersigned advocate the division, in any just way, of the Great Sioux Reservation into a number of separate reserves for the several tribes, and the cession, on equitable terms, of a portion of the present reservation to the United States for settlement by the whites. The reservation in its present shape and size is, in their opinion, a serious hindrance to the prosperity and welfare of the whites, and a great impediment to the civilization of the Indians. But, while holding this opinion, they think that the method of division provided for in the proposed agreement is not just, and that the consideration offered is not equitable. The method of division is not just in that, while the Government has for years been assuring the Indians that the taking of land in severalty and going to farming was the sure mode of making the possession of their land certain and permanent, this agreement contains no comprehensive provision for accomplishing this very thing, but will, if carried into effect, dispossess many worthy Indians of their farms and homes.

The undersigned think that the terms of cession proposed in this agreement are not equitable:

(1.) Because a promise of working oxen and cows, which was part of the inducement held out for a cession of land, made years ago, under the treaty of 1868, a promise which has never been completely fulfilled, would seem to appear in this agreement (see article 5) as consideration for a fresh and further cession.

(2.) Because the balance of the consideration offered is entirely inadequate. The balance consists (1) of 26,000 head of stock cattle; and (2) the providing of employes for agencies, over and above those guaranteed under the treaty of 1868, these to be continued ten years. As to the stock cattle, it is not stated whether they are to be first or second grade, young or old, American or Texan. These cattle would hardly be worth more than \$670,000. The employe force promised would cost about \$30,000 a year, or for ten years \$300,000. Altogether \$670,000 + \$300,000 = \$970,000; or, if the promise of work-oxen and cows above animadverted upon be additional to those promised in the treaty of 1868, then, taking those to be worth \$1,500,000 the whole would amount to \$1,500,000 + \$670,000 + \$300,000 = \$2,470,000. This is the consideration. Now what is the amount of the cession? The land to be ceded amounts to about 11,000,000 acres. Supposing half this land to be worthless (bad lands, alkali plains, &c.), nearly 5,500,000 acres of good land still remains, worth, at \$1.25 per acre, \$6,875,000. It seems hardly fair for the United States to ask the Indians to sell lands worth \$6,875,000 for \$970,000, or, at the best, for \$2,470,000.

The consideration is not equitable because—

(3.) The agreement contains no provision for the creation of specific education and civilization fund. For the education and civilization of the Indians the United States is responsible, and were a fair price paid the Indians for their land a capital sum could be invested for their benefit, and out of the interest on this incalculable advantages in the line of education and civilization could be made to accrue to the Indians.

The consideration is not equitable—

(4.) Because the agreement contains no provision for securing to the various bodies of Christians a title to the lands and buildings which they now occupy for missionary and educational purposes. These lands would be thrown open to settlement, might be filed upon by any citizen and thus wrested from the missionary societies which, at the urgent request of the Government, have entered upon the enterprise of pacifying and enlightening the Indians, and have expended in the erection of buildings and the prosecution of their work large sums of money.

The undersigned believe that our people need only to have the above described defects in the proposed agreement brought to their attention, and they will feel warmly that the agreement which has been urged upon the acceptance of the Indians is hardly that which they would have on record as exhibiting the manner in which a powerful and enlightened nation deals with its weak and ignorant neighbors. The undersigned deeply regret that they may seem to their fellow-citizens to play the part of "obstructives." In fact, they desire most earnestly that opening up of the country which the popular voice calls for. They believe that the defects in the proposed agreement puts this consummation in peril. They would cordially use their influence among the Indians in favor of an equitable proposition and they believe that such a proposition could be promptly carried to a successful issue.

W. H. HARE,  
*Missionary Bishop.*

J. P. WILLIAMSON,  
*Missionary Presbyterian Board of Missions.*

A. L. RIGGS,  
*Missionary American Missionary Association and  
Principal Santee Normal and Training School.*

THOMAS L. RIGGS,  
*Missionary American Missionary Association.*

W. W. FOWLER,  
*Protestant Episcopal Missionary.*

Official copy:

E. WHITTLESEY,  
*Secretary Board of Indian Commissioners.*

---

MOHONK LAKE CONFERENCE.

On the morning of October 10, 1883, at the invitation of Hon. Albert K. Smiley the Board of Indian Commissioners and a number of gentlemen from various parts of the country met at Mohonk Lake, New York, for a free discussion of Indian affairs. There were present General Clinton B. Fisk, of New York; Hon. Wm. H. Lyon, of Brooklyn; Hon. Albert K. Smiley, of New York; General E. Whittlesey, of Washington; Dr. James E. Rhoads, of Philadelphia; Mr. Herbert Welsh, of Philadelphia; Joshua W. Davis, of Boston; Rev. Chas. C. Painter, of Massachusetts; Mr. Talcott, of Connecticut; James M. Talcott, of New York; General S. C. Armstrong, of Hampton, Va.; Rev. Addison P. Foster, of Jersey City; and Benj. P. Smith, of Missouri. Among the topics discussed was "the Sioux agreement."

Five members of the conference had informed themselves regarding the nature and details of this agreement by a personal visit during the past summer to the various agencies at which it had been effected. After due discussion of the measure in question, a unanimous opinion was expressed by the conference regarding it, to the effect that it was both necessary and expedient that each of the several tribes of Sioux should have its separate reservation, and that a cession of territory should be effected by which a portion of the lands comprised within the limits of the Great Sioux Reservation might be thrown open to white settlement and railroads be constructed to points west of the reservation. Such action, it was admitted, would, if wisely and justly carried out, be beneficial, not only to white men, but to Indians. But to the Sioux agreement as at present framed objections were formulated by the conference under two heads, as follows:

- (1.) Objections to the terms of the agreement.
- (2.) Objections to the method by which the consent of the Indians was obtained to the agreement.

1. *As to terms.*

- a. The whole compensation is deemed inadequate.
- b. The agreement does not make it plain whether part of the compensation offered is not a repetition of compensation offered for former cession of land in the treaty of 1868—a compensation which has not yet been fully paid to the Indians.
- c. The agreement makes no provision by which Indians at Lower Brulé and Cheyenne River Agencies, may, as individuals, take claims to lands, and so secure in certain cases farms which they have already cultivated and houses which they have already built, before white settlers shall be admitted upon the tract of land to be ceded.
- d. The agreement contemplates no protection of the religious bodies for moneys invested for the civilization of the Indians, whereby houses have been erected and ground occupied for missionary purposes. Without some definite provision to that effect, upon the opening of the reservation claims might be filed by any citizen upon the very ground now occupied for such purposes.
- e. No adequate and available provision has been made for an education fund.

2. *As to the method.*

a. Not all of the Indians who signed the agreement were aware, when they did so, that a cession of land was included among its terms.

b. At some of the agencies the pressure of unjustifiable threats was made use of to secure signatures to the agreement, the Indians being led to suppose that a refusal on their part to sign the agreement would result in the loss of their land and other property without compensation being rendered to them by the Government.

c. At one of the agencies, upon the return of the commissioners under instructions from Congress to obtain the signatures of three-fourths of the male adult Indians to the agreement, the official interpreter of the commission took the signatures of boys to the agreement.

d. The same official promised as a consideration to the Indians, a strip of land in Nebraska in addition to their present reservation. This action upon the part of the interpreter was unwarrantable.

Such, briefly stated, are the objections to the terms and methods of the "Sioux agreement," as entertained by the conference.

The conference further drew up a plan for the consideration of Congress by which the principal objects aimed at in the agreement might be accomplished. This plan was stated as follows:

*Resolved*, That this conference approve of the subdivision of the Sioux Nation into its various tribes, and of the designation of distinct and separate reservations for them as proposed by the Sioux commission in their present agreement; that it is desirable that the land contemplated by the agreement for cession to the United States be ceded by the Indians, with the exception of land lying between the White and Niobrara Rivers, and that such a cession would be for the advantage of both whites and Indians.

"That the specified tract of land to be ceded be sold by the United States Land Office as other lands are sold, to actual settlers, the net proceeds to be invested as a fund for the support and civilization of said Sioux Indians, especial care being taken to secure their education in industry and letters.

"That proper reserves be set apart for the Lower Brulé and Cheyenne River Indians to which any of said Indians may remove if they so elect, and that due provision be made for their removal to and settlement upon the reserves so assigned them, and that just compensation be made them for any improvements they may be obliged to abandon in case of removal to said reserves.

"That a sufficient body of land on which buildings in use for religious and educational purposes are now standing, be granted to the religious bodies owning such buildings, where such lands shall be within the limits of that division of territory of which the cession to the United States is contemplated in the agreement."

\* \* \* \* \*

HERBERT WELSH,  
*Secretary of the Conference.*

The above is a correct copy of that part of the record of proceedings which relates to the Sioux agreement.

E. WHITTLESEY,  
*Secretary Board of Indian Commissioners.*

[Senate Ex. Doc. No. 70, Forty-eighth Congress first session.]

*Letter from the Secretary of the Interior, transmitting, in compliance with a resolution of the Senate of December 6, 1883, report of Commissioner of Indian Affairs, submitting copies of Sioux agreements to cession of land to the United States, with correspondence connected therewith.*

JANUARY 23, 1884.—Referred to the Select Committee on Sioux Indian Reservation and ordered to be printed.

DEPARTMENT OF THE INTERIOR,  
Washington, January 22, 1884.

SIR: I have the honor to acknowledge the receipt of a resolution of the Senate of the 6th ultimo, of which the following is a copy:

*Resolved*, That the Secretary of the Interior be directed to communicate to the Senate copies of any and all agreements made with the Sioux Nation of Indians, and with any tribe or band of them, for the cession of any portion of their existing reservation to the United States, together with all signatures now attached to the said agreements; and to inform the Senate whether any tribe or band of such Sioux Nation has declined to enter into such agreements; and to furnish copies of any correspondence between the Department and any official or other individuals concerning any such agreements, or the ratification thereof by said Indians; and to communicate to the Senate what has been done by the Department in carrying out the provisions of chapter 143 of the statutes of the second session of the last Congress in reference thereto.

In reply, I have the honor to transmit herewith copy of the report of January 21, 1884, from the Commissioner of Indian Affairs, with the copies of papers therein referred to, called for by the foregoing resolution.

Answers in detail to the several inquiries for information contained in the said resolution are fully set out in said report and accompanying papers.

I have the honor to be, very respectfully, your obedient servant,

H. M. TELLER,  
*Secretary.*

The PRESIDENT PRO TEMPORE  
OF THE UNITED STATES SENATE.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, January 21, 1884.

SIR: I have the honor to acknowledge the receipt, by your reference of December 10, 1883, of a resolution of the Senate, dated December 6, 1883, as follows:

*Resolved*, That the Secretary of the Interior be directed to communicate to the Senate copies of any and all agreements made with the Sioux Nation of Indians, and with any tribes or bands of them, for the cession of any portion of their existing reservation to the United States, together with all signatures now attached to said agreements; and to inform the Senate whether any tribe or band of such Sioux Nation has declined to enter into such agreements; and to furnish copies of any correspondence between the Department and any official or other individuals concerning any such agreements, or the ratification thereof by said Indians; and to communicate to the Senate what has been done by the Department in carrying out the provisions of chapter 143 of the statutes of the second session of the last Congress in reference thereto.

Agreeably with the direction contained in said resolution, I have the honor to submit herewith copies of two agreements negotiated with the

Sioux Indians, involving the cession to the United States of a portion of the Great Sioux Reservation—one signed by the chiefs and head men of the several bands, except the Lower Brule and Crow Creek bands, and the other (which is neither more nor less than an assent to the agreement made with the other bands) by the chiefs and head men of the Crow Creek band.

The existence of two separate agreements of the same character is due to the fact that the Crow Creek Indians were the last visited by the Commission, and their consent was not obtained in time to have it embodied in the general agreement, which it was desired should be presented to Congress as early in the session as possible. As will be seen from the correspondence, the Lower Brules, influenced by a few of their chiefs, who were supported in their opposition by what is known as the "soldier band," stubbornly and persistently refused to become parties to the agreement. None of the other bands withheld their assent thereto. The two agreements mentioned are the only ones that have been made with the Sioux looking to the cession to the Government of any portion of their existing reservation.

With the copies of the agreements are also submitted copies of all the correspondence between the Department and any official or other individuals concerning said agreements or the ratification thereof by said Indians.

As regards the action taken by the Department in carrying out the provisions of chapter 143 of the Statutes, second session, Forty-seventh Congress (vol. 22, p. 624), I would state that the Commission, as originally composed, was instructed, under date of March 14, 1883, to proceed to the several agencies where the agreement was executed, and elsewhere as might be necessary, with a view to the execution of the act in conformity to the terms thereof.

The attempt to obtain the assent of the Indians to said agreement in the manner prescribed in the beforementioned chapter, *i. e.*, as provided by Article XII of the treaty of April 29, 1868 (15 Stat., 635), which requires the assent of three-fourths of the adult male Indians occupying the reservation, was altogether unsuccessful. The causes which led to the failure are fully set out in the report of the Commissioners, dated December 31, 1883, and accompanying papers, to which I invite attention as affording the clearest understanding of the facts of the case. The agreement as originally executed was returned to the Department by the Commissioners with their said report, without change, and no further steps have been taken by the Department in connection therewith.

The papers submitted are arranged in chronological order, as being the most convenient for reference, and should be kept in the order in which the papers are numbered (in pencil).

A copy of this report is inclosed.

Very respectfully, your obedient servant,

H. PRICE,  
*Commissioner.*

The Hon. SECRETARY OF THE INTERIOR.

270 CONG—I T—21

COPIES OF AGREEMENTS MADE WITH THE SIOUX NATION OF INDIANS, FOR THE CESSION OF PORTIONS OF THEIR EXISTING RESERVATION (THE GREAT SIOUX RESERVATION) TO THE UNITED STATES, THE ESTABLISHMENT OF SEPARATE, SMALLER RESERVATIONS, FOR THE SEVERAL BANDS, TO BE CARVED OUT OF THE EXISTING RESERVATION, &c.

TOGETHER WITH

COPIES OF ALL CORRESPONDENCE BETWEEN THE DEPARTMENT AND ANY OFFICIAL OR OTHER INDIVIDUALS CONCERNING SUCH AGREEMENTS, OR THE RATIFICATION THEREOF BY SAID INDIANS.

[Furnished in compliance with a resolution of the Senate dated December 6, 1883.]

*Extract from an act making appropriations for sundry civil expenses of the Government for the fiscal year ending June thirtieth, eighteen hundred and eighty-three, and for other purposes.*

For this amount, or so much thereof as may be necessary, to enable the Secretary of the Interior to negotiate with the Sioux Indians for such modification of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior, five thousand dollars; but any such agreement shall not take effect until ratified by Congress: *Provided, however,* That if any lands shall be acquired from said Indians by the United States, it shall be on the express condition that the United States shall only dispose of the same to actual settlers under the provisions of the homestead laws.

Approved, August 7, 1882.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, September 15, 1882.

SIR: By the act approved August 7, 1882 (sundry civil act), the sum of \$5,000 is appropriated to "enable the Secretary of the Interior to negotiate with the Sioux Indians for such modification of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior."

In this connection, I have the honor to suggest, that if it be the pleasure of the Department to appoint commissioners to conduct the authorized negotiations during the present season, this office will issue the necessary instructions for their guidance, if so desired, whenever their designation is made known.

H. PRICE,  
Commissioner.

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
Washington, September 15, 1882.

SIR: Referring to your letter of this date on the subject of negotiation with the Sioux Indians for such modification of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior, as provided for in the sundry civil appropriation act approved August 7, 1882, you are respectfully informed that I have designated the following-named gentlemen as commissioners to make the negotiations:

Newton Edmunds, Yankton, Dak.

Peter C. Shannon, Yankton, Dak.

James H. Teller, Cleveland, Ohio.

One of the commissioners will act as clerk of the Commission.

The compensation of these commissioners will be \$10 per day while actually employed, and their actual and necessary expenses. The total expenditure will be limited to \$5,000.

You will please cause to be prepared the necessary instructions for their guidance and submit same to the Department for approval.

Very respectfully,

H. M. TELLER,  
Secretary.

The COMMISSIONER OF INDIAN AFFAIRS.



DEPARTMENT OF THE INTERIOR,  
Washington, September 16, 1882.

SIR: I transmit herewith a commission for your appointment as a commissioner to treat with the Sioux Indians under authority of an act of Congress approved August 7, 1882.

Your compensation will be at the rate of \$10 per day for each and every day actually employed as such commissioner, and in addition thereto you will be allowed the actual and necessary expenses incurred in the performance of your duties. If you accept the appointment, please take and subscribe the inclosed oath of office and return the same to this Department. This you should do at your earliest convenience. Detailed instructions will then be forwarded for your guidance.

Very respectfully, &c.,

H. M. TELLER,  
Secretary.

Hon. NEWTON EDMUNDS,  
Yankton, Dak.

Same to JAMES H. TELLER and Hon. PETER C. SHANNON.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, September 16, 1882.

SIR: I have the honor to acknowledge the receipt of your letter of the 15th instant advising me of the designation of Newton Edmunds and Peter C. Shannon, of Yankton, Dak., and James H. Teller, of Cleveland, Ohio, as a commission to negotiate with the Sioux Indians for such modification of existing treaties and agreements as may be deemed advisable by said Indians and the Secretary of the Interior, authorized by a clause in the sundry civil act approved August 7, 1882.

As directed in your letter, I have caused to be prepared, and submit herewith for your approval instructions for the guidance of the Commission.

Very respectfully, your obedient servant,

H. PRICE,  
Commissioner.

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, September 16, 1862.

GENTLEMEN: By the act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1863, and for other purposes (page 29), the sum of \$5,000 is appropriated to enable the Secretary of the Interior to negotiate with the Sioux Indians for such modifications of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior, &c.

By letter from the honorable Secretary, dated the 15th instant, I am informed that you have been designated by him as commissioners to make the negotiations authorized by said act. The boundaries of the present Sioux Reservation, as defined by the agreement with the Sioux Indians, approved February 23, 1877 (19 Stat., 254), are as follows: "The western boundaries shall commence at the intersection of the one hundred and third meridian of longitude with the northern boundary of the State of Nebraska; thence north along said meridian to its intersection with the South Fork of the Cheyenne River; thence down said stream to its junction with the North Fork; thence up the North Fork of said Cheyenne River to the said one hundred and third meridian; thence north along said meridian to the South Branch of Cannon Ball River or Cedar Creek; and the northern boundary of their said reservation shall follow the said South Branch to its intersection with the main Cannon Ball River, and thence down said main Cannon Ball River to the Missouri River." (See map herewith.)

By the eighth article of said agreement the provisions of the treaty of 1868 (15 Stat., 635), except as modified in said agreement, are to remain in full force. The twelfth article of the treaty of 1868 provides that "No treaty for the cession of any portion or part of the reservation herein described which may be held in common shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same; and no cession by the tribe shall be understood or construed in such manner as to deprive without his consent any individual member of the tribe of his rights to any tract of land selected by him, as provided in article six of this treaty." (No selections have been made under the sixth article on west side of the Missouri.)

The Indians, parties to the treaty of 1868, are located at the following-named agencies, viz, Cheyenne River, Crow Creek, Lower Brule, Pine Ridge, Rosebud, and Standing Rock, in Dakota, and the Santee and Flandreau Agency, in Nebraska.

You will proceed to visit the above-named agencies as early as practicable, in such order as will be found most convenient. Your object in visiting these Indians will be to ascertain whether they are willing to negotiate for the cession to the United States of any portion of their reservation, and if so, what portion.

It is first necessary to obtain the consent of the Indians at the agencies, in the order in which they may be visited by you, to negotiate, after which negotiations may be proceeded with as to the amount and location of the lands, and the consideration to be paid therefor. I may say here for your information that no one of the bands composing the great Sioux Nation has a several interest in the lands within the reservation. They are held in common by the whole nation.

You will explain to the Indians their rights under the treaty of 1868 and the agreement of 1877, copies of which are inclosed, and advise them that no action will be taken without their consent, as provided in the treaty of 1868.

Further instructions, if necessary, will be issued for your guidance as occasion may require.

The agents at the several agencies will be instructed, upon notification by you of a day when you will visit their respective agencies, to convene their Indians in council, so that you can at once proceed to carry out these instructions.

You will each be allowed compensation at the rate of \$10 per day while actually employed in the performance of your duties and your actual and necessary expenses. The total expenditure is limited to \$5,000.

Mr. Edmunds is designated as disbursing agent, and will be required to file a bond in the sum of \$5,000 for the faithful disbursement of the funds intrusted to his care. And you will designate one of your number to act as secretary to the Commission.

You will make report from time to time of your proceedings, and as points arise that require it, ask for further instructions.

The post-office address of the agents at the several agencies which you are expected to visit is as follows, viz:

Cheyenne River, Leonard Love, Cheyenne River Agency, Ashmore County, Dakota.  
Crow Creek and Lower Brule, W. H. Parkhurst, Lower Brule Agency, Dakota, via Fort Hale.

Pine Ridge Agency, V. T. McGillycuddy, Pine Ridge Agency, Dakota, via Sidney, Nebr.

Rosebud Agency, James G. Wright, Rosebud Agency, Dakota, via Yankton.

Standing Rock, James McLaughlin, Fort Yates, Dak.

Santee and Flandreau, Isaiah Lightner, Santee Agency, Knox County, Nebraska.

Very respectfully,

H. PRICE,  
*Commissioner.*

NEWTON EDMUNDS,  
PETER C. SHANNON, and  
JAMES H. TELLER, Present.

DEPARTMENT OF THE INTERIOR,  
*Washington, September 18, 1882.*

SIR: I have approved, and return herewith, the instructions which accompanied your letter of 16th instant, in the case of the Sioux Commissioners, appointed by the Department on 15th instant in accordance with the provisions of the act of Congress approved August 17, 1882, entitled "An act making appropriations for sundry civil expenses of the Government for the fiscal year ending June thirtieth, eighteen hundred and eighty-three, and for other purposes." [See Public Law, No. 217, p. 29.] "To enable the Secretary of the Interior to negotiate with the Sioux Indians," \* \* \*

\* &c.

Very respectfully,

H. M. TELLER,  
*Secretary.*

The COMMISSIONER OF INDIAN AFFAIRS.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, September 21, 1882.*

SIR: Referring to the appointment, by the honorable Secretary of the Interior on the 15th instant, of yourself and Peter C. Shannon, of Yankton, Dak., and James H. Teller, of Cleveland, Ohio, as a Commission to make certain negotiations with the

Sioux Indians, as provided by an item in the sundry civil act of August 7, 1882, I inclose herewith instructions for the guidance of the Commission, issued by this office on the 16th and approved by the honorable Secretary on the 18th instant.

It is very important that these instructions should be carried out with as little delay as possible, and with that end in view you will at once place yourself in communication with the other members of the Commission.

You will observe that you have been designated as disbursing agent. Instructions for the preparation of your bond, the disbursement of funds, and the rendering of your account will form the subject of another communication. You will also act as chairman of the Commission.

In addition to the information contained in said instructions, I have to inform you that by the treaty of 1868 the eastern boundary of the Sioux Reservation is defined as low-water mark on the east bank of the Missouri River, including existing reservations on the east bank of said river.

You will please return the aforesaid instructions to this office with the final report of the commission.

Very respectfully,

NEWTON EDMUNDS, Esq.,  
Yankton, Dak.

H. PRICE,  
Commissioner.

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, September 21, 1882.

SIR: Referring to the appointment by the Hon. Secretary of the Interior, on the 15th instant, of yourself and Newton Edmunds, of Yankton, Dak., and James H. Teller, of Cleveland, Ohio, as a commission to make certain negotiations with the Sioux Indians, as provided by an item in the sundry civil act of August 7, 1882, I inclose herewith a copy of the instructions for the guidance of the commission, issued by this office on the 16th and approved by the Hon. Secretary on the 18th instant.

It is very important that these instructions should be carried out with as little delay as possible, and with that end in view you will at once place yourself in communication with the other members of the commission.

In addition to the information contained in said instructions, I have to inform you that, by the treaty of 1868, the eastern boundary of the Sioux Reservation is defined as low-water mark on the east bank of the Missouri River, including reservations on the east bank of said river.

Mr. Edmunds will act as chairman of the commission.

Very respectfully,

PETER C. SHANNON, Esq.,  
Yankton, Dak.

H. PRICE,  
Commissioner.

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, September 21, 1882.

SIR: Referring to the appointment by the Hon. Secretary of the Interior, on the 15th instant, of yourself and Newton Edmunds, and Peter C. Shannon, of Yankton, Dak., as a commission to make certain negotiations with the Sioux Indians, as provided by an item in the sundry civil act of August 7, 1882, I inclose herewith a copy of the instructions for the guidance of the commission, issued by this office on the 16th, and approved by the honorable Secretary on the 18th instant. It is very important that these instructions should be carried out with as little delay as possible, and with that end in view you will at once place yourself in communication with the other members of the commission.

In addition to the information contained in said instructions, I have to inform you that by the treaty of 1868 the eastern boundary of the Sioux Reservation is defined as low-water mark on the east bank of the Missouri River, including existing reservations on the east bank of said river.

Mr. Edmunds will act as chairman of the commission.

Very respectfully,

JAMES H. TELLER,  
Cleveland, Ohio.

H. PRICE,  
Commissioner.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, September 21, 1882.

SIR: By the sundry civil act, approved August 7, 1882, the sum of \$5,000 is appropriated to enable the Secretary of the Interior to negotiate with the Sioux Indians for such modifications of existing treaties and agreements with said Indians as may be deemed advisable by said Indians and the Secretary of the Interior.

By letter of the 15th instant, I am informed by the honorable Secretary that he has appointed Newton Edmunds and Peter C. Shannon, of Yankton, Dak., and James H. Teller, of Cleveland, Ohio, as a commission to make negotiations under the act.

The commission will notify you of the day when they will reach your agency, on which day you will convene the Indians under your charge in council, that the proceedings may at once be proceeded with.

You will extend to the commission all the aid required, and furnish them with such information as may be of use to them.

Very respectfully,

H. PRICE,  
Commissioner.

ISAIAH LIGHTNER, Esq.,  
United States Agent, Santee Agency, Nebr.

Same to agents of Cheyenne River, Lower Brule, Standing Rock, Rosebud, and Pine Ridge Agencies.

---

No. 19 MICHIGAN STREET, CLEVELAND, OHIO, September 23, 1882.

SIR: Your letter of the 21st instant, inclosing instructions to the commissioners to treat with Sioux Indians, is at hand, and contents noted. Agreeably to your request, I have addressed a letter to the Hon. Newton Edmunds, chairman of the commission, announcing my readiness to meet with him and Mr. Shannon at such time and place as they may name.

Very respectfully, yours,

J. H. TELLER.

Hon. H. PRICE,  
Commissioner Indian Affairs, Washington, D. C.

---

YANKTON, DAK., September 26, 1882.

SIR: I have the honor to acknowledge the receipt of your letter of instructions of the 16th instant, with accompanying treaties, maps, &c., also of 21st, with inclosures, as stated, all of which have my attention. In reply I beg to state that I note your special reference to the twelfth article of the treaty of 1868 with the Indians, as to the number of adults necessary to join, thereafter, in any treaty ceding any portion of the great Sioux Reservation.

While this article is explicit requiring the signature of three-fourths of adult males, &c., it was not regarded in the subsequent agreement of 1876-'77 ceding the Black Hills and all the country outside the present reservation, in which agreement a larger area of country was ceded than is contained in the State of Illinois. I was under the impression that the provision, article 12, referred to, required but two-thirds instead of three-fourths of adult males to sign.

I had the honor yesterday to write the honorable Secretary on this subject, as well as other matters connected with the objects of the present commission. I beg to say in explanation that I addressed the honorable Secretary, in reply to his letter of appointment, not having, until this morning, received any notice from your office. I beg also to refer you to that letter as containing some suggestions deemed important in regard to the present commission.

I note your reference to the amount appropriated (\$5,000) applicable to the present commission, and in reply would say that in my opinion it may be regarded as sufficient for the actual and necessary expenses and per diem of the commission. You must be aware, however, that per diem and actual and necessary traveling expenses constitute a very small part of the necessary disbursements on such occasions. An interpreter not connected with either agency is deemed a matter of absolute necessity. You cannot safely rely upon an agency interpreter, for the reason that you cannot expect them to talk *against their interests*. Such a commission as the one proposed, involving interests of such great importance to these Indians and their future, as well as of the Government, must necessarily have a reliable and trustworthy interpreter—one independent of all agency influence, having the confidence of the commis-

sion and the Indians also. Agency interpreters are not considered the most reliable or most truthful men in all cases and under all circumstances.

It has been the practice of the Government to issue presents and give liberal feasts on all such occasions; this will be expected by the Indians, and no progress can be expected unless this is continued. This may now be considered, I think, as indispensable. Unless these matters can be provided for out of the contingent fund, or in some other way, the appropriation will be rapidly depleted, or else nothing will be accomplished, and it would be better in that case not to make the effort.

Please not to lose sight of the fact that there are upwards of 40,000 of these Indians. I beg to refer you to two instances in point on this question. In 1875 a commission was sent to these same Indians to treat for the cession of the Black Hills. It spent in round numbers \$125,000, and did not succeed. In 1876 another commission was sent to the same Indians, for the same purpose, which cost the Government less than \$15,000, and it did succeed.

As to becoming disbursing agent, I beg to say that I would much prefer it if your office would detail a competent clerk who could act as secretary and disbursing agent for this commission. It would cost but little extra to do so, and it would be a source of much satisfaction to the undersigned. If need be his extra expenses could be provided for, I should suppose, out of the contingent fund.

In case this latter suggestion does not meet your approval, I will file the requisite bond as suggested. In such case, I suppose your office will furnish the necessary blanks and vouchers to enable me to make proper payments and reports. The question of a reliable and trustworthy interpreter I consider of such paramount importance that I trust you will concede this at least.

I will endeavor at once to communicate with the Hon. Peter C. Shannon and Hon. James H. Teller, stating your wishes in relation to promptness in the commencement of the work. Mr. Shannon is not now at home.

Very respectfully, your obedient servant,

NEWTON EDMUNDS.

Hon. H. PRICE,

*Commissioner of Indian Affairs.*

---

[Telegram.]

YANKTON, DAK., *Tenthmonth 2d*, 1882.

Hon. H. M. TELLER,

*Secretary, Washington, D. C. :*

We respectfully submit that there should be a modification of the instructions as regards the signature of three-fourths of all the adult male Indians. Article 12 only refers to a treaty *per se*; it was ignored in the agreement of 1876 and 1877, and the consent of chiefs and headmen were deemed sufficient. The act of February 28, 1877, was passed with article 12 of the treaty in full view, and Congress did not find any infraction of the latter. The great reservation was very largely diminished by the agreement and act of 1877 by the consent of chiefs and headmen only; and does not this furnish ample precedent? Is not article 12 virtually repealed? We deem it next to impossible, as at present advised, to get the signature of three-fourths.

P. C. SHANNON.

NEWTON EDMUNDS.

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, October 3, 1882.*

GENTLEMEN: I have received by Department reference your telegram of the 2d instant, addressed to the Hon. Secretary of the Interior, stating in substance that as at present advised you find it next to impossible to procure the signatures of three-fourths of all the adult male Sioux Indians to any modification of existing treaties or agreements, and suggesting that instructions from this Department on the subject should be so far modified as to admit of the consent of the chiefs and headmen of the various tribes and bands only being deemed sufficient, as in the case of the agreement for the Black Hills cession, which was ratified by act of Congress February 28, 1877.

By direction of the honorable Secretary, existing instructions of the 16th ultimo are accordingly so modified, and you are hereby instructed that the signatures of the chiefs and headmen of the various tribes and bands are held to be sufficient, but great care should be taken to obtain as full a representation of each tribe or band as may

be possible. I inclose for your information and guidance a copy of the agreement for the Black Hills cession, in order that you may see in what manner that was signed.

Very respectfully,

H. PRICE,  
*Commissioner.*

Messrs. P. C. SHANNON and NEWTON EDMUNDS,  
*Sioux Commissioners, Yankton, Dak.*

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, October 3, 1882.*

SIR: I have the honor to submit, herewith inclosed, a communication received from Newton Edmunds, esq., one of the commissioners lately appointed to negotiate with the Sioux Indians, under act of August 7, 1882, and who has been designated as disbursing agent for that commission, wherein he makes some suggestions to which I desire to call your attention.

1st. Mr. Edmunds thinks that less than three-fourths of the adults—say two thirds—will be sufficient to join in a treaty affecting their reservation, notwithstanding article 12 of the treaty of 1868 (15 U. S. Stats., p. 639), but desires the opinion of the Department in the matter.

2d. Mr. Edmunds considers the services of a reliable interpreter essential to the success of the commission, and in view of his statements I would recommend that he be authorized to employ one, if you deem it prudent to use the sum necessary to pay him from the \$5,000 appropriated by the act before mentioned for this commission.

3d. Mr. Edmunds states that the giving of presents to and feasting the Indians cannot be avoided, as it is customary on such occasions, and no progress could be made otherwise; and that as this expense would rapidly deplete the above appropriation, suggests that it might be paid from the contingent fund of this Department. As to this, I have to say that I doubt the propriety of spending funds in the manner proposed, and that the appropriation for contingencies Indian service for the present fiscal year is not sufficient to meet the absolute necessities of the service, and nothing can be spared therefrom.

4th. Mr. Edmunds thinks it would be advisable to have some one other than himself or a member of the commission appointed to act as secretary and disbursing agent for the commission, suggesting that this expense also might be paid from the contingent fund above referred to.

I renew my previous remarks in regard to this latter suggestion.

The only recommendation I deem it necessary to make in this letter is as to the appointment of an interpreter.

Please return the inclosed letter.

Very respectfully,

H. PRICE,  
*Commissioner.*

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
*Washington, October 4, 1882.*

SIR: In compliance with the recommendation contained in your communication of 3d instant, authority is hereby granted for the employment of an interpreter, by the commission recently appointed to negotiate with the Sioux Indians, for such time as his services may be actually necessary, at not exceeding \$100 per month, payment to be made from the \$5,000 appropriated for the expenses of that commission.

No authority is granted for the expenditure of any money in making presents or giving feasts to the Indians.

It is not considered necessary to detail a clerk to act as secretary and disbursing officer to the commission, as suggested by Mr. Edmunds.

Mr. Edmund's letter is herewith returned.

Very respectfully,

H. M. TELLER,  
*Secretary.*

The COMMISSIONER OF INDIAN AFFAIRS.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, October 7, 1882.

SIR: In reply to your communication of 26th ultimo, the Department, on recommendation of this office, authorized the Sioux commission, of which you are a member, to employ an interpreter, for such time as his services may be actually necessary, at not exceeding \$100 per month, payment to be made from the \$5,000 appropriated for the expenses of that commission. In rendering your account as disbursing officer, you will submit vouchers for this man's pay, showing each day he served, and accompany the same with a copy of this letter.

No authority has been granted for any expenditure to feast or to make presents to these Indians, nor is it considered by the Department necessary to detail a clerk to act as secretary and disbursing officer to the commission, as suggested by you.

Respectfully,

H. PRICE,  
Commissioner.

NEWTON EDMUNDS, Esq.,  
Yankton, Dak.

[The Western Union Telegraph Company, October 8, 1882, Yankton, Dak.]

Hon. H. M. TELLER,  
Secretary of the Interior, Washington, D. C. :

SIR: We all concur in considering a scholarly interpreter as absolutely essential to fairness and success. One who can accompany us from agency to agency and thus become conversant with whatever may be done at each. Interpreters at agencies must, under existing laws, be of Indian descent; they are generally of little or no education, and we cannot consider them as sufficiently reliable and competent.

We have great faith in the abilities of the Rev. Sam'l D. Hinman, the official interpreter of the commission of 1876. We understand he is a clerk in the Census Bureau of the Department of the Interior, and respectfully suggest that, if practicable, he be dispatched here forthwith. We also respectfully suggest that, as heretofore usual, an order be obtained from the Hon. Secretary of War directing all military officers to furnish us free transportation and all reasonable facilities and protection.

Respectfully,

J. H. TELLER,  
Secretary of the Commission.

[Telegram.]

YANKTON, DAK., October 8, 1882.

Hon. H. PRICE,  
Commissioner of Indian Affairs, Washington, D. C. :

SIR: Your communication of third instant, modifying previous instructions, is received and gives us great satisfaction.

Respectfully,

J. H. TELLER,  
Secretary of the Commission.

[Telegram, dated Saint Paul, Minn., October 10, 1882.]

To the SECRETARY OF THE INTERIOR,  
Washington, D. C. :

If the Secretary desires my services on the Sioux commission I can be reached here to-morrow; after that at Yankton, Dak.

SAM'L D. HINMAN,  
Merchants' Hotel.

[Telegram.]

OFFICE OF INDIAN AFFAIRS,  
Washington, October 11, 1882.SAMUEL D. HINMAN,  
Merchant's Hotel, Saint Paul, Minn. :

Your services as interpreter for Sioux commission desired. Report at Yankton and correspond with the commissioners.

H. PRICE,  
Commissioner.  
G. R.

[Telegram.]

OFFICE OF INDIAN AFFAIRS,  
Washington, October 13, 1882.J. H. TELLER,  
Secretary Sioux Commission, Yankton, Dak. :

Hinman will report to you as interpreter to-morrow.

H. PRICE,  
Commissioner.DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, October 13, 1882.

SIR: I have the honor to acknowledge the receipt by Department reference of a telegram from J. H. Teller, esq., secretary of the Sioux commission, dated Yankton, October 8, 1882, wherein he requests the appointment of Mr. S. D. Hinman as interpreter to the commission, and that an order be obtained from the Hon. Secretary of War, directing all military officers to furnish the commission free transportation and all reasonable facilities and protection. Under date of the 11th instant, Mr. Hinman was wired at Saint Paul, Minn., that his services as interpreter for Sioux commission were desired, and to report at Yankton, and correspond with the commissioners.

Referring to the request of the secretary of the commission relative to transportation and protection, I would respectfully recommend that the Hon. Secretary of War be asked to comply with the request as indicated in the telegram of Mr. Teller, which is here with inclosed.

Respectfully,

H. PRICE,  
Commissioner.

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
Washington, October 14, 1882.

SIR: I have the honor to invite your attention to the inclosed copy of a letter from the Commissioner of Indian Affairs of the 13th instant approving the request of the secretary of the Sioux commission (contained in his telegram of 8th instant, a copy of which is also inclosed) that military protection and free transportation be furnished said commission while engaged upon their official duties.

The recommendation of the Indian Office has the approval of this Department, and I have to respectfully request that the proper officers may be instructed to extend all reasonable facilities and protection to the commission as requested by their secretary.

The Sioux commission was appointed on September 15, 1882, under provisions of law contained in the sundry civil appropriation bill approved August 7, 1882, to enable this Department "to negotiate with the Sioux Indians for modification of existing treaties," &c.

Very respectfully,

H. M. TELLER,  
Secretary.

The Hon. SECRETARY OF WAR.



[Telegram.]

OFFICE OF INDIAN AFFAIRS,  
Washington, D. C., October 14, 1882.J. H. TELLER,  
Secretary, Sioux City, Iowa:

Hinman was at Merchants' Hotel, Saint Paul, Minn., on the 11th, and said he would be at Yankton next day, and was ordered to report to you there.

H. PRICE,  
Commissioner.

YANKTON, DAK., October 14, 1882.

Hon. H. PRICE,  
Commissioner of Indian Affairs, Washington, D. C.:

SIR: I beg to report the arrival of Rev. S. D. Hinman since the sending of our telegram of this date. The commission will start Mouday the 16th instant, visiting the Santee, Rosebud, and Pine Ridge Agencies in the order named.

Very respectfully, yours,

J. H. TELLER,  
Secretary of Sioux Commission.

[Telegram.]

OFFICE OF INDIAN AFFAIRS,  
Washington, D. C., October 17, 1882.To J. H. TELLER,  
Secretary Sioux Commission, Yankton, Dak.:

Hindinan was at Merchants' Hotel, Saint Paul, Minn., on the 11th, and said he would be at Yankton next day, and was ordered to report to you there.

H. PRICE,  
Commissioner.WAR DEPARTMENT,  
Washington City, October 18, 1882.

SIR: I have the honor to acknowledge the receipt of your letter of the 14th instant, inclosing one from the Commissioner of Indian Affairs of the 13th instant, together with a copy of a telegram from J. H. Teller, esq., secretary of the Sioux commission, relative to transportation, &amp;c., for said commission.

In reply, I beg to state that in accordance with your request instructions have been given for the furnishing to said commission by the military authorities of all reasonable facilities, and protection and transportation by Government animals and vehicles.

Very respectfully, your obedient servant,

ROBERT T. LINCOLN,  
Secretary of War.

The Hon. SECRETARY OF THE INTERIOR.

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
Washington, October 24, 1882.Sioux Commissioner TELLER,  
Pine Ridge Agency Dak., via Cheyenne, Wyoming:

Orders for transportation given by War Department on 18th. Apply to General Howard, Omaha, or General Terry, Saint Paul.

M. L. JOSLYN,  
Acting Secretary.DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, October 24, 1882.

SIR: I inclose herewith for your information a copy of letter from the Hon. Secretary of War, under date of the 18th instant, to the Hon. Secretary of the Interior,

wherein he states that instructions have been given for the furnishing to the Sioux commission, by the military authorities, of all reasonable facilities and protection and transportation by Government animals and vehicles.

Respectfully,

H. PRICE,  
*Commissioner.*

J. H. TELLER,  
*Secretary Sioux Commission, Santee Agency, Nebr.*

VAN WERT, OHIO, *October 27, 1882.*

DEAR SIR: My brothers and I want to engage in stock raising in Western Dakota; can we rent pasture lands from the Sioux Indians, and if so, with whom must we arrange the contract? Under what conditions must such a contract be made?

Respectfully,

D. R. BOYD.

HON. HENRY M. TELLER,  
*Secretary of the Interior, Washington, D. C.*

[Telegram.]

PINE RIDGE AGENCY, DAK.,  
*October 29, 1882.*

HON. H. PRICE,  
*Commissioner of Indian Affairs, Washington, D. C.:*

The chiefs and head men of this agency have this day unanimously agreed to a separate reservation with good feeling and satisfaction. Red Cloud and his friends joining.

NEWTON EDMUNDS.

EASTON, PA., *November 2, 1882.*

SIR: Information is respectfully asked as to what portion of the Sioux Reservation the commissioners are desirous of purchasing from the Dakotas. A speedy answer is respectfully desired by you.

HENRY SWIFT,  
*Easton, Pa.*

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, November 3, 1882.*

SIR: In reply to your letter of the 27th ultimo, in which you ask to be advised whether you can rent pasture lands for grazing purposes from the Indians within the Great Sioux Reservation in Dakota, I have to say that this office would be unwilling to approve of any such plan, and the Indians cannot, of themselves, grant any such permission. Commissioners representing the Government are now visiting the various bands of Sioux Indians with a view to ascertaining whether they are willing to cede to the United States any portion of their said reservation, and, if so, upon what terms; and should their mission prove successful, it is not improbable that a large portion of the unoccupied lands embraced within said reservation will become available for white occupation at no very distant day.

Very respectfully,

H. PRICE,  
*Commissioner.*

R. D. BOYD, Esq.,  
*Van Wert, Ohio.*

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, November 8, 1882.*

SIR: In reply to your letter of November 2 (instant), addressed to the Hon. Secretary of the Interior, in which you ask to be advised as to what portion of the Great Sioux Reservation in Dakota "the commissioners are desirous of purchasing," I have

to say that the main object in view in the negotiations now being conducted with the Sioux under authority of the act approved August 7, 1882 (sundry civil), is to ascertain whether the Indians are willing to cede to the United States any portion of their reservation in Dakota, and, if so, what portion and upon what terms. The commissioners appointed to conduct the negotiations have not as yet completed their work, nor is it known to what extent they have been successful; I am therefore unable to give you the information you desire.

Very respectfully,

H. PRICE,  
*Commissioner.*

Rev. HENRY SWIFT,  
*Easton, Pa.*

YANKTON, DAK., *November 10, 1882.*

SIR: Referring to your letter of the 7th ultimo, granting authority to our commission to employ an interpreter and fixing the compensation at \$100 per month, we beg in reply to say that the Rev. S. D. Hinman reported to us at this place in obedience to a dispatch from your office, as we understand, and when informed as to price we were permitted to pay he declined to accept the position at the price fixed at your office. As we were ready to leave on our mission, and the season was far advanced, we did not like to submit to further delay, so we urged him to make the trip with us, leaving the per diem an open question and subject to further negotiations.

In the two commissions of 1875 and '76 to these same Indians Mr. Hinman was the official interpreter, and his services as an expert and such interpreter were regarded of sufficient importance to be rewarded with the same salary as was allowed those commissioners. His services in that capacity are deemed by the undersigned equally valuable now as then, and we respectfully ask such modification of the price fixed in your letter of the 7th ultimo as will enable him to be paid at the same rate as the undersigned, to wit, \$10 per day for time actually necessary to the discharge of his duties.

Very respectfully, your obedient servants,

NEWTON EDMUNDS.  
J. H. TELLER.  
P. C. SHANNON.

Hon. H. PRICE,  
*Commissioner Indian Affairs.*

UNITED STATES INDIAN SERVICE,  
PINE RIDGE AGENCY, DAK.,  
*November 11, 1882.*

SIR: I have the honor to acknowledge the receipt of official letter, September 21, 1882, relating to the Sioux commission, and have to report in connection with the same as follows:

On Saturday, October 21, I sent transportation out from here, 60 miles towards Rosebud, to bring the party in, and on Sunday, October 22, I went out several miles myself with the police force to escort them in, desiring, if possible, to disabuse them of the idea "that on account of the unsettled condition of affairs at Pine Ridge, and the hostility of the Indians to their agent, the commission would have serious difficulty in accomplishing their object," as this idea had been systematically impressed on the commission at Yankton, Sioux City, and Rosebud Agency by Major Pollock's retainers. The commission were entertained by the agent and his family in their "luxuriously" fitted up apartments in the usual "princely" manner, and fed on "fish, flesh, and fowl," but with the absence of the "imported wine," unfortunately. (See Chicago Times, October 30, 1882.)

On Monday morning Mr. John A. Edgar (trader's employé and confidential henchman for Major Pollock, and whose heart out of pure disinterestedness is in a state of perpetual hemorrhage for the wrongs the poor Indian has to endure under the present tyrannical agent), fearing that under the effect of this diet and dissipation the commission might be prevailed upon to make an ex-officio whitewashing report on the agent, addressed a communication to the commission, through Hon. Newton Edmunds, instructing them that the Indians, with a very few exceptions, were very bitter and hostile to the agent, and that if they desired to accomplish anything in the way of business they must leave the agent's bed and board.

I fear that one or two of the commission were somewhat "stampeded" at this serious and threatening document, but as beds and board in the absence of hotel facilities

are scarce at Pine Ridge, the "inner man" prevailed on them and they remained with me.

On Monday, October 23, at the request of the commission, I called a general council to consider the business on hand, and the intervening time until Friday was passed in series of skirmishing and desultory councils; on Friday, however, Red Cloud addressed the commission and Indians in the general council room to the effect that he had decided to sign no agreement, and that his people, *i. e.*, all of the Ogalallas, had decided likewise, and that they wished to hear nothing from the commission.

It was easily to be seen that Red Cloud gave voice to but the views of Mr. Edgar and interfering squaw men.

Red Cloud also informed the commission that the various Sioux agencies had sent delegations to Pine Ridge during the past summer for the purpose of making him head chief of all the Sioux in place of Spotted Tail, and also for the purpose of forming a confederation of all the Sioux against this "land grab," and that none of the agencies would agree to dividing up the reserve. He then harangued the Indians to stand firm, oppose the agreement.

Prior to this I had not interfered one way or other in the matter, as, owing to the manner in which I have been misrepresented by Major Pollock and others in regard to my connection and influence with these Indians, I did not feel called upon to intrude.

At this point Mr. Edmunds requested me to address the council, and as it was my honest conviction that it would be to the interest of the Indians and the Government for these people to have a separate and distinct reservation, I so informed them in a somewhat forcible manner, instructed and advised them to hold another council among themselves next morning, and that the commission would receive their answer the next afternoon, and would expect to hear from all of the Indians, old and young, chiefs, headmen and common Indians.

The next morning the Indians held their council among themselves, and, I understand, had a very lively time; among other things Red Cloud being instructed by the younger element that this nonsense must end, that the advice of the agent must be taken, and that the agreement should be signed.

As a result, the agreement was signed unanimously that afternoon, Red Cloud leading.

When Major Pollock publishes, as he has, in the Sioux City and Chicago newspapers, the charge that I have no following and no influence over these people, and that there was danger of another "Meeker" affair, he publishes what he knows to be a deliberate and malicious falsehood, a falsehood in keeping with much of the trash published by him regarding the condition of affairs here. This man, that so far libels the persons he terms his "illustrious compeers" by circulating the report that they were bought to make a whitewashing report should remember the old adage, that "People who live in glass houses ought not to throw stones," and the new version of another old adage, "Though virtue has its own reward every man has his price."

It is getting to be rather monotonous to be forever receiving letters and seeing notices in the papers "that owing to the unsettled condition of affairs at Pine Ridge Agency," &c.; and it is to be hoped that in the course of time people will get it through their heads that affairs are not unsettled here and that life, person, and property are safer here than in any region in the States, and it is to be hoped that this condition will continue in case the Department deems it advisable to dismiss the present agent.

Very respectfully,

V. T. MCGILLYCUDDY,  
*United States Indian Agent.*

Hon. H. PRICE,  
*Commissioner of Indian Affairs.*

NOTE BY INDIAN OFFICE.—A copy of the foregoing was transmitted to the Department (informally) November 20, 1882.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, November 17, 1882.*

SIR: I have the honor to inclose herewith a communication from the commissioners appointed to negotiate with the Sioux Indians, in which they state that the Rev. S. D. Hinman, who is employed by them as interpreter, is not willing to serve in that capacity for the salary of \$100 per month, as authorized by you under date of 4th October last, and recommending that he be allowed \$10 per day while actually and necessarily so engaged.

In view of the reasons given by the commissioners, and believing that the services of Mr. Hinman are of great value to the Government, I respectfully recommend that your authority above noted be so modified as to allow the increase of his pay asked for, restricting the entire expense of the commission, however, to the \$5,000 appropriated for that purpose. Please return the inclosure.

Very respectfully,

E. L. STEVENS,  
*Acting Commissioner.*

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
*Washington, November 18, 1882.*

SIR: I approve your report of the 17th instant, concurring in the recommendation of the Sioux Indian commission that the compensation of interpreter to that commission, Rev. S. D. Hinman, be allowed at \$10 per day while actually and necessarily engaged, he declining to serve in that capacity at the rate of \$100 per month, the rate authorized in Department letter of October 4, 1882.

The entire expense of the commission, however, will be restricted to the \$5,000 appropriated for the purposes thereof.

The letter of the Sioux commissioners is herewith returned.

Very respectfully,

H. M. TELLER,  
*Secretary.*

The COMMISSIONER OF INDIAN AFFAIRS.

[Chicago, Milwaukee and Saint Paul Railway, President's Office.]

MILWAUKEE, *November 21, 1882.*

DEAR SIR: This company having, by agreement, secured the privilege of building its line across the Great Sioux Reservation, which privilege we may desire to exercise at some future time, we regard with very great interest the labors of the commission appointed by you to negotiate with the Sioux for a cession of a portion of their territory. In view of which I respectfully request, if it seems appropriate to you, that you may grant permission to Mr. John Lawler, of Prairie du Chien, Wis., or such other person as may be selected by us to attend as the representative of this company the negotiations between the commission and the Indians, in order that we may have some one present to respond to such questions of interest to us as may arise during the progress of the commission. I trust that I may hope for an early and favorable reply.

I have the honor to remain yours, very respectfully,

ALEX. MITCHELL,  
*President.*

Hon. H. M. TELLER,  
*Secretary of the Interior, Washington, D. C.*

PAXTON, ILL., *November 21, 1882.*

DEAR SIR: Please inform Rev. F. C. Stewig, of Roberts, Ford County, Illinois, whether or not the Sioux Reservation in Northern Nebraska has been opened to homestead entry and settlement,  
And much oblige me,

H. P. BEACH,  
*County Judge.*

UNITED STATES INDIAN SERVICE,  
CROW CREEK AND LOWER BRULÉ AGENCY, DAK.,  
*Lower Brulé Agency, November 27, 1882.*

SIR: I have the honor to transmit herewith, copies of newspaper articles and copy of an anonymous writing received at this agency a few days since by one of the Indians here, Alex. Rencountre. Mr. Rencountre is a very intelligent half-breed of this tribe, able to read and write both tongues; has been employed as interpreter, herder, &c., and probably has as much intelligence and influence among the Indians as any

single man in the tribe. The paper came in due course of mail, was seen by me before he had it, and was noted as somewhat singular that a paper should be sent from the place indicated by the post-mark "*Fort Apache, Arizona.*"

In the press of other matter I paid no further attention to the matter, and probably would never know anything further had I not been informed of the communication it contained.

As a rule I seldom deviate from, I pay no attention to any written communication that does [not] bear a signature, concluding that the writer is an assassin who will stab in the back him whom he may fear to meet face to face.

The allusion to myself I care nothing about, but the evident intention of the writer was to make trouble with this tribe, and incidentally with all the Sioux tribes, he supposing that Mr. Rencountre would act as his tool in creating dissatisfaction and disturbance, insult the commission, and damage the standing of the Indians before Congress and the country at large.

Unfortunately for him the scheme did not work, and the person receiving the letter instead of "trumpeting the news," sought counsel from those who have the interest of the Indians more at heart than is manifested by "lip service."

There can be no mistake in the matter; I have the paper in question, with the wrapper, bearing the post-mark, and any denial as to where it came from will be of no avail. The communication is written in a disguised hand, but there are those here who can identify beyond a doubt the author, and, for myself, I have no doubt, when the corroborating circumstances are taken into consideration.

The animus of the whole matter is so full of mischief, and had the news been spread might have resulted in evil, that I deem it my duty to put the whole matter on record, in order that, if any trouble should arise in the future, the Department may be informed as to its source. A gentleman holding a commission in the Army of the United States should, in my opinion, be above such contemptible tricks; no punishment can be too severe for such an offense, it being, in my estimation, a direct "bid" for an Indian outbreak.

Very respectfully, your obedient servant,

W. H. PARKHURST,  
*United States Indian Agent.*

HON. COMMISSIONER OF INDIAN AFFAIRS,  
*Washington, D. C.*

[Inclosure.]

LOWER BRULÉ AGENCY, DAK.,  
*November 27, 1881.*

Alexander Rencountre, on oath, does depose and say: That on or about Thursday last, the 23d instant, I received through the mail a copy of a newspaper called *The Dakota Register*, and bearing the post-mark of "*Fort Apache, Arizona,*" and that upon opening the paper it was marked at a notice concerning the "Indian commission," and that there was also another newspaper slip, cut from some other paper, pasted to the original paper, that article being a notice of the doings of the honorable Secretary of the Interior, as per the copies annexed and inclosed. And, that further, besides the printed notice of the papers, as stated, there was a written communication with no date or place from which it came, and without signature; that, at the time of opening and after reading, I could not fully understand its importance, and that, after deliberation, I submitted the same to the Rev. Luke C. Walker, missionary at this agency; and that the copy annexed to, and made a part of, this paper is a true copy of the writing sent me by mail, inclosed in the paper, as stated above.

ALEX. RENCOUNTRE.

Sworn and subscribed before me.

W. H. PARKHURST,  
*United States Indian Agent.*

[From the *Dakota Register* (published at Chamberlain), October 19, 1882.]

#### THE SIOUX COMMISSION.

By private advices we learn that the Sioux commission left Yankton Monday for Santee, Rosebud, and Pine Ridge Agencies, going to Fort Niobrara, and starting from that point. They will get an escort at the fort of cavalry, so Capt. Robe thinks.

Upon their return they will visit the river agencies. The commission is composed of strong men, and it is hoped that they will not meet with any serious opposition.

There is but one thing that ought to be done, or can be done, and that is to give to the Indians in severalty such land as they retain, not leaving a trace of land in common. The land should be allotted, and they permitted to take their choice out of certain localities, and the balance of the reservation thrown open to settlement.

## DISARMING INDIANS.

A Washington special to the Pioneer Press gives a further proof of the zealous and intelligent work of Secretary Teller in the following:

"It is evidently the purpose of Secretary Teller in his Indian policy to deprive the Indians, as far as possible, especially the roving bands, of fire-arms, on the theory that unarmed they are harmless. Early in his administration of the Interior Department he issued an order authorizing the arrest and taking away of arms from Indians found roaming from their reservations. He is vested with the power to act in such manner with the Indians as he thinks best, and call upon the War Department to aid him, if necessary, to wrest from the roving Indians their arms, ammunition, and ponies.

"This policy is in the direction of effectually preventing the ravages of the Indians beyond the borders of their reservations. He has carried out this policy still further, by issuing an order to-day directing that the Indian police shall hereafter be armed with revolvers.

"Hitherto they have been armed with breech-loaders. These arms are in great demand by the Indians, who will pay almost any price for them. They are furnished to the police at a merely nominal sum, about the original cost, and the cost of transportation. These officers then sell them to the Indians at exorbitant prices, making a handsome profit by the transaction, and then report that they have lost their guns.

"The Secretary does not think the Indians have any use for breech-loaders, and believes the police can render as much service with revolvers as with rifles.

"By depriving the police therefore of their breech-loaders he has accomplished a good deal toward disarming the Indians, and preventing Indian outbreaks.

(Copy of written document inclosed in a newspaper, postmarked "Fort Apache, Arizona," directed to and received by Mr. Rencountre at Lower Brulé Agency, Dak., November 23, 4, 1882:)

"MR. RENCOUNTRE: Your people are without one friend, and are going to be robbed of their land, and will not get anything for it, and then they will be disarmed, and may be sent to the Indian Territory. If your people give up their land now there will be nothing left to them, and the Government may do what it pleases with the people, and if they kick the rations and blankets will be stopped, and starvation will compel you to move.

"Your agent has no life, and does not care for you, and is only after what he can make, so you should send word to all the Indians at once to stop the sale of the land and send the commissioners home. The chief man in that commission is the chief robber of the Indians for the last fifteen years. He lied to the Yanktonais and Two Kettles at old Fort Sully in 1865, and he divided with Livingston and Hanson, when they robbed you for over ten years.

"Send your people to advise all the other Indians to stop the council about the land, and get an honest man to take your side.

"Be quick or you will be too late. Call your wise men and have a council at once."

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington November 22, 1882.

GENTLEMEN: In compliance with the recommendation of this office, the request contained in your communication of the 10th instant that the pay of Rev. S. D. Hinman, who is to act as interpreter for your commission, be allowed at the rate of \$10 per day while actually and necessarily so engaged has been granted by the Department. This is to be in place of \$100 per month, the rate authorized under date of 4th ultimo.

The entire expense of the commission, however, must be restricted to the \$5,000 appropriated for that purpose.

Very respectfully,

H. PRICE,  
Commissioner.

Messrs. NEWTON EDMUNDS, J. H. TELLER, and P. C. SHANNON,  
Sioux Commissioners, Yankton, Dak.

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
November 23, 1882.

The Hon. SECRETARY OF THE INTERIOR:

SIR: I have received by Department reference a letter from Alexander Mitchell, esq., president of the Chicago, Milwaukee and Saint Paul Railway Company, dated 21st instant, stating that said company having by agreement secured the privilege of

building its road across the Great Sioux Reserve, which privilege it may desire to exercise at some future time, regards with very great interest the labors of the commission appointed by you under the provisions of the sundry civil act approved August 7, 1882, to negotiate with the Sioux Indians for a cession of a portion of their territory, and asking that permission be granted by the Department to Mr. John Lawler, of Prairie du Chien, Wis., or such other person as may be selected by the company, to attend, as the representative of the company, the negotiations between the commission and the Indians, in order that it may have some one present to respond to such questions of interest to it as may arise during the progress of the commission.

Your reference to said letter appearing inferentially to call for an expression of opinion from this office, I have the honor to state that by certain agreements entered into with the Sioux Indians, dated, respectively, November 2 and 13, 1880, approved by your predecessor in office January 3, 1881, and now on file in this Department, the Chicago, Milwaukee and Saint Paul Railway Company acquired a right of way, with authority to construct, operate, and maintain a line of railroad upon and through the Great Sioux Reserve west of the Missouri River and the Crow Creek Reserve east of the said river, with suitable grounds for stations, &c., along the line of road. Also the right to hold and occupy a section of 640 acres of land on the west bank of the Missouri River, and a track of 188 acres on the Crow Creek Reserve, both of which have been duly located by the company, maps filed and approved in this Department.

In accordance with the provisions of said agreements the Chicago, Milwaukee and Saint Paul Railway Company has paid into this Department for the use of the Sioux Indians the sum of \$15,335.76 as partial payment for right of way, depot, station grounds, &c., and has been authorized to proceed with the construction of the road. The balance of consideration money agreed to be paid for the right of way is payable after the company shall have constructed 100 miles of road upon the Great Sioux Reserve. A map of preliminary survey of the line of road through the said reserve was duly filed in this Department, accepted and approved January 3, 1881, but I have no information of the construction of the road beyond Chamberlain, on the Crow Creek Reserve, east of the Missouri River.

In view of the interests the said railway company have at stake in the Great Sioux Reserve, I see no objection to its request being granted. Should you concur, I would suggest that the commissioners be notified of the company's application and action thereon.

Mr. Mitchell's letter is herewith returned.

Very respectfully, your obedient servant,

H. PRICE,  
*Commissioner.*

NOVEMBER 29, 1882.

SIR: I inclose herewith, for your information, copy of letter of 21st instant, from Alex. Mitchell, president Chicago, Milwaukee and Saint Paul Railroad Company, requesting permission for Mr. John Lawler, of Prairie du Chien, Wis., or such other person as may be selected by the company, to attend as representative of the company the negotiations between your commission and the Indians, in order that they may have some one present to respond to such questions as may arise affecting the interests of said company, relative to the privileges already secured by it for building its line across the Great Sioux Reservation.

I also inclose a copy of report by the Commissioner of Indian Affairs, of the 28th instant, on the subject, wherein he reports, for reasons stated, that he sees no objection to the request being granted.

The privilege requested, so far as it may not be inconsistent with the interests of the public service, should be granted, and Mr. Mitchell has this day been so advised.

Very respectfully,

H. M. TELLER,  
*Secretary.*

HON. NEWTON EDMUNDS,  
*Chairman Sioux Commission, Yankton, Dak.*

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
November 29, 1882.

SIR: Your letter of the 21st instant, requesting permission for Mr. John Lawler, of Prairie du Chien, Wis., or such other person as may be selected by the company to attend, as the representative of the company, the negotiations between the Sioux commission and the Indians, in order that they may have some one present to respond to such questions of interest as may arise affecting the interest of said company relative



to the privileges already secured by it for building its line across the Great Sioux Reservation, has been received and considered.

A letter has this day been addressed to the president of the commission, inclosing a copy of your request and a copy of the report of the Commissioner of Indian Affairs on the subject, with information that the privilege requested, so far as it may not be inconsistent with the interests of the public service, should be granted.

Very respectfully,

H. M. TELLER,  
*Secretary.*

Hon. ALEX'R MITCHELL,  
*President Chicago, Milwaukee and Saint Paul Railroad,  
Milwaukee, Wis.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, November 29, 1882.*

SIR: I am requested by Judge H. P. Beach, of Paxton, Ill., to advise you as to whether the Sioux Reservation in Northern Nebraska has been opened to homestead entry and settlement.

In compliance with such request, I have to say that there are but two reservations in Northern Nebraska occupied or set apart for the Sioux, viz, the Niobrara, occupied by the Santee Sioux, and the executive addition to the Great Sioux Reservation, being a strip of country 5 miles wide from north to south, and 10 miles long from east to west, immediately south of and adjoining the Great Sioux Reservation in the vicinity of the Pine Ridge Agency (set apart by order of the President, dated January 24, 1882). Neither of these reservations are open to settlement or subject to homestead, pre-emption, or other lawful entry.

Under authority of a recent act of Congress (act approved August 7, 1882), a commission has been appointed and is now in the field negotiating with the various bands of Sioux for such modification of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior. What the result of their labors will be, I am, of course, unable to foretell. Any agreement they may make must be ratified by Congress before it can take effect, and, by the terms of the law, any lands that may be acquired from said Indians can be disposed of only to actual settlers under the provisions of the homestead laws.

The pending negotiations under the instructions issued for the guidance of the commissioners will be extended to the Santee Sioux in Nebraska, of whom I have spoken.

Very respectfully,

H. PRICE,  
*Commissioner.*

Rev. F. C. STEWIG,  
*Roberts, Ford County, Illinois.*

---

AVOCA, IOWA, *December 2, 1882.*

DEAR SIR: Will you please inform me what negotiations, if any, are now pending for the cession [cession] of any part of the land in the Indian reservations west of the Missouri River.

If any is in contemplation is it in the interest of any particular railroad company; and, if so, which one?

As the head of the Indian Bureau, I thought you would probably know about this matter. An early reply will much oblige,

Yours, truly,

JOHN LEDWICH.

HIRAM PRICE, Esq.

---

CHICAGO AND NORTHWESTERN RAILWAY COMPANY,  
LAW DEPARTMENT,  
*Chicago, December 5, 1882.*

SIR: Some two years ago the Chicago and Northwestern Railway Company, by agreement with the various bands of the Sioux Nation of Indians in Dakota, obtained the right of the Indians to occupy 640 acres of land on the west side of the river at Pierre. This agreement was made in the presence of the then Secretary of the Interior, and ratified and approved by him.

This company was required by Mr. Kirkwood, then Secretary of the Interior, to pay

to the Indians the sum of \$5 per acre for the land which the company desired to occupy, which sum was paid, all of which facts appear by the records in your office. As negotiations are now on foot for the surrender of the Indian title, I desire to call your attention to the agreement which was made, the record of which remains in your office, in order that the right of this company to the occupation of the 640 acres for which it has paid might be preserved to it. At the time the right was acquired under treaty laws then existing it was an absolute right of occupation which the Indians had, and which they conveyed to this company. This company has never had the proper use of this land, the Secretary of the Interior at the time the contract was made agreed that all unauthorized persons on said 640 acres of land should be removed, and required of us a list of the employes of this company, for the purpose of determining who should be removed and who should remain, but the Government never did remove these unauthorized persons from the section, notwithstanding several urgent requests that it should be done.

I call your attention to this subject, believing that the rights of this company will be protected, and its right to occupy said land secured to it in any arrangement which may be made with the Indians for the relinquishment of any part of that reservation.

If any arrangements are in contemplation which would affect the right of this company to the occupation of that section of land I would be glad to be advised.

I am, very truly, your obedient servant,

B. C. COOK,  
*General Solicitor.*

The Hon. SECRETARY OF INTERIOR,  
*Washington, D. C.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, December 9, 1882.*

SIR: I am in receipt of your letter of the 2d instant, asking to be advised whether there are negotiations now pending for the cession of any part of the Indian reservations west of the Missouri River; and, if so, whether such negotiations are being conducted in the interests of any particular railroad. I presume you refer to the Great Sioux Reservation in Dakota, which for the most part lies west of the Missouri, and in reply to your inquiries I have to say that by a clause in the sundry civil appropriation act, approved August 7, 1882, authority is had for negotiating with the Sioux Indians for such modification of existing treaties and agreements with said Indians as may be deemed advisable by said Indians and the Secretary of the Interior. By virtue of this authority negotiations are now being conducted by commissioners appointed for that purpose. As it is further expressly provided in said clause "that if any lands shall be acquired from said Indians by the United States, it shall be on the express condition that the United States shall only dispose of the same to actual settlers under the provisions of the homestead laws," it is pretty evident that the railroads will be likely to reap only such advantages as will naturally follow from the increase of business incident to the opening of new territory to white settlement. I know of no other benefit expected to result to them.

Very respectfully,

H. PRICE,  
*Commissioner.*

JOHN LEDWICH, Esq.,  
*Attorney at Law, Avoca, Pottawatomie County, Iowa.*

---

YANKTON AGENCY, DAK., *December 19, 1882.*

DEAR SIR: Having been among the Yankton Sioux longer than any other white man on the agency, I have thought you might listen to a word from me as to what I consider a matter of much importance to them at this time.

When the Sioux treaty of 1868 was made it was, I have understood, the intention of the commissioners to include the Yankton Sioux, but through haste and other reasons they were omitted. However this may be, it is certain that they had more right to be included than the Santee, and as much as the Upper and Lower Yanktons is, and the result has been a morbid dissatisfaction because they, who have always been friendly to the whites, were not treated as well as the formerly hostile Sioux of Rosebud and Pine Ridge Agencies.

My object in writing to you at this time is to call your attention to the subject, in the hope that in the readjustment of the Sioux treaty which is now being made this misfortune might be rectified. I do not know the terms of the agreement that the

commission is now concluding with the Sioux, but I am sure it would be greatly to the interest of the Sioux generally to be all treated alike, and especially that the Yankton Sioux should be treated the same as their neighbors to the west, with whom they are so nearly related. Any difference causes jealousy and dissatisfaction and retards progress.

If now the Yanktons cannot be included in the same agreement with the other Sioux cannot the commission be instructed to visit the Yanktons also, and if advisable conclude a somewhat similar agreement with them for so much of their reservation as may not be needed for their own occupancy.

It is high time the Yanktons were located in severalty. But they urgently need help, especially work oxen, wagons, and building materials.

Very respectfully, yours,

JOHN P. WILLIAMSON,  
*Missionary of the Presbyterian Church.*

Hon. H. PRICE,  
*Commissiomer of Indian Affairs, Washington, D. C.*

---

[Telegram.]

PIERRE, DAK., December 21, 1882.

H. PRICE,  
*Indian Commissioner, Washington, D. C.:*

Indians of Cheyenne River Agency signed agreement to-day. We are on our way to Yankton.

J. H. TELLER,  
*Secretary Sioux Commission.*

---

HOUSE OF REPRESENTATIVES,  
*Washington, D. C., December 21, 1882.*

MY DEAR SIR: I leave the city this morning for home. I will be absent a week or two, and desire to call your attention to our conversation with reference to that portion of the Great Sioux Reserve that was by act of Congress recently attached to the State of Nebraska, and to request that you communicate with the commissioners appointed by you for the purpose of reducing said reserve, to the end that this tract may be included out of that portion relinquished by them. The State of Nebraska has accepted the grant by legislative enactment. There is a question, by reason of the wording of the bill, with reference to the jurisdiction over the same, whether it belongs to Nebraska or Dakota.

The matter is very important, and should receive the earliest attention of the Department.

Very respectfully, yours,

E. K. VALENTINE.

Hon. H. M. TELLER,  
*Secretary of Interior, Washington, D. C.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, December 26, 1882.*

SIR: In reply to your communication of the 19th instant I have to say that I am informally advised by the Hon. Secretary of the Interior that he has directed the Sioux commission to confer with the Yankton Sioux.

Very respectfully,

H. PRICE,  
*Commissioner.*

JOHN P. WILLIAMSON,  
*Missionary, &c., Yankton Agency, Dak.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, December 28, 1882.*

SIR: I have the honor to return herewith the letter dated December 21 (instant) from Hon. E. K. Valentine upon the subject of the recent extension of the northern

boundary of the State of Nebraska, act approved March 28, 1882, with reference to the Indian title, &c., to the lands affected by said extension.

It appears from Mr. Valentine's letter that the State of Nebraska has consented to the provisions of the act aforesaid, and it is his purpose now, it would seem, to procure the extinguishment of the Indian title to the lands in question through the commissioners engaged in negotiating with the Sioux under the more recent act, approved August 7, 1882, in order that the conditions prerequisite to the session of jurisdiction to the State of Nebraska may be met as speedily as possible; and to that end he desires that the said commissioners may be instructed accordingly.

I have to say in this regard that I see no objection to proceeding, as recommended by Mr. Valentine, for the relinquishment of the Indian title to such portion of the lands to which reference is had as is not included in the old Ponca Reservation, described by treaty with the Poncas concluded March 10, 1865 (14 Stat., 675), which said reservation was by mistake in a subsequent treaty with the Sioux of April 29, 1868 (15 Stats., 635), included in the Great Sioux Reservation, an acknowledged injustice to the Poncas, whereby their lands were taken from them and given to the Sioux.

Effort has been made to correct this mistake, in part at least, by securing a recession from the Sioux of so much of the old Ponca Reservation as may be necessary for the permanent settlement of that portion of the Ponca tribe remaining in Dakota. The negotiations necessary to the purpose have been but partially successful, however, although the requisite number of Sioux have signed an agreement giving 160 acres to each head of a family and 80 acres to each single adult of the Poncas. It was desired that they should receive considerable more than this; and as the matter now stands it would not be proper to do anything which might defeat or even jeopardize the steps in progress for righting the injustice that has been done to the Poncas.

The Sioux have formerly signed an agreement as above stated, and about all that is required now is its ratification by Congress.

It is therefore only a question of time when the Poncas will receive back a portion of the lands taken from them. As it is expected that the lands that may thus revert to them will be given to them in fee-simple, according to the terms of the agreement signed by the Sioux, will not the "Indian title" within the meaning of the act of March 28, 1882, be extinguished with the issuance of patents to individual Poncas? This may be questioned, however, and it is not necessary to discuss the matter here, but I would respectfully submit that no steps should be taken looking to negotiations with the Sioux in respect of so much of the lands under present discussion as are embraced within the old Ponca Reservation until action has been had by Congress upon the existing Ponca agreement with the Sioux, to which reference has herein been made. Negotiations might be entered into with them by the present commissioners for the relinquishment of their title to that portion not included in the old Ponca Reservation without any detriment to the service so far as I can see, but this would not wholly meet Mr. Valentine's purpose, as I understand it to be, for until the Indian title to the entire tract shall be extinguished it is a question whether the jurisdiction of the State of Nebraska can be extended over any part thereof.

Very respectfully, your obedient servant,

H. PRICE,  
*Commissioner.*

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
*Washington, December 30, 1882.*

SIR: In reply to your letter of the 21st instant on the subject, I have the honor to inclose herewith, for your information, a copy of report of the Commissioner of Indian Affairs, of the 28th instant, relative to that portion of the Great Sioux Reservation which it is provided by the act approved March 28, 1882 (Pamphlet Laws, 1881-'82, p. 35), subject to the conditions therein prescribed, shall be included within the boundaries of, and ceded to, the State of Nebraska.

A copy of the report, with a copy of your letter, has this day been forwarded to Judge Newton Edmunds, chairman of the Sioux commission.

Very respectfully,

H. M. TELLER,  
*Secretary.*

Hon. E. K. VALENTINE,  
*House of Representatives.*

DEPARTMENT OF THE INTERIOR,  
Washington, December 30, 1882.

SIR: I have the honor to transmit for your information, in connection with any consideration the subject may receive by your commission, a copy of a letter of Hon. E. K. Valentine, M. C., of the 21st instant, and a copy of report of the Commissioner of Indian Affairs of the 28th instant, relative to that portion of the Great Sioux Reservation, which it is provided by the act approved March 28, 1882 (Pamphlet Laws, 1881-'82, p. 35), subject to the conditions therein prescribed, shall be included within the boundaries of, and ceded to, the State of Nebraska.

Very respectfully,

H. M. TELLER,  
Secretary.

Hon. NEWTON EDMUNDS,  
Chairman Sioux Commission, Yankton, Dak.

—  
[Telegram.]

NIORARA, NEBR., January 2, 1883,  
(Via Running Water, Dak.)

J. H. TELLER,  
Secretary of the Interior, Washington, D. C.:

Please ascertain the status of the Ponca title to their lands in Dakota.

HINMAN.

—  
[Telegram.]

LOWER BRULÉ AGENCY, DAK., January 3, 1883,  
(Via Chamberlain, Dak.)

Clerk Dyer, at Crow Creek, says that Burt, missionary there, has telegraphed Dougherty, Fort Apache, Ariz., to come there at once and take charge. Dougherty has been writing the Indians there that he will come if they want him. Has written number of letters. Dyer has seen one, heard of others. Indians much excited against commission by this influence.

PARKHURST,  
Agent.

—  
[Telegram.]

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, D. C., January 4, 1883.

PARKHURST,  
Agent Lower Brulé, Dak., via Fort Thompson, Dak.:

You say missionary at Crow Creek has "telegraphed Dougherty to come there at once and take charge." Give me the name of the missionary and all the facts by letter.

H. PRICE,  
Commissioner.

DEPARTMENT OF THE INTERIOR  
OFFICE OF INDIAN AFFAIRS,  
Washington, January 4, 1883.

SIR: On the 20th day of August, 1881, an agreement was entered into in this city by certain chiefs and headmen of the Sioux Indians for the purpose of correcting the mistake which occurred in the treaty between the United States and the Sioux Indians, concluded April 29, 1868 (15 Stat., 635), by which lands belonging to the Poncas were taken away from them and given to the Sioux.

The last clause of the agreement provides that it shall not be binding until it shall have been executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the present Sioux Reservation.

It is estimated that the signatures of 3,462 adult male Indians are required to comply with this condition of the agreement.

Two thousand four hundred and thirty-one Indians have signed this agreement; 1,167 of the Indians at Rosebud Agency have signed a modified agreement, giving each head of a family 160 acres and each single person 80 acres.

The original agreement has been signed by the Indians at all the other agencies, with the exception of the Lower Yanktonais at Crow Creek, who refused to sign any agreement on the ground that they had no interest or right in the lands embraced in the Great Sioux Reservation.

It seems to be important that this agreement as originally made should be signed by the necessary number of Indians, and as the cession of the Ponca Reservation to the Sioux occurred through a mistake made by the United States, the Department should take all proper steps to correct the same.

I therefore respectfully recommend that the commission now negotiating for the cession of a portion of the Sioux Reservation be instructed to visit the Rosebud Agency for the purpose of obtaining, if possible, the signatures of the requisite number of Indians (1,031) to the original agreement, a copy of which is herewith transmitted.

Very respectfully, your obedient servant,

H. PRICE,  
*Commissioner.*

The Hon. SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, January 5, 1883.

SIR: I have the honor to return herewith telegram from Hinman to J. H. Teller, esq., dated the 2d instant, received by Department reference.

The subject of the title of the Poncas to land in Dakota is discussed in my annual report for 1881, page XLVII, and for 1882, page LXV.

Your attention is also invited to office report of the 4th instant upon the same subject.

Very respectfully, your obedient servant,

H. PRICE,  
*Commissioner.*

The Hon. SECRETARY OF THE INTERIOR.

PHILADELPHIA,  
1345 Pine street, January 5, 1883.

SIR: The following telegram reached me here yesterday from Agent Parkhurst, having been forwarded from Yankton Agency:

"Burt, missionary at Crow Creek, has telegraphed Dougherty to come immediately to Crow Creek and take charge. Shall send Burt off the reservation unless you take the matter in hand. Have written.

"PARKHURST,  
*"Agent."*

I am at a loss how to answer this telegram and beg to refer the matter to you. It would seem incredible that Rev. Mr. Burt could be so wild as to have done what is here imputed to him. But if he has, the exigency does not seem so great as to prevent Agent P. from referring the case to you, nor to justify his sending off the reservation a respectable minister who has been ten years with the Sioux.

I cannot take the matter in hand till I hear both sides, and meanwhile Agent P. may do an act which will be an affront to the whole religious body who Mr. Burt represents.

Very respectfully, yours,

WILLIAM H. HARE,  
*Missionary Bishop.*

Hon. H. PRICE,  
*Commissioner Indian Affairs.*

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
Washington, January 6, 1883.

To NEWTON EDMUNDS, *Yankton, Dak.:*

I think you should proceed at once to close up the agreement with the Indians. There will be no trouble about the appropriation. Teller will follow you to the agency. Notify him at Chamberlain where you go.

H. M. TELLER,  
*Secretary*

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, January 6, 1883.

SIR: I am in receipt of your communication of yesterday, informing me of the telegram sent you by Agent Parkhurst, in which he complains that Mr. Burt, missionary, has telegraphed Captain Dougherty to take charge at Crow Creek.

A similar telegram was sent me by the agent, and I replied by telegraph, directing him to make a full report of all the facts by letter.

Awaiting that report no action will be taken.

Yours, respectfully,

H. PRICE,  
Commissioner.

Right Rev. W. H. HARE,  
Bishop of Niobrara, 1345 Pine street, Philadelphia, Pa.

YANKTON, DAK., January 6, 1883.

SIR: I have the honor to acknowledge the receipt of yours of December 30 ultimo, with inclosures: Copy of letter from Hon. E. K. Valentine, in relation to amended boundary of State of Nebraska, accompanied by the copy of report of honorable Commissioner of Indian Affairs in relation thereto, and contents noted.

In reply thereto I have the honor to inclose herewith a map of Dakota, showing by blue shading, drawn with blue pencil, the various reservations (separate) marked in accordance with the present requirement with the Sioux Indians, to which 23,000 of the Sioux Indians have agreed, leaving only about 1,800 to complete the agreement, to wit: The Lower Brulé and the Lower Yanktonais, the latter at Fort Thompson. All the balance of the Great Sioux Reservation by the new agreement is ceded to the Government of the United States.

The Ogalalla and the Brulé Sioux Reservations, according to such agreement, are bounded on the south by the north line of the State of Nebraska. Consequently, so far as our work has gone, Mr. Valentine's object is, I think, accomplished.

It is the intention of our commission, unless otherwise instructed, to either incorporate the Lower Brulé with the Upper Brulé at Rosebud, or give them a separate reservation adjoining the Upper Brulé on the east; if the latter, then bound their new reservation also on the Nebraska State line, thus leaving all the country ceded to the United States between the Niobrara and Missouri Rivers, except the Fort Randall Military and the Old Ponca Reservation, and as there are only about 1,000 of these Lower Brulé it will require but a small portion of what is left between the two rivers named to answer their purpose.

So far as the Ponca Reservation is concerned it has always appeared to me that the Sioux Indians acquired no title thereto under the treaty with General Sherman in 1868.

The treaty with the Poncas was made by the undersigned and approved March 10, 1865. (14 Stats., 675.) Consequently, as I see the matter, the Poncas had a prior title, and the Sioux could have acquired no title by the subsequent agreement made in 1868. In any event, when our commission get through with their present work, the title to the Ponca Reservation will either be restored to those Indians, or if the treaty of 1868 superseded that of 1865, then the title will be in the United States.

If the view that I take of this matter should be held as correct, then the efforts made by the Department to correct the injustice done to the Poncas, to which the honorable Commissioner refers in his report, seems to cut no figure in the premises, and it seems it does not matter if, as the honorable Commissioner says, "they have been but partially successful."

If the new agreement, to which I have referred above, is approved by the Government, it appears to me that it must have the effect of healing all the difficulties to which the honorable Commissioner of Indian Affairs refers in his report.

I beg leave to say in closing that I do not know as I have succeeded in making myself fully understood in the above; if not, I beg to say that I am desirous of doing all I can to meet the views of the Department on these questions.

I have the honor to remain, very respectfully, your obedient servant,

NEWTON EDMUNDS.

P. S.—After the above was written Hon. P. C. Shannon came in and I handed to him your letter, with inclosures and the above letter, and at his suggestion we beg to add and refer to our joint letter herewith.

NEWTON EDMUNDS.

Hon. H. M. TELLER,  
Secretary of the Interior.

[Inclosure.]

It is further to be remarked that long prior to Mr. Valentine's valuable suggestions, to wit, at our first organization, in the beginning of October last, the commission took the subject of his letter into their consideration as a necessary matter and within the purview of their duties.

All our negotiations thus far have had that object in view, namely, to obtain from the Sioux Indians a cession of all *their* rights south of the *new* northern line of the State of Nebraska.

Our opinions on the subject are embodied in the annexed letter.

Very respectfully, your obedient servants,

NEWTON EDMUNDS.  
PETER C. SHANNON.

[Telegram.]

YANKTON, DAK., *January 8, 1883.*

SIR: The Sioux commission will leave for Lower Brulé Agency to-morrow morning, in accordance with your telegram.

NEWTON EDMUNDS.

Hon. H. M. TELLER,  
*Secretary of the Interior.*

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
*Washington, January 8, 1883.*

J. H. TELLER,  
*Secretary Sioux Commission, No. 19 Michigan street, Cleveland, Ohio:*

Chairman of Sioux commission telegraphs me this date as follows:

"The Sioux commission will leave for Lower Brulé Agency to-morrow morning, in accordance with your telegram."

Transportation requests sent to your address as above this date.

H. M. TELLER,  
*Secretary.*

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
*Washington, January 10, 1883.*

J. H. TELLER,  
*No. 19 Michigan street, Cleveland, Ohio:*

I am informed that appropriation for Sioux commission has not yet had consideration by the committee, but it is all right.

H. M. TELLER,  
*Secretary.*

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
*Washington, January 10, 1883.*

J. H. TELLER,  
*Secretary Sioux Commission, 19 Michigan street, Cleveland, Ohio:*

Letter with instructions as to work required of the commission at Rosebud mailed to Judge Edmunds, at Chamberlain, Dak., this day.

H. M. TELLER,  
*Secretary.*

DEPARTMENT OF THE INTERIOR,  
*Washington, January 10, 1883.*

SIR: I transmit herewith copy of a report of the 4th instant, with accompanying papers, from the Commissioner of Indian Affairs, in the matter of an incomplete



agreement with the Sioux Indians, by which it is proposed to correct a mistake made in the treaty by the United States with the Sioux Indians, April 29, 1863 (15 Stat., 635), whereby the lands belonging to the Poncas were made a part of the Sioux Reservation.

The Indians at the Rosebud Agency signed a modified agreement. It is considered desirable and important that the original agreement signed by the other Indians should also be signed by those at the Rosebud Agency.

The matter is placed in the hands of your commission with the request that all proper efforts be made to secure the requisite number of signatures of the Indians at Rosebud to said original agreement.

Very respectfully,

H. M. TELLER,  
*Secretary.*

HON. NEWTON EDMUNDS,  
*Chairman Sioux Commission, Chamberlain, Dak.*

DEPARTMENT OF THE INTERIOR,  
*Washington, January 10, 1883.*

SIR: In reply to a telegram of 2d instant, from Hinman, interpreter of Sioux Commission, to J. H. Teller, secretary of said body, in relation to the status of the Ponca tribe to lands in Dakota, I have the honor to transmit herewith a copy of letter from the Commissioner of Indian Affairs of the 5th instant, to whom the subject was referred, together with copies of his annual reports of 1881 and 1882, and to invite your attention to pages XLVII of the former and LXV of the latter, therein mentioned.

In connection with this matter, another letter has been addressed to you of this date, in regard to the agreement with the Sioux concerning the Ponca lands in Dakota.

Very respectfully,

H. M. TELLER,  
*Secretary.*

HON. NEWTON EDMUNDS,  
*Chairman Sioux Commission, Chamberlain, Dak.*

[Telegram.]

CHAMBERLAIN, DAK., *January 11, 1883.*

HON. H. PRICE,  
*Commissioner Indian Affairs, Washington, D. C.:*

The Sioux commission is delayed at Lower Brulé Agency by reason of absence of Agent Parkhurst at Yankton.

NEWTON EDMUNDS,  
*Chairman.*

[Telegram.]

CHAMBERLAIN, DAK., *January 15, 1883.*

HON. H. M. TELLER,  
*Secretary of Interior, Washington, D. C.:*

On receipt of your telegram of 6th, we started for Lower Brulé Agency, where we have been detained for six days unable to proceed by reason of absence of J. K. Teller and Interpreter Hinman, whose whereabouts we cannot ascertain. Can you inform your brother?

NEWTON EDMUNDS.  
PETER OSHAMONON.

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
*Washington, January 15, 1883.*

NEWTON EDMUNDS,  
*Chairman Sioux Commission, Chamberlain, Dak.:*

You were expected to go to Lower Brulé Agency and not wait for Teller. You better go on at once.

H. M. TELLER,  
*Secretary.*

[Telegram.]

CHAMBERLAIN, DAK., January 15, 1883.

Hon. H. M. TELLER,  
*Secretary of Interior, Washington, D. C. :*

Had intended to proceed, but could not without a reliable interpreter, and the local interpreter here at Lower Brulé being at Yankton court as a witness. Hinman, official interpreter, just heard from at Mason City, Iowa. We shall go on as soon as we can do so safely.

NEWTON EDMUNDS.

WEST WALNUT LANE,  
 Germantown, Philadelphia, January 16, 1883.

DEAR SIR: I take the liberty of writing to you, under instructions from the executive committee of the Indian Rights Association, relative to actions of the commission now in treaty with the Sioux Indians for a cession of a part of their lands. The association desires to obtain such information in this matter as may be properly within your power to give, by which we may learn what has already been accomplished by the gentlemen of the commission in the interviews recently held by them with the representatives of the various tribes composing the Sioux Nation, with reference to cession of lands already occupied by Indians settled in homes of their own.

We ask this favor under a very deep impression that the question at issue involves grave consequences to some of the Indians of Dakota and Nebraska, and therefore is worthy of careful consideration on the part of the general public.

We would ask respectfully that information of the nature designated be given us prior to any action by Congress upon the report of the commission, so that our association may have opportunity to take this matter into full consideration.

I remain, very respectfully, yours,

HERBERT WELSH,  
*Corresponding Secretary Indian Rights Association.*

Hon. HIRAM PRICE,  
*Commissioner of Indian Affairs.*

DEPARTMENT OF THE INTERIOR,  
 OFFICE OF INDIAN AFFAIRS,  
 Washington, D. C., January 17, 1883.

DEAR SIR: Yours of the 16th instant just received. I am not able at this time to give you the information you ask for, because the Sioux commissioners have not yet made their report, but it is expected the report will be ready in a short time, when I will take pleasure in giving you the terms thereof.

Very respectfully,

H. PRICE,  
*Commissioner.*

HERBERT WELSH, Esq.

PHILADELPHIA,  
 1345 Pine street, January 23, 1883.

SIR: I inclose herewith an extract from a letter of Rev. H. Burt, in which he recounts the course of action which provoked the telegram from Agent Parkhurst, which I referred to you.

Very respectfully, yours,

W. H. HARE.

Hon. H. PRICE,  
*Commissioner Indian Affairs.*

[Inclosure.]

(Copy of part of a letter of Rev. H. Burt.)

CROW CREEK AGENCY, DAK.,  
 January 10, 1883.

RIGHT REV. AND DEAR BISHOP: Yours of the 4th in regard to Agent Parkhurst and telegram is just received, and I will answer immediately. I have of late received a number of letters of considerable length from Captain Dougherty in regard to the work of this Sioux commission. He has expressed very clear and excellent ideas on the matter, ideas which fully accord with mine, and I think you, too, would agree with them, and I have been free to tell the Indians of them, and of their source. I have always

considered that Captain D. is better fitted to plead the cause of these, the Crow Creek Indians, in regard to their land rights, than any other person I know of. In speaking with Wizi and Dog-back one day on the matter, and telling them of Captain D.'s views, they questioned whether he could come and plead their cause before the commission. I told them they could in council invite him, and I indeed advised them so to do, considering this a very critical time for them, and that they need the aid of all their friends.

It is simply a case when they need some one to plead for them. However good an agent may be, unless he has made a study of their land business, he could not successfully plead their cause. I considered that Captain D. was just the man for them at this time, and, as I say, have openly stated it, and that, too, to Major Parkhurst himself. I have sent no messages for the Indians, but I did send a private, that is, my own personal dispatch to the captain, which read as follows: "Commission here soon; could you come if the Indians invited you in council? Answer." A few days after I heard that Mr. Dyer (in charge) had reported to Agent P. that I had sent some message to Captain D.; that he was displeased, &c. I went immediately to Mr. D. and explained the matter. Special Agent Milburn being here at this time, I told him all about it, and read him portions of Captain D.'s letter. He said I did nothing wrong in advising the Indians as I had, and suggested that I write to Parkhurst, explaining the matter even before I might hear from him. This I did immediately. That is the substance of the affair. Somebody else has been sending messages to Captain D., or somebody has been lying about me.

UNITED STATES INDIAN SERVICE,  
CROW CREEK AND LOWER BRULÉ AGENCY, DAK.,  
*Lower Brulé Agency, January 24, 1883.*

SIR: I have the honor to acknowledge receipt of telegram, "via Pierre," of the date of the 6th instant, and in reply thereto would respectfully state as follows: On the 2d January I received from Clerk Dyer, at Crow Creek, a message that the missionary at Crow Creek, Rev. Heckaliah Burt, was in active correspondence by mail and telegraph with Capt. W. E. Dougherty, First United States Infantry (the former acting agent), with a view of having him (Dougherty) come to Crow Creek and advise with the Indians as to the treatment they should accord the Sioux commission who were expected to visit them officially in regard to the disposition of lands. At the same time a copy of a telegram, purporting to be sent by Burt, was sent me, and which I had then no doubt was a true copy of the one sent.

On the day I left for Yankton I called at the office of the telegraph company at Chamberlain, and was shown a copy of a message in the handwriting of Burt, which was not the same as the copy that was sent me. As I had then no time to investigate the matter, I took no further steps in the case, intending upon my return to visit Crow Creek and give the matter a full investigation. Mr. Burt in a note to me admits that he did telegraph Dougherty asking him to come and speak before the commission, or rather stating to me that he did this without consulting the Indians, while his telegram distinctly carries the idea that he sent it at the request of the Indians.

From all I can learn, Mr. Burt has been very active in the matter, acting as the agent of Captain D. on the one side, and the Indians on the other; and has made bad feeling in the whole business.

I am informed that quite a number of communications from Dougherty have been received by Burt, and also that some five or six have also been received by some of the Indians; Mr. Dyer has seen but one that I am aware of, but says that more have been received that he has heard of.

Had it not been for the arrival of the commission at this point, I would have ere this got at the truth in the whole business, but since my return from Yankton I have been kept at this point.

As soon as the commission leave, if the weather will admit, I shall proceed at once to Crow Creek and ferret out the whole matter.

That letters have been written the Indians here I know, and I am equally well assured the same has been done at the other agency, all emanating from the same person, and all intended to delay, if not prevent entirely, any agreement by the Indians of this agency with the views and wishes of the Department.

I have stated to Mr. Burt that I have no objection to his giving advice in matters within his province, but that any action tending to embarrass or delay any official acts will not be allowed.

Very respectfully, your obedient servant,

W. H. PARKHURST,  
*United States Indian Agent.*

Hon. COMMISSIONER OF INDIAN AFFAIRS,  
*Washington, D. C.*

NOTE.—A copy of the foregoing was furnished Bishop Hare, February 27, 1883.

DEPARTMENT OF THE INTERIOR,  
Washington, February 1, 1883.

SIR: I submit herewith the report of the commission appointed under authority of an item in the "Act making appropriations for sundry civil expenses," approved August 7, 1882 (Stat. Laws 1881-'82, p. 328), to negotiate with the Sioux Indians for modification of existing treaties, together with a copy of an agreement negotiated thereunder.

The report shows that by the agreement made and now submitted for the action of Congress, the Great Sioux Reservation has been broken up into separate reservations for the different agencies and the surplus ceded to the Government.

These reservations are located in accordance with the wishes of the Indians themselves, and are of such extent as to give ample territory for the present and future needs of their occupants.

The consideration for the land ceded consists principally of cattle for purposes of stock raising, to which the country reserved by the Indians is especially adapted. The raising of stock is the most natural and effective means by which the Indians can aid in their own support, and may also be made an instrument for elevating and improving their general condition.

The sum required for carrying out this agreement is therefore in effect only an advance of capital to the Indians, the returns upon which will eventually relieve the Government of a large annual expenditure for their support.

I regard the agreement as favorable alike to the Indians and the Government, and respectfully recommend that it be presented to the Congress, with your recommendation, for favorable consideration.

Very respectfully, your obedient servant,

H. M. TELLER,  
Secretary.

The PRESIDENT.

SIR: The commissioners appointed on the 15th day of September, 1882, to negotiate with the Sioux Indians for a cession to the United States of a portion of their reservation, under authority of an item in the sundry civil act, approved August 7, 1882, have the honor to submit the following report:

The commission met and organized in Yankton, Dak., on the 2d of October last, and entered immediately upon the work assigned to it. The Santee Agency, in Knox County, Nebraska, was first visited, and after careful consideration and a free discussion of the subject, an agreement with the Indians of that agency was concluded and signed on the 17th day of October. The commission next visited Rosebud Agency, Dakota, where one council was held before proceeding to the agency at Pine Ridge. At the latter place, after numerous councils, the agreement made at Santee Agency was approved, and, with an additional agreement setting apart a separate reservation for the Indians at Pine Ridge, was signed on the 28th day of October.

The commission having returned to Rosebud Agency, the agreement mentioned, with a supplemental clause providing for a reservation for the Indians at that agency, was duly executed on the 6th day of November.

At Standing Rock Agency, Dakota, the agreement, with a supplement describing a separate reservation for the Indians at that agency, was signed on the 30th day of November.

At Cheyenne River Agency, Dakota, the agreement, with provision for a separate reservation for that agency, was accepted and signed on the 21st day of December.

The agreement thus made was fully understood and approved by the Indians before signing, great care having been exercised by the commission to that end. It has received the approval of all the most intelligent friends of the Indians on the ground, and will, we trust, be found mutually beneficial to the Indians and the Government. It will be observed that a prominent feature of the agreement is the setting apart of a limited and well defined territory for the exclusive use and occupancy of the Indians of each agency. To a very generally expressed desire on the part of the Indians for such separate reservations is due, in no small degree, their consent to relinquish a part of their large reservation. That the change from a large reservation, held by all the Sioux in common, to smaller reservations, held each by the Indians occupying it, will be beneficial cannot be doubted. Under the existing system the Indians do not feel settled, being subject to transfer from agency to agency, and having a general title to all and a specific title to no part of their great reservation. When, under the plan proposed, the Indian has been assigned to an agency, with its surrounding reservation, he will feel assured that he is to remain there and henceforth that is to be his home. The resulting concentration of interests and permanence of titles will offer strong inducements to settlement and effort toward self-support. The breaking up of a community of interest and the substitution of several interests will render

difficult, if not impossible, the formation of any combination involving all the bands of the Sioux Indians. In setting apart these separate reservations the preferences of the Indians, as to location, have been followed, as far as practicable.

The Pine Ridge Reservation comprises, as nearly as can be estimated, 4,000 square miles, giving 320 acres to each of the 8,000 Indians now at that agency. It is well supplied with water by the South Fork of the Cheyenne River, the White River, and numerous tributaries of the latter stream. The value of the uplands for agricultural purposes has not yet been determined, but the creek bottoms afford ample ground for such farming as may be looked for among the Indians for a long time to come. The reservation as a whole is admirably adapted to stock-raising, and was preferred by the Indians there to any other location.

The reservation for the Indians of Rosebud Agency is of about the same area as the Pine Ridge Reservation, which it adjoins and closely resembles in its general characteristics. It is well watered by the White River and its tributaries and by the Keyapaha River, and contains extensive and valuable ranges for stock. About 8,000 Indians are now on this reservation, the location of which was made by them.

The Standing Rock Reservation is estimated to contain 3,000 square miles. It is bounded on the north by the Cannon Ball River, on the east by the Missouri River, and on the south by the Grand River, which, with smaller streams, afford an abundance of good water. For agricultural and grazing purposes it is not surpassed by any portion of the Great Sioux Reserve. It will give in round numbers 500 acres to each of the 3,800 Indians now at that agency, to whom the location is entirely satisfactory.

The reservation for the Indians attached to the Cheyenne River Agency is much larger in proportion to the number of its occupants than the other reservations described. This is rendered necessary because of the broken and worthless character of a portion of the land necessarily included in order to insure an abundant supply of good water, while including also as many of the Indian camps as possible. Within the boundaries agreed upon there is territory well adapted to farming and grazing more than sufficient for the needs of the 3,300 Indians now at that agency. The right was therefore reserved to the Government of assigning other Indians to this reservation. The greater part, by far, of the Indians are now living upon the proposed reservation, and as provision is made for reimbursing those who lose improvements by removal, it cannot be considered a hardship for them to change their location.

The removal of the agency buildings is desirable from the fact that the timber has been cut off for miles around, making it difficult and expensive to obtain the necessary fuel. At a point on the proposed reservation, about twenty-five miles above the present location, there is said to be a desirable site for agency buildings with timber in abundance in the immediate vicinity.

The Lower Brulé Reservation contains about 1,300 square miles, and is well watered by the Missouri River, the White River, and Ponca and Whetstone Creeks. It contains valuable stock ranges and farming lands sufficient for the 1,000 or 1,200 Indians who are to occupy it. Although the proposed location calls for the removal of the agency buildings and a part of the Indians, the change is one which we believe should be made. The Chicago, Milwaukee and Saint Paul Railroad Company has already secured from the Indians, with the approval of the Government, the right of way for a railroad through this part of the reservation, together with a square mile of land adjoining the agency grounds. The Indian settlements on the railroad land will soon be broken up and removed in any event, and the building and operating of a railroad in the immediate neighborhood cannot fail to be detrimental to the peace and best interests of the agency.

The principal consideration promised for the cession of territory remaining, after setting apart the reservations above described, consists of cattle for breeding purposes. As has been stated, the lands reserved by the Indians are all well adapted to stock-raising, and their value for this purpose has been fully demonstrated. Experience has shown that it is easier to induce the Indians to engage in pastoral pursuits than in the purely agricultural. While the herds furnished under this agreement are under the charge of the Government agent, the duty of herding them may be intrusted to the Indians under proper supervision. It is believed that in this way the Indians may in time be made competent to take full charge of their cattle, and at no distant day become nearly or quite self-supporting.

The other considerations promised are such as are calculated to promote the education and civilization of the Indians, and are, in the main, only a continuance of stipulations contained in the treaty of 1868. The provision by which the Government agrees to provide school-houses and teachers in proportion to the number of children of school age is considered a very important one. The results of our observation and inquiry among the people visited lead us to believe that the proper place to educate the Indian children is on the reservation, among or near their own people. It is not denied that education at points remote from Indian settlements may show more rapid progress and wider attainments than are possible to schools among the people, but in

the end the objects gained are of less value and permanence than those obtained by education at home.

By a natural law, analogous to that of gravity, the pupil returned from school to the reservation and thrown suddenly and unsupported among relatives and friends still on the old level of ignorance and barbarism is, with few exceptions, drawn down, the smaller mass to the larger, and is soon indistinguishable in mind, manners, or morals, from the savage throng about him. Too often the only result is, by the increase of knowledge and mental power, to enlarge his capabilities for evil.

Such would not be the case were it possible to educate the Indian children through a series of years until fully grounded in civilized habits; nor would these results be so general if, by any means, the newly returned pupil could be sustained and encouraged in maintaining the habits and acquirements gained at school. Without some amendment the system of education at schools distant from the reservation does not promise satisfactory results.

If, however, the child is educated among or in the immediate neighborhood of his people, the frequent contact and resulting action and reaction will be mutually beneficial. The visits of the pupil to his home will produce there slight but perceptible changes for the better, while on every return to his school he is at once surrounded by those influences necessary to counteract the natural effect of his contact with the old life of barbarism. Thus hardened by exposure and trained to resist the influence of his surroundings, when he goes out finally from the school, his chances of holding his ground are fairly good.

We believe, then, that the Government should, as rapidly as practicable, establish schools on those reservations, and by enforced attendance, if necessary, secure to these people the full benefit of all educational facilities provided for them.

The privilege granted to each head of a family of selecting land for his minor children puts all the children, now living, on an equal footing as to land. It also enables the father to settle his children near him, he selecting for each child a tract of land equal to that which such child might himself select on arriving at the age of eighteen years, under article 6 of the treaty of 1868.

The setting apart of two sections in each township in the lands reserved for the Indians is intended to secure for them in the future a fund for school purposes when needed.

The provisions of the treaty of 1868, and of the agreement of 1876, under which rations and annuities are issued, are left without modification. The agreement as a whole is eminently satisfactory to the Indians, as is fully attested by the number of signatures to it, many more than were ever before attached to a treaty or agreement with these Indians, and representing all the tribes and bands interested in it.

The land ceded to the Government is estimated at 17,000 to 18,000 square miles. Its value for stock-raising is beyond question, and many parts will doubtless prove equally valuable for farming purposes.

We deem it proper, before closing this report, to submit for your consideration several matters brought to our attention during our stay on the reservation.

The Santee Sioux, living in Knox County, Nebraska, on land reserved by Executive order, are very anxious to secure their lands in severalty by patent. They do not ask for a fee-simple, with right to alienate or encumber, but simply such title as will secure their farms to them and their children.

The ratification of the treaty of 1868, which gives the right to the Indian to take and secure by patent 160 acres of Government land, is not, we are informed, considered by the Commissioner of the General Land Office sufficient legislation to authorize the issue of patents. The Santees are engaged very generally in farming, have broken up their tribal system, and are in every way deserving of aid and encouragement. We respectfully recommend that an effort be made to secure for them the titles to which they are clearly entitled both by merit and treaty stipulations.

Complaints were in several instances made to us, and fully substantiated, of the cutting of hay and timber by military contractors on Indian claims. This is a violation of the rights of the Indian of which he may well complain, and is a source of great annoyance to the agents. We recommend that the necessary steps be taken to prevent further destruction by the military of the timber on these reservations, and to limit the cutting of hay to such lands as are not held as individual claims by Indians.

In cases of serious accident or sickness among the Indians or agency employes, the need of fit accommodations for the required treatment and nursing is seriously felt. We would therefore recommend that provisions be made at each agency for such room as may be needed to be used as a hospital.

We have been requested by a number of Indians to present a request that horses be furnished them in lieu of the oxen promised, but we cannot recommend that this be done except perhaps in individual cases of especial merit.

We respectfully recommend that the necessary surveys be made to establish the boundary lines of the different reservations as soon as possible, in case this agreement is approved by Congress.

We fully indorse the recommendation in your last annual report that the Indians' title to their several reservations be evidenced by patent, and believe that with these reservations thus secured and the Indians settled upon them, with the aids to stock-raising and agriculture promised them in this agreement, a considerable improvement will have been made in the condition and prospects of these people.

We have to acknowledge our obligations to the official interpreter, Rev. S. D. Hinman, whose thorough knowledge of the Indian language and character, and earnest efforts in support of the plans of the commission, were of great assistance to us, nor would we fail to mention the hearty co-operation of the agents in our labors at the various agencies visited.

The negotiations with the other bands of the Sioux on matters not connected with those above discussed will form the subject of a future report.

We submit the agreement herewith, and beg to subscribe ourselves, very respectfully, your obedient servants,

NEWTON EDMUNDS,  
PETER C. SHANNON,  
JAMES H. TELLER,  
*Commissioners.*

The Hon. SECRETARY OF THE INTERIOR.

This agreement made pursuant to an item in the sundry civil act of Congress, approved August 7, 1882, by Newton Edmunds, Peter C. Shannon, and James H. Teller, duly appointed commissioners on the part of the United States, and the different bands of the Sioux Indians by their chiefs and head-men whose names are hereto subscribed, they being duly authorized to act in the premises, witnesseth that—

#### ARTICLE I.

Whereas it is the policy of the Government of the United States to provide for said Indians a permanent home where they may live after the manner of white men, and be protected in their rights of property, person, and life, therefore to carry out such policy it is now agreed that hereafter the permanent homes of the various bands of said Indians shall be upon the separate reservations hereinafter described and set apart. Said Indians, acknowledging the right of the chiefs and head-men of the various bands at each agency to determine for themselves and for their several bands, with the Government of the United States, the boundaries of their separate reservation, hereby agree to accept and abide by such agreements and conditions as to the location and boundaries of such separate reservations as may be made and agreed upon by the United States and the band or bands for which such separate reservation may be made, and as the said separate boundaries may be herein set forth.

#### ARTICLE II.

The said Indians do hereby relinquish and cede to the United States all of the Great Sioux Reservation—as reserved to them by the treaty of 1868, and modified by the agreement of 1876—not herein specifically reserved and set apart as separate reservations for them. The said bands do severally agree to accept and occupy the separate reservations to which they are herein assigned as their permanent homes, and they do hereby severally relinquish to the other bands respectively occupying the other separate reservations, all right, title, and interest in and to the same, reserving to themselves only the reservation herein set apart for their separate use and occupation.

#### ARTICLE III.

In consideration of the cession of territory and rights, as herein made, and upon compliance with each and every obligation assumed by the said Indians, the United States hereby agrees that each head of a family entitled to select three hundred and twenty acres of land, under Article VI of the treaty of 1868, may, in the manner and form therein prescribed, select and secure for purposes of cultivation, in addition to said three hundred and twenty acres, a tract of land not exceeding eighty (80) acres, within his reservation, for each of his children, living at the ratification of this agreement, under the age of eighteen (18) years; and such child upon arriving at the age of eighteen (18) years shall have such selection certified to him or her in lieu of the selection granted in the second clause of said Article VI; but no right of alienation or incumbrance is acquired by such selection and occupation, unless hereafter authorized by act of Congress.

## ARTICLE IV.

The United States further agrees to furnish and deliver to the said Indians twenty-five thousand (25,000) cows and one thousand (1,000) bulls, of which the occupants of each of said separate reservations shall receive such proportion as the number of Indians thereon bears to the whole number of Indian parties to this agreement. All of the said cattle and their progeny shall bear the brand of the Indian Department, and shall be held subject to the disposal of said Department, and shall not be sold, exchanged, or slaughtered, except by consent or order of the agent in charge, until such time as this restriction shall be removed by the Commissioner of Indian Affairs.

## ARTICLE V.

It is also agreed that the United States will furnish and deliver to each lodge of said Indians, or family of persons legally incorporated with them, who shall, in good faith, select land within the reservation to which such lodge or family belongs, and begin the cultivation thereof, one good cow and one well-broken pair of oxen, with yoke and chain, within reasonable time after making such selection and settlement.

## ARTICLE VI.

The United States will also furnish to each reservation herein made and described a physician, carpenter, miller, engineer, farmer, and blacksmith, for a period of ten years from the date of this agreement.

## ARTICLE VII.

It is hereby agreed that the sixteenth and thirty-sixth sections of each township in said separate reservations shall be reserved for school purposes, for the use of the inhabitants of said reservations, as provided in sections 1946 and 1947 of the Revised Statutes of the United States.

It is also agreed that the provisions of Article VII of the treaty of 1868, securing to said Indians the benefits of education, shall be continued in force for not less than twenty (20) years from and after the ratification of this agreement.

## ARTICLE VIII.

The provisions of the treaty of 1868, and the agreement of 1876, except as herein modified, shall continue in full force.

This agreement shall not be binding upon either party until it shall have received the approval of the President and Congress of the United States.

Dated and signed at Santee Agency, Nebraska, October 17th, 1882.

NEWTON EDMUNDS.	[SEAL.]
PETER C. SHANNON.	[SEAL.]
JAMES H. TELLER.	[SEAL.]

The foregoing articles of agreement, having been fully explained to us in open council, we the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at the Santee Agency, in Knox County, in the State of Nebraska, do hereby consent and agree to all the stipulations therein contained, saving and reserving all our rights, both collective and individual, in and to the Santee Reservation, in said Knox County and State of Nebraska, upon which we and our people are residing.

Witness our hands and seals at Santee Agency this 17th day of October, 1882.

Robert Hakewaste, his x mark. Seal.	Napoleon Wabashaw. Seal.
John Buoy. Seal.	Thomas Wakute. Seal.
Joseph Ronillard. Seal.	A. J. Campbell. Seal.
Solomon Jones. Seal.	Daniel Graham. Seal.
William Dick, his x mark. Seal.	Star Frazier. Seal.
Samuel Hawley. Seal.	Albert E. Frazier. Seal.
Eli Abraham. Seal.	John White. Seal.
Iron Elk, his x mark. Seal.	Henry Jones. Seal.
Husasa, his x mark. Seal.	Louis Frenier. Seal.
Harpi yaduta. Seal.	John Reibe. Seal.

Attest:

ALFRED L. RIGGS, *Missionary to the Dakotas.*  
 W. W. FOWLER, *Missionary to Santee Sioux.*  
 ISALAH LIGHTNER, *U. S. Indian Agent.*  
 CHARLES MITCHELL, *U. S. Interpreter.*  
 C. L. AUSTIN, *Agency Clerk.*  
 GEO. W. IRA, *Agency Physician.*



I certify that the foregoing agreement was read and explained by me, and was fully understood by the above-named Sioux Indians, before signing, and that the same was executed by said Sioux Indians, at Santee Agency, county of Knox, and State of Nebraska, on the 17th of October, 1882.

SAM'L D. HINMAN,  
Official Interpreter.

It is hereby agreed that the separate reservation for the Indians receiving rations and annuities at Pine Ridge Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning at the intersection of the one hundred and third meridian of longitude with the northern boundary of the State of Nebraska, thence north along said meridian to the South Fork of Cheyenne River, and down said stream to a point due west from the intersection of White River with the one hundred and second meridian; thence due east to said point of intersection, and down said White River to a point in longitude one hundred and one degrees and twenty minutes (101° 20') west; thence due south to said north line of the State of Nebraska; thence west on said north line to the place of beginning.

Dated and signed at Pine Ridge Agency, Dakota, October 28, 1882.

NEWTON EDMUNDS. [SEAL.]  
PETER C. SHANNON. [SEAL.]  
JAMES H. TELLER. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Pine Ridge Agency in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Pine Ridge Agency, Dakota, this 28th day of October, 1882.

Lahpiya-luta, his x mark. Seal.	Wakinyan-peta, his x mark. Seal.
Taopicikala, his x mark. Seal.	Pehan-luta, his x mark. Seal.
Simka-luta, his x mark. Seal.	Tasunka-kokipapi, his x mark. Seal.
Simka-wakan-hin-to, his x mark. Seal.	Conica-wanica, his x mark. Seal.
Tatanka-hunka-sni, his x mark. Seal.	Suniska-yaha, his x mark. Seal.
Mato-sapa, his x mark. Seal.	Wahanka-wakuwa, his x mark. Seal.
Sunanito-wankantuya, his x mark. Seal.	Si-tanka, his x mark. Seal.
Pehinzizi, his x mark. Seal.	Wahukeza-wompa, his x mark. Seal.
Canker-tanka, his x mark. Seal.	Mato-hi, his x mark. Seal.
Sunka-bloka, his x mark. Seal.	Wicasa-tankala, his x mark. Seal.
Wapaha-sapa, his x mark. Seal.	Mato-witkotkoka, his x mark. Seal.
Mim-winica, his x mark. Seal.	Wankan-mato, his x mark. Seal.
Owa-sika-hoksila, his x mark. Seal.	Sunka-himka-sni, his x mark. Seal.
Toicuwa, his x mark. Seal.	Manka-tamahica, his x mark. Seal.
Sunmanito-ismala, his x mark. Seal.	Cotan-cikala, his x mark. Seal.
Kisun-sni, his x mark. Seal.	John Jangrau, his x mark. Seal.
Hehaka-sapa, his x mark. Seal.	Charles Jamis, his x mark. Seal.
Zitkala-ska, his x mark. Seal.	Richard Hunter, his x mark. Seal.
Ogle-sa, his x mark. Seal.	David Gallineau. Seal.
Sunmanito-wakpa, his x mark. Seal.	Thomas Toion, his x mark. Seal.
Wasicum-tasunke, his x mark. Seal.	James Richard, his x mark. Seal.
Egeonge-word, Captain Polo. Seal.	Opauingowica-kte, his x mark. Seal.
Akicita-injin, his x mark. Seal.	Hogan, his x mark. Seal.
Tasunko-inyauko, his x mark. Seal.	Antoine Provost. Seal.
Wagmu-su, his x mark. Seal.	Benj. Claymore. Seal.
Wamli-heton, his x mark. Seal.	Soldier Storr. Seal.
Kangi-maza, his x mark. Seal.	Sili-kte, his x mark. Seal.
Sunmanito-ska, his x mark. Seal.	Petaga, his x mark. Seal.
Sunka-unzica, his x mark. Seal.	Talo-kakse, his x mark. Seal.
Mato-sapa, his x mark. Seal.	Wiyaka-wicasa, his x mark. Seal.
Hinho-kinyau, his x mark. Seal.	Akicita, his x mark. Seal.
Tasunka-kokipapi, sr., his x mark. Seal.	Zitkala-napin, his x mark. Seal.
Hazska-mlaska, his x mark. Seal.	Leon F. Pallardy, his x mark. Seal.
Tasunke-maza, his x mark. Seal.	J. C. Whelan. Seal.
Okiksahe, his x mark. Seal.	Sunka-cikala, his x mark. Seal.
Mato-nasula, his x mark. Seal.	Pehin-zizi-si-ca, his x mark. Seal.
Kangi-cikala, his x mark. Seal.	Mato-akisya, his x mark. Seal.
Wicahpi-yamin, his x mark. Seal.	Wasicun-mato, his x mark. Seal.

Wasicun-waukantuya, his x mark. Seal. Wi-cikala, his x mark. Seal.  
 Antoine-Leiddeau, his x mark. Seal. Taku-kokipa-sni, his x mark. Seal.  
 Beaver-morto, his x mark. Seal. Mato-can-wegna-eya, his x mark. Seal.  
 Sam Deon. Seal. Mato-Wakuya, his x mark.  
 Edward Larramie. Seal.

Attest:

S. S. BENEDICT,  
*U. S. Indian Interpreter.*  
 V. T. MCGILLYCUDDY,  
*U. S. Ind. Ag't.*  
 J. W. ALDER,  
*Agency Clerk.*  
 WILLIAM GARNETT,  
*Agency Interpreter.*

I hereby certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians, before signing, and that the same was executed by said Indians at Pine Ridge Agency, Dakota, on the 29th day of October, 1882.

SAM'L D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservation for the Indians receiving rations and annuities at Rosebud Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning on the north boundary of the State of Nebraska, at a point in longitude one hundred and one degrees and twenty minutes (101° 20') west, and running thence due north to White River; thence down said White River to a point in longitude ninety-nine degrees and thirty minutes (99° 30') west; thence due south to said north boundary of the State of Nebraska, and thence west on said north boundary to the place of beginning. If any of said Indians belonging to the Rosebud Agency have permanently located east of longitude ninety-nine degrees and thirty minutes (99° 30') they may hold the land so occupied, and have the same certified to them in accordance with the provisions of Article VI of the treaty of 1868 and Article III of this agreement, or they may return to the separate reservation above described, in which case they shall be entitled to receive from the Government the actual value of all improvements made on such locations.

Dated and signed at Rosebud Agency, Dakota, this 6th day of November, 1882.

NEWTON EDMUNDS. [SEAL.]  
 JAMES H. TELLER. [SEAL.]  
 PETER C. SHANNON. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Rosebud Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Rosebud Agency, Dakota, this 6th day of November, 1882.

Sinto-gleska, his x mark. Seal.	Jack Stead. Seal.
Mato-luzaham, his x mark. Seal.	Joseph Schweigman. Seal.
Wakinyau-ska, his x mark. Seal.	Zitkala-sapa, his x mark. Seal.
Kangi-sapa, his x mark. Seal.	Mato-najin, his x mark. Seal.
Mato-ohanka, his x mark. Seal.	Yahota, his x mark. Seal.
Wakinyau-ska, 2nd, his x mark. Seal.	Hunku, his x mark. Seal.
Tasunke-tokeca, his x mark. Seal.	Sunka-wanmli, his x mark. Seal.
Asampi, his x mark. Seal.	Pte-san-wanmli, his x mark. Seal.
Mahpiya-ina-zin, his x mark. Seal.	Tatanka-ho-waste, his x mark. Seal.
He-to-pa, his x mark. Seal.	Tasunke-hin-zi, his x mark. Seal.
Tasimke-wakita, his x mark. Seal.	Tasunke-luzahan, his x mark. Seal.
Sunka-bloka, his x mark. Seal.	Kangi-sapa, his x mark. Seal.
Caugleska-wakinyin, his x mark. Seal.	Sunka-ha, his x mark. Seal.
Wanniomni-akicita, his x mark. Seal.	Cikala, his x mark. Seal.
Wanmli-cikala, his x mark. Seal.	Si-husakpe, his x mark. Seal.
Wamli-waste, his x mark. Seal.	Thomas Dorion, his x mark. Seal.
Mahpiya-tatanka, his x mark. Seal.	Tacounoupe-waukantuya, his x mark. Seal.
Wapashupi his x mark. Seal.	

Mato-wankantuya, his x mark. Seal.  
 Igmu-wakute, his x mark. Seal.  
 Hohaka-gloska, his x mark. Seal.  
 Matos-ska, his x mark. Capt. Police Seal.  
 Pehan-san-mani, his x mark. Seal.  
 Okise-wakan, his x mark. Seal.  
 Getau-wakinyau, his mark. Seal.  
 Wakinyau-tomaheca, his x mark. Seal.  
 Mloka-cikala, his x mark. Seal.  
 Toka-kte, his x mark. Seal.  
 Mato-wakan, his x mark. Seal.  
 Tacauhpi-to, his x mark. Seal.  
 Ho-waste, his x mark. Seal.  
 Ito-cantkoze, his x mark. Seal.  
 Kutepi, his x mark. Seal.  
 Zaya-hiyaya, his x mark. Seal.  
 Mato-glakinyau, his x mark. Seal.  
 Mato-cante, his x mark. Seal.  
 Cecala, his x mark. Seal.  
 Pehin-zi-sica, his x mark. Seal.  
 Pte-he-napin, his x mark. Seal.  
 Sunsun-pa, his x mark. Seal.  
 Tasunke-wamli, his x mark. Seal.  
 Louis Richard. Seal.  
 Louis Bordeax. Seal.  
 Tasunke-hin-zi, his x mark. Seal.  
 Itoga-otanka, his x mark. Seal.  
 Tunkan-sila, his x mark. Seal.  
 Wagleksun-tanka, his x mark. Seal.  
 Caugleska-sapa, his x mark. Seal.  
 Wospi-gli, his x mark. Seal.  
 Naca-cikala, his x mark. Seal.  
 Cante-maza, his x mark. Seal.  
 Tatanka-kucila, his x mark. Seal.  
 Mato-wakuwa, his x mark. Seal.  
 Si-hauska, his x mark. Seal.  
 Kinyau-mani, his x mark. Seal.  
 Tatanka, his x mark. Seal.  
 Hehaka-wanapoya, his x mark. Seal.  
 Taspan, his x mark. Seal.  
 Tasunke-hin-zi, his x mark. Seal.  
 Wicauhpi-cikala, his x mark. Seal.  
 Wohela, his x mark. Seal.  
 Caza, his x mark. Seal.  
 Wagluhe, his x mark. Seal.  
 Ista-toto, his x mark. Seal.  
 Wahacauka-hinapa, his x mark. Seal.  
 Mle-wakan, his x mark. Seal.  
 Hehaka wanmli, his x mark. Seal.  
 Si-tompi-ska, his x mark. Seal.  
 Hehaka-witko, his x mark. Seal.  
 Sinte-ska, his x mark. Seal.  
 Wahacauka-waste, his x mark. Seal.  
 Mato-kina jin, his x mark. Seal.  
 Mawatani-hanska, his x mark. Seal.  
 Wanmli-wicasa, his x mark. Seal.  
 Henry Clairmont, his x mark. Seal.  
 Cecil Iron-Wing. Seal.  
 Mato-maka-kicum, his x mark. Seal.  
 Kiyetehan, his x mark. Seal.  
 Mato-wanmli, his x mark. Seal.  
 Ite-cihila, his x mark. Seal.  
 Cante-peta, his x mark. Seal.  
 William Bordeaux. Seal.  
 Wanmlisun-maza, his x mark. Seal.  
 Louis Moran, his x mark. Seal.  
 William Redmond. Seal.  
 Tatanka-taninyau-mani, his x mark. Seal.  
 Mato-ite-wanagi, his x mark. Seal.  
 Wanagi-pa, his x mark. Seal.  
 Baptiste McKinzy, his x mark. Seal.  
 John Cordier, his x mark. Seal.  
 Akan-yanka-kte, his x mark. Seal.  
 Maza-wicasa, his x mark. Seal.  
 Ipiyaka, his x mark. Seal.  
 Tunka-yuha, his x mark. Seal.  
 Tawahacanka-sna, his x mark. Seal.  
 Cetan-nonpa, his x mark. Seal.  
 Zuya-hanska, his x mark. Seal.  
 Mato-wakau, his x mark. Seal.  
 Wanmli-mani, his x mark. Seal.  
 Keya-tucuhu, his x mark. Seal.  
 Cega, his x mark. Seal.  
 Ohan-ota, his x mark. Seal.  
 Sunka-wananon, his x mark. Seal.  
 Dominick Brey. Seal.

## Attest:

JAS. G. WRIGHT, *U. S. Ind. Agt.*  
 CHAS. P. JORDAN, *Clerk.*  
 CHAS. R. COREY, *Physician.*  
 LOUIS RAULINDEANE, *Agency Interpreter.*

I hereby certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians before signing, and that the same was executed by said Indians at Rosebud Agency, Dakota, on the 6th day of November, 1882.

SAM'L D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservations for the Indians receiving rations and annuities at Standing Rock Agency, Dakota, shall be bounded and described as follows, to wit:

Beginning at a point at low-water mark on the east bank of the Missouri River, opposite the mouth of Cannon Ball River; thence down said east bank along said low-water mark to a point opposite the mouth of Grand River; thence westerly to said Grand River, and up and along the middle channel of the same to its intersection with the one hundred and second meridian of longitude; thence north along said meridian to its intersection with the south branch of Cannon Ball River—also known as Cedar Creek; thence down said south branch of Cannon Ball River to its intersection with

the main Cannon Ball River, and down said main Cannon Ball River to the Missouri River at the place of beginning.

Dated and signed at Standing Rock Agency, Dakota, this 30th day of November, 1882.

NEWTON EDMUNDS. [SEAL.]  
 JAMES H. TELLER. [SEAL.]  
 PETER C. SHANNON. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians, receiving rations and annuities at Standing Rock Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained. We also agree that the Lower Yanktonais Indians at Crow Creek, and the Indians now with Sitting Bull, may share with us the above-described separate reservation, if assigned thereto by the United States, with consent of said Indians.

Witness our hands and seals at Standing Rock Agency, Dakota, this 30th day of November, 1882.

Akicita-hauska, his x mark. Seal.	Wahascanka, his x mark. Seal.
Mato-gnaskinyan, his x mark. Seal.	Anoka-sau, his x mark. Seal.
Mato-nounpa, his x mark. Seal.	Mato-hota, his x mark. Seal.
Ista-sapa, his x mark. Seal.	Hehakato-tamahoca, his x mark. Seal.
Wanmli-waukautuya, his x mark. Seal.	Tamina-wewe, his x mark. Seal.
Wakute-mani, his x mark. Seal.	Waga, his x mark. Seal.
Wiyaka-hanska, his x mark. Seal.	Tatanka-duta, his x mark. Seal.
Cante-peta, his x mark. Seal.	Mato-wankantuya, his x mark. Seal.
John Grass, his x mark. Seal.	Iyayung-mani, his x mark. Seal.
Sasunke-luta, his x mark. Seal.	Magi-wakan, his x mark. Seal.
Owape, his x mark. Seal.	Wamli-wanapeya, his x mark. Seal.
Cante-peta, sr. his x mark. Seal.	Can-ica, his x mark. Seal.
Mato-wayuhi, his x mark. Seal.	Tahinka-ska, his x mark. Seal.
Pahin-ska, his x mark. Seal.	Hogan-duta, his x mark. Seal.
Kangi-atoyapi, his x mark. Seal.	Sunka-wanzila, his x mark. Seal.
Mato-kawinge, his x mark. Seal.	Ite-wakan, his x mark. Seal.
Wakinyan-watakope, his x mark. Seal.	Sunka-wawapin, his x mark. Seal.
Tasina-luta, his x mark. Seal.	Cetau-to, his x mark. Seal.
Tasunke-hin-zi, his x mark. Seal.	Inyan-kwapi, his x mark. Seal.
Hehaka-okan-nazin, his x mark. Seal.	Wankau-inyanka, his x mark. Seal.
Maga, his x mark. Seal.	Sunka-duta, his x mark. Seal.
Taloka-inyauke, his x mark. Seal.	Pehin-jasa, his x mark. Seal.
Mato-wapostan, his x mark. Seal.	Waumdi-watapke, his x mark. Seal.
Heton-yuha, his x mark. Seal.	Wapata, his x mark. Seal.
Sungila-luta, his x mark. Seal.	Taopi, his x mark. Seal.
Mastinca, his x mark. Seal.	Mato-unzinca, his x mark. Seal.
Supka-maza, his x mark. Seal.	Zitkadan-maza, his x mark. Seal.
Wanmli-cikala, his x mark. Seal.	Cetau-iyotanka, his x mark. Seal.
Kangi-mato, his x mark. Seal.	Kangi-napin, his x mark. Seal.
Mato-wankantuya, his x mark. Seal.	Tatanka-hanska, his x mark. Seal.
Ite-glagla, his x mark. Seal.	Kaddy, his x mark. Seal.
Cetan-unzica, his x mark. Seal.	Wanmli-konza, his x mark. Seal.
Mato-luta, his x mark. Seal.	Mini-aku, his x mark. Seal.
Pizi, his x mark. Seal.	Mato-sapa, his x mark. Seal.
Kangi-wanagi, his x mark. Seal.	Makoyate-duta, his x mark. Seal.
Wanmli-mani, his x mark. Seal.	Pa-inyankana, his x mark. Seal.
Mato-ska, his x mark. Seal.	Mato-zina, his x mark. Seal.
Tacanhpi-kokipapi, his x mark. Seal.	Isanati-win-yuza, his x mark. Seal.
Tatanka-cikida, his x mark. Seal.	Mato-wastedan, his x mark. Seal.
Wahacanka-sapa, his x mark. Seal.	Hehaka-ho-waste, his x mark. Seal.
Sna-waknya, his x mark. Seal.	Gan-waste, his x mark. Seal.
Cante-tchiya, his x mark. Seal.	Itohega-tate, his x mark. Seal.
Wan-awega, his x mark. Seal.	Hi-seca, his x mark. Seal.
Wakankdi-sapa, his x mark. Seal.	Hunke-sni, his x mark. Seal.
Ingang-mani, his x mark. Seal.	Gilciya, his x mark. Seal.
Wanmli-sake, his x mark. Seal.	Owe-nakebeza, his x mark. Seal.
Nakata-wakinyan, his x mark. Seal.	Mato-ho-tanka, his x mark. Seal.
Wanmli-watapke, his x mark. Seal.	Henry Agard, his x mark. Seal.
Hato-sabiciya, his x mark. Seal.	Hitonka-sau-sinte, his x mark. Seal.
Baptiste Rondeau, his x mark. Seal.	Antoine Claymore, his x mark. Seal.
Tacanhpi-sapa, his x mark. Seal.	Benedict Cihila. Seal.
Hato-ite-wakan, his x mark. Seal.	Charles Marshall, his x mark. Seal.

Wakinyan-ska, his x mark. Seal.  
 Hakikta-nazin, his x mark. Seal.  
 Hitonkala-ista, his x mark. Seal.  
 Hanpa-napin, his x mark. Seal.  
 Wauundi-yuha, his x mark. Seal.  
 Hinto-kdeska, his x mark. Seal.  
 Candi-ynta, his x mark. Seal.  
 Zitka-mani, his x mark. Seal.  
 Nasula-tonka, his x mark. Seal.  
 Hohaka-ho-waste, his x mark. Seal.  
 Sunk-sapa-wicasa, his x mark. Seal.  
 Mastinca, his x mark. Seal.  
 Thomas C. Fly. Seal.  
 Joseph Primeau. Seal.  
 Leon Primeau. Seal.  
 Matilda Galpin, her x mark. Seal.  
 John Pleets. Seal.  
 Tasumke-ska, his x mark. Seal.  
 Kangi-maza, his x mark. Seal.  
 Ota-inyanke, his x mark. Seal.

Tatanka-wanzila, his x mark. Seal.  
 Tatanka-hauska, his x mark. Seal.  
 Tatanka-himke-sni, his x mark. Seal.  
 Kankeca-duta, his x mark. Seal.  
 Hehaka-cante, his x mark. Seal.  
 Sna-wakuya, his x mark. Seal.  
 Citan-pegnaka, his x mark. Seal.  
 Wasu-mato, his x mark. Seal.  
 Mato-kawinge, his x mark. Seal.  
 Nig-woku, his x mark. Seal.  
 Maza-kan-wicaki, his x mark. Seal.  
 Waniyutu-wakuya, his x mark. Seal.  
 Wauundi-wicasa, his x mark. Seal.  
 Putin-hanska, his x mark. Seal.  
 Hoksina-waste, his x mark. Seal.  
 Sam-iyeciya, his x mark. Seal.  
 Wahacanka-maza, his x mark. Seal.  
 Tatanke-ehanna, his x mark. Seal.  
 Tawacanka-wakinyan, his x mark. Seal.

Attest:

JAMES McLAUGHLIN, *U. S. Ind. Agt.*  
 JAMES H. STEWART, *Agency Clerk.*  
 THOMAS H. MILLER, *Issue Clerk.*  
 CHARLES PRIMEAU, *Interpreter.*  
 PHILIP L. WELLS, *Interpreter.*  
 JOSEPH PRIMEAU, *Interpreter.*  
 M. L. McLAUGHLIN, *Agency Interpreter.*

I hereby certify that the foregoing agreement was read and explained by me, and was fully understood by the above-named Sioux Indians before signing, and that the same was executed by said Indians at Standing Rock Agency, Dakota, on the 30th day of November, 1882.

SAM'L D. HINMAN,  
*Official Interpreter.*

It is hereby agreed that the separate reservation for the Indians receiving rations and annuities at Cheyenne River Agency, Dakota, and for such other Indians as may be hereafter assigned thereto, shall be bounded and described as follows, to wit:

Beginning at a point at low-water mark on the east bank of the Missouri River opposite the mouth of Grand River, said point being the southeasterly corner of the Standing Rock Reservation; thence down said east bank of the Missouri River along said low-water mark to a point opposite the mouth of the Cheyenne River; thence west to said Cheyenne River and up the same to its intersection with the one hundred and second meridian of longitude; thence north along said meridian to its intersection with the Grand River; thence down said Grand River, along the middle channel thereof, to the Missouri River, at the place of beginning.

It is also agreed that said Indians shall receive all necessary aid from the Government in their removal to said reservation, and when so removed each of said Indians shall be entitled to receive from the Government the full value of all improvements in buildings or on lands owned by him at the time of such removal and lost to him thereby. Said compensation shall be given in such manner and on such appraisements as shall be ordered by the Secretary of the Interior.

Dated and signed at Cheyenne River Agency, Dakota, this 21st day of December, 1882.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at the Cheyenne River Agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained.

Witness our hands and seals at Cheyenne River Agency, Dakota, this 21st day of December, 1882.

Zitkala-kinyan, his x mark. Seal.  
 Cui-wi-hda-mani, his x mark. Seal.  
 Mato-wanmli, his x mark. Seal.  
 Toicuwa, his x mark. Seal.

Cetan-tokapa, his x mark. Seal.  
 Waumli-ohitika, his x mark. Seal.  
 Wagmasa, his x mark. Seal.  
 Cuiwila, his x mark. Seal.

Waumli-gleska, his x mark. Seal.  
 Mato-luta, his x mark. Seal.  
 Waunatan, his x mark. Seal.  
 Cante-wanica, his x mark. Seal.  
 Wokai, his x mark. Seal.  
 Wankan-mato, his x mark. Seal.  
 Cetan, his x mark. Seal.  
 Maza-hanpa, his x mark. Seal.  
 Maga-ska, his x mark. Seal.  
 Kangi-wakuya, his x mark. Seal.  
 Pte-san-wicasa, his x mark. Seal.  
 Mahpiya-iyapata, his x mark. Seal.  
 Mato-topa, his x mark. Seal.  
 Cawhpi-sapa, his x mark. Seal.  
 Tatanke-paha-akan-nazin, his x mark.

Mato-nakpa, his x mark. Seal.  
 Maste-au, his x mark. Seal.  
 Nape-wanmiomin, his x mark. Seal.  
 Sunka-ha-oin, his x mark. Seal.  
 Tacauhpi-maza, his x mark. Seal.  
 Nato-cikala, his x mark. Seal.  
 Nahpiya-watakpe, his x mark. Seal.  
 Louis Benoist, his x mark. Seal.  
 Wahacauka-cikala, his x mark. Seal.  
 Sunk-ska, his x mark. Seal.  
 Wanmli-main, his x mark. Seal.  
 Wicasa-itancan, his x mark. Seal.  
 Siha-sapa-cikala, his x mark. Seal.  
 Eugene Bruguier. Seal.  
 Seal.

## Attest:

WM. A. SWAN, *United States Indian Agent.*  
 ROBT V. LEVERS, *Agency Clerk.*  
 N. G. LANDMEPE, *Issue Clerk.*  
 NARCISSE NARCELLO, his x mark, *Agency Interpreter.*  
 MARK WELLS, *Interpreter.*

It having been understood and agreed by the undersigned commissioners and the Brulé Indians at Rosebud Agency, parties to this agreement, that the reservation for the Lower Brulé Indians shall be located between the Rosebud Reservation and the Missouri River, it is hereby agreed that the reservation for the said Brulé Indians, now at Lower Brulé Agency, Dakota, and for such other Indians as may be assigned thereto, shall consist of all that part of township No. 103, range 72, west of the 5th principal meridian, in the Territory of Dakota, lying on the north bank of the White River, together with the tract of land bounded and described as follows, to wit:

Beginning at a point at lower-water mark on the east bank of the Missouri River opposite the mouth of said White River; thence down said east bank of the Missouri River along said low-water mark to a point opposite the mouth of Pratt Creek; thence due south to the forty-third parallel of latitude; thence west along said parallel to a point in longitude ninety-nine degrees and thirty minutes (99° 30') west; thence due north along the eastern boundary of Rosebud Reservation to the White River, and thence down said White River to the Missouri River, at the place of beginning. It is also agreed that said Indians shall receive all necessary aid from the Government in their removal to said reservation, and when so removed each of said Indians shall be entitled to receive from the Government the full value of all improvements, in buildings or on lands, owned by him at the time of such removal and lost to him thereby. Said compensation shall be made in such manner and on such appraisement as shall be ordered by the Secretary of the Interior.

Witness our hands and seals this 23d day of January, 1883.

NEWTON EDMUNDS. [SEAL.]  
 PETER C. SHANNON. [SEAL.]  
 JAMES H. TELLER. [SEAL.]

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
 Washington, February 2, 1883.

Governor EDMUNDS,

*Chairman Sioux Commission, Chamberlain, Dak.:*

The agreement, without either of Shannon's amendments, submitted to Congress. It must be signed as submitted or not at all.

H. M. TELLER,  
*Secretary.*

DEPARTMENT OF THE INTERIOR,  
 OFFICE OF INDIAN AFFAIRS,  
 Washington, February 3, 1883.

SIR: I have the honor to transmit herewith for consideration in connection with the recent negotiations had with the Sioux of Dakota, under the act of August 7, 1882, a communication from Adam Soup and Black Tomahawk, two Indians claiming to be subchiefs, presumably of the Cheyenne River Agency bands, of said Indians.

They say they wish to remain on Bad River, where the land is good, and that they "do not recognize the acts of the men who consented to dispose of our (their) lands."

The paper was referred to this office by Bishop H. B. Whipple, of Dakota.

Very respectfully, your obedient servant,

H. PRICE,  
Commissioner.

The Hon. SECRETARY OF THE INTERIOR.

[Copy of inclosure.]

FORT PIERRE, DAK., *January 8, 1883.*

Bishop H. B. WHIPPLE:

I wish to tell you something. Three men and Interpreter Hinman came here to treat with us for our lands. We wish to remain upon the Bad River, from the agency downward. Two men write you this letter. They are subchiefs who point out these things to you. Please write to us—Good River Owl River [Grand River?] there is little wood, but little grass, and gravel everywhere, and planting is poor; but the Bad River has plenty wood, very tall and large. The land is excellent, the earth black and fruitful. Corn can be raised well there. There our children we wish to have grow up. We do not recognize the acts of the men who consented to dispose of our lands. We have not heard that the law wishes us to sell them. Only this.

Your friends,

ADAM SOUP.  
BLACK TOMAHAWK.

YANKTON, DAK., *February 7, 1883.*

SIR: I have the honor to acknowledge the receipt of a copy of telegram of 2d instant from you in relation to amendments offered by Judge Shannon to the agreement with the Brulé Sioux Indians, &c. I beg in reply to state that those amendments form no part of the agreement, inasmuch as the Brulés rejected them. The Brulés were offered those additional privileges as an inducement for them to sign the agreement, hoping that it would induce them to do so, but it did not have that effect.

I arrived here from Lower Brulé Sunday evening last, leaving Judge Shannon at Chamberlain, which is only 6 miles from the Brulé Agency. It was thought when I left that those Indians would yield and consent to receive and accept the reservation we had offered them in a very few days.

The Lower Brulés and Crow Creek Indians (Yanktonais) are in close confederation, and it was not considered best to go to Crow Creek until the Brulés had yielded in their opposition to the views of the Department in regard to them.

The commission has been seriously embarrassed and delayed in its efforts by the active interference of Captain Dougherty, of the United States Army, who has urged them by letters and telegrams not to consent to the agreement, and also by reason of want or lack of control of agent in their management.

I beg to thank you for your indorsement of the agreement.

Very respectfully, &c.,

NEWTON EDWARDS.

Hon. H. M. TELLER,  
Secretary of Interior.

[Telegram.]

CHAMBERLAIN, DAK., *February 10, 1883.*

J. H. TELLER, of *Sioux Commission*,  
(Care Hon. Teller, Secretary of Interior):

Bynam and one or two chiefs holding out are reported as arranging to go to Washington; they are said to be pooling their hides to raise money; this would delay the commission. Might not the Secretary telegraph the agent ordering this to be stopped, and declaring his ultimatum as to agreement with them. Such direct ordering might produce great effect in their council to be held to-morrow; they have held several councils since we crossed the river, and the general outlook is rather encouraging.

P. C. SHANNON,  
O. D. HINMAN.

[Telegram.]

SIoux CITY, IOWA, *February 14, 1883.*

H. M. TELLER,  
Secretary of the Interior, Washington, D. C.:

Headquarters of commission will be at Yankton for a few days to come.

J. M. TELLER,  
Secretary of *Sioux Commission*.

UNITED STATES INDIAN SERVICE,  
CHEYENNE RIVER AGENCY,  
February 17, 1883.

SIR: I have the honor to forward herewith, at the request of Mr. Riggs, the inclosed communication, which he sent me for perusal and transmission to you.

I have only to say in reference thereto that, with few exceptions, the Indians are satisfied with the agreement recently entered into with the commissioners.

Very respectfully, your obedient servant,

WM. A. SWAN.  
*United States Indian Agent.*

Hon. H. PRICE,  
*Commissioner of Indian Affairs, Washington, D. C.*

[Inclosure.]

DAKOTA MISSION,  
*Oahe, Hughes County, Dakota, February 12, 1883.*

SIR: Under authority of an act approved August 7, 1882, making appropriations, &c., "to negotiate with the Sioux Indians for such modification of existing treaties and agreements with said Indians as may be deemed desirable by the Indians and the Secretary of the Interior," there was duly appointed the "Commission to the Sioux of Dakota." "The main purpose is"—I quote from your last annual report—"to ascertain whether the Indians are willing to cede to the United States any portion of their reservation in Dakota; and, if so, what portion and upon what terms." This commission has been faithfully engaged, in spite of many difficulties and hardships, in the execution of the difficult and delicate duty in hand, and will doubtless soon make report of its satisfactory accomplishment.

I would not be understood as desiring to reflect upon the high character and unimpeachable integrity of the members of the commission, but I must respectfully request your attention to the following facts in connection with the result of their conference with the Indians of the Cheyenne River Agency.

1. The demands of the commission were acceded to only after being reiterated and positively rejected, as often as made, for two weeks of persistent council-holding.

2. They were acceded to by but comparatively few of the Indians, thirty or forty at most, and then with great reluctance, at a council extending past midnight.

3. The Indians were assured, again and again, that it could make no difference to them whether they accepted the demands or not—they would not be allowed, in any case, to continue to hold the tract of land in question as a part of their reservation.

4. The Indians were willing to cede the entire Bad River Valley and their interests to the south of the watershed between that stream and the Cheyenne River. The commission demanded and finally worried the Indians present into an agreement to cede all lands south of the Cheyenne River.

5. From the beginning the Indians understood the point of difference perfectly, and many of its practical bearings as well.

6. The character of the honorable commissioners should forbid all suspicion that, in dealing with Indians, they could resort to the use of arguments unjustifiable a between man and man; nevertheless, the Indians regard the result as forced upon them; and there is no question but that, as between two willing parties to an agreement, undue pressure was used.

7. This result is sullenly regretted and wholly repudiated by all as not truthfully expressing their desire and willing action.

I have presented the facts above, giving the Indian a chance for a hearing, and am prepared to go before the public in justification of his right to fair and square treatment in this matter. And, before Congress shall be called upon to ratify the terms of an agreement so entirely opposed to the will and desire of these Indians, who are most vitally interested in the final result, I have the honor to urge upon you the justice and necessity, in behalf of the Indian and the honor of the Indian service, of a renewed hearing and terms for agreement of which it shall not be said "accept you must."

I will, moreover, on my own responsibility, represent: That these Indians are not unfavorably disposed to any reasonable cession of territory. That the proposed change of location—Indians on the northern side of the Cheyenne River only, while the whites will settle on the south—will vastly increase the difficulty of preventing sales of liquor to Indians.

That the cession of the south half of the Cheyenne River Valley is not the end—the entire valley will be demanded.

That the Morro River region, to which they will be driven, is not such as will favor efforts to make these Indians self-supporting or become civilized; it does not compare with the Cheyenne River.



That the Indians now occupying farms south of the Cheyenne River are not yet fitted to enter and hold their lands under the homestead laws; were they thus fitted the proposed change might be taken advantage of.

That thinking men of our country, newly awakening to an interest in these matters, cannot but regard the subject which calls forth my letter as "another wrong" to Indians and a disgrace to the service.

I have the honor, sir, to be, very respectfully, yours,

T. L. RIGGS, *Missionary.*

Hon. COMMISSIONER OF INDIAN AFFAIRS,  
*Washington, D. C.*

CHAMBERLAIN, DAK., *February 19, 1883.*

SIR: In the absence of my colleagues of the Sioux commission, it is deemed my duty briefly to report proceedings since the 24th ultimo.

Our joint report of that date was transmitted to the Department by the hand of Mr. James H. Teller, who left Lower Brulé Agency same day for Washington.

Governor Edmunds and myself, with Mr. Hinman, the official interpreter, remained at that agency in the further discharge of our duties until the 1st of February, when, having accomplished nothing, we left for Chamberlain. This point is about 6 miles distant from the agency, and about 20 miles from the Crow Creek Agency, and was considered a suitable place for further negotiation.

On the 21 instant we telegraphed Mr. James H. Teller, then at Washington, the result, it being the same as when he left us, stating in substance (and among other things) that we were unsuccessful with the Lower Brulés; that all special advantages offered to them were stubbornly rejected, and that they would make no proposition whatever.

Afterward came your dispatch, dated Washington, February 2, stating that "the agreement without either of Shannon's amendments submitted to Congress; it must be signed as submitted, or not at all." This instruction was carefully noted and has been cheerfully obeyed.

Governor Edmunds was obliged to go to Yankton, leaving me and the interpreter here with instructions to endeavor to gain the consent of the Brulés to the favorable propositions offered them.

I regret, however, to be obliged to report that although much diligent effort has been made they still maintain their first position, and will not agree to take the separate reservation assigned to them and designated in the last clause of the agreement forwarded to the Department.

Recent information is to the effect that a majority of the chiefs, satisfied that the proposals offered are beneficial, are willing to agree, but are deterred by a few chiefs and a combination, called among them "the soldier band," and that this combination was created through the bad advice and influence of sundry white men.

Affairs at Crow Creek having assumed a more favorable aspect, I telegraphed Governor Edmunds last Tuesday to return immediately, but as yet I have no response.

But really, the winter here since about the beginning of the year has been so severe that most of the time has been unfit for travel or regular communication, or indeed for any kind of business.

Very respectfully, your obedient servant,

PETER C. SHANNON,  
*Sioux Commissioner.*

Hon. H. M. TELLER,  
*Secretary of the Interior, Washington, D. C.*

CROW CREEK AGENCY, DAK., *February 21, 1883.*

SIR: The commission beg to call to your attention the necessity of such action on the part of the Government as will prevent the land ceded by the agreement now before Congress from being taken possession of by squatters and adventurers immediately after the ratification of the agreement by Congress. We are credibly informed that large numbers are preparing to cross the Missouri River and locate on the ceded lands as soon as the agreement is ratified, and unless the necessary action is taken to prevent it, the country thus thrown open will be the scene of great disorder and possible violence. The Indian families settled upon the ceded land, as well as all the Indians visiting the two agencies now on the ceded land until new agencies can be established, would be thrown into close contact with the invading whites. The establishment of saloons in the neighborhood of these agencies is almost sure to follow, and,

with the accompanying crowds of lawless adventurers, will render the issue of rations and resulting presence of the Indians an occasion of serious trouble.

By the terms of the agreement the Indians that are to be removed are entitled to full compensation for improvements lost by removal. Time will be required in which to make appraisement of such improvements, as well as to effect the removal of the Indians, under the treaty of 1868. Those who prefer to remain and hold their locations may do so, and it is necessary that arrangements be made to distinguish those desiring to remain from those who are to remove, that their rights may be protected.

The Indians signing the agreement expect that the Government will protect them until they are removed to their new reservation. In view of the considerations above stated, we respectfully recommend that an Executive order be obtained, to issue immediately upon the ratification of the agreement, withdrawing the ceded land from settlement until it can be opened without detriment to the Indians.

Very respectfully,

Hon. H. PRICE,  
*Commissioner of Indian Affairs.*

J. H. TELLER,  
*Secretary Sioux Commission.*

---

[Telegram.]

LOWER BRULÉ AGENCY, DAK., February 25, 1883.

To COMMISSIONER, Washington, D. C.:

Large number of men have invaded lower part of Crow Creek Reservation; thirty or more shanties built to-day; have placed matter in hands of United States commissioner and marshal, waiting further instructions. Answer by Chamberlain.

PARKHURST, Agent.

---

UNITED STATES INDIAN SERVICE,  
CROW CREEK AND LOWER BRULÉ CONSOLIDATED AGENCY, DAK.,  
*Lower Brulé Agency, February 26, 1883.*

SIR: I have the honor to inform the Department, in addition to telegram of yesterday, that I have since seen the deputy United States marshal and heard from the United States commissioner relative to the trespass upon the Crow Creek Reserve.

I am informed that a large number of people east are moving in this direction with the intent to settle upon these lands at once. I am also informed that nearly one hundred claim shanties have been erected, and that more will be put up as speedily as possible. The most of the permanent business men of Chamberlain are active in this matter, and against legal advice are building and encouraging others to build.

I am advised by the United States commissioner to call in the Indian police, place them under the direction of the United States marshal, and proceed to demolish and confiscate all lumber and material that may be found upon the Indian land.

Acting under this advice, I have sent a messenger to Crow Creek, directing the whole police force to assemble near Chamberlain prepared to act as circumstances may require. I shall be at Chamberlain in person, and be guided by the legal representative of the Government in my acts. The Sioux commission were at Crow Creek on Sunday last (when I left), having had a verbal promise that the Indians there would sign the agreement to-day. What the result of this new move may be I cannot predict, but I fear that the Indians may be so exasperated that nothing can be done. The Indians at Brulé are thus far quiet, and I trust nothing may occur to prevent a settlement with the commission.

I have sent for the chiefs and headmen to meet me, and hope to have a peaceable council. Some measures should at once be taken to stop this illegal trespassing on Indian lands, or serious trouble will be the result.

Very respectfully, your obedient servant,

W. W. PARKHURST,  
*United States Indian Agent.*

Hon. COMMISSIONER OF INDIAN AFFAIRS,  
*Washington, D. C.:*

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, February 26, 1883.

To PARKHURST,  
*Agent, Lower Brulé, via Chamberlain, Dak.:*

The men you refer to are intruders. Warn them off; and, if possible, put them off. Tell them they acquire no rights by going on the land now.

H. PRICE,  
*Commissioner.*

ROCHESTER, N. Y., February 26, 1883.

HONORED SIR: I take liberty in addressing you concerning an article which I saw in a daily paper here in reference to the treaties with the Sioux Indians in Dakota, viz, that they be divided into small reservations, &c., and that the Government furnish each reservation with a doctor, a carpenter, a miller, a blacksmith, a farmer, and an engineer for ten years.

Please inform me in this matter full particulars, if possible, as it greatly interests me, and oblige,

Yours, truly,

FRANK A. DUBLIN,  
*57 Bartlett Street, Rochester, N. Y.*

[Telegram.]

W., February 27, 1883.

(Dated Chamberlain, Dak., 27.)

To Hon. H. PRICE,  
*Commissioner Indian Affairs, Washington, D. C.:*

The Crow Creek Indians signed agreement yesterday, ceding all their interest in Great Sioux Reservation and about three-sevenths of the Crow Creek Reservation. Land ceded by them must not be occupied until opened by order of the President. Twenty or thirty squatters have already gone on these lands. This should not be permitted. Will write you fully from Yankton.

NEWTON EDMUNDS.

[Telegram.]

CHAMBERLAIN, DAK., February 27, 1883.

H. M. TELLER, *Secretary, Washington, D. C.:*

Commission consider it very important that ceded land be reserved temporarily, by Executive order, as explained by letter.

J. H. TELLER,  
*Secretary Sioux Commission.*

SPRINGFIELD, DAK., March 5, 1883.

SIR: I have under my care as bishop three chapels among the Indians on the Crow Creek Reserve.

I have frequently visited them during the last ten years, and having lately again made them a visit I am well acquainted with their state.

I trust you will accept the critical condition of their interests as my apology for addressing you.

These Indians have lately, as you are aware, entered into an agreement with the commissioners appointed by the Government for the surrender of a certain portion of their reserve upon the payment of a consideration by the United States.

Congress failed to ratify this agreement, and it is the current rumor that it is the intention of the Executive to throw open parts of the reserve, notwithstanding the absence of such ratification and without the payment of the consideration offered by the commissioners. The newspapers argue for such action on the ground that as the reserve was set apart by Executive order the Executive may of its own motion throw it open to settlement.

I beg leave respectfully to submit that this ground is untenable for the reason that by the Sioux treaty of 1868 the Crow Creek Reservation, being one of the existing reservations on the east bank of the Missouri River, was included in the terms of that treaty and became part of the Great Sioux Reservation.

The Crow Creek Indians are a friendly people and have made decided progress, and they would regard the taking from them without compensation of any part of their reserve as a great hardship and wrong.

Very respectfully, your obedient servant,

WILLIAM H. HARE,  
*Missionary Bishop.*

The Hon. SECRETARY OF THE INTERIOR.

---

LEONA, DONIPHAN COUNTY, KANSAS, *March 6, 1883.*

SIR: I have seen it stated in the newspapers that the commission appointed by the Secretary of the Interior had succeeded in obtaining the relinquishment of the Sioux Indians to a large part of their reservation in the west part of Dakota Territory.

I would respectfully make inquiry in behalf of myself and other parties if Congress has made provision for carrying such an arrangement into effect with the Indians, and if the said lands will be soon open for settlement; and, if so, at what time can settlers make entry.

Very respectfully,

FRANKLIN BABCOCK.

Hon. SECRETARY OF THE INTERIOR,  
*Washington, D. C.*

---

[Extract from an act making appropriations for sundry civil expenses of the Government for the fiscal year ending June 30, 1884, and for other purposes.]

“For the purpose of procuring the assent of the Sioux Indians, as provided by article 12 of the treaty between the United States and the different bands of the Sioux Nation of Indians, made and concluded April 29, 1868, to agreement made with the said Sioux Indians, transmitted to the Senate February 3, 1883, by the President, with such modifications of said agreement as will fully secure to them a title to the land remaining in the several reservations set apart to them by said agreement, and to the Santee Sioux the proceeds of that portion of their separate reservation not allotted in severalty, \$10,000 or so much thereof as may be necessary, to be immediately available, and to be expended under the direction of the Secretary of the Interior.”

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, D. C., March 14, 1883.*

SIR: I have the honor to submit herewith, for your approval, instructions for the guidance of the Sioux commissioners in negotiating with the Sioux Indians, as contemplated in the recent act (sundry civil) approved March, 1883.

Very respectfully, your obedient servant,

H. PRICE,  
*Commissioner.*

The Hon. SECRETARY OF THE INTERIOR.

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, March 14, 1883.*

GENTLEMEN: Referring to your appointment (September 15, 1882) as commissioners to negotiate with the Sioux Indians “for such modification of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior,” authority for which was found in the act making appropriations for the sundry civil expenses of the Government, approved August 7, 1882, I have to say that by a clause in the sundry civil act approved March —, 1883,

the sum of \$10,000 is appropriated to enable the Secretary of the Interior to complete said negotiations.

Said clause reads as follows:

"For the purpose of procuring the assent of the Sioux Indians as provided by article 12 of the treaty between the United States and the different bands of the Sioux Nation of Indians made and concluded April 29, 1868, to agreement made with said Sioux Indians, transmitted to the Senate February 3, 1883, by the President, with such modification of said agreement, as will fully secure to them a title to the land remaining in the several reservations set apart to them by said agreement, and to the Santee Sioux the proceeds of that portion of their separate reservation not allotted in severalty, \$10,000, or so much thereof as may be necessary, to be immediately available and to be expended under direction of the Secretary of the Interior.

Acting under this authority, I have to direct that you proceed without delay to revisit the several agencies where said agreement was executed, and elsewhere as may be necessary, with a view to the execution of said act in conformity with the terms thereof.

You will be allowed compensation at the rate of \$10 per day while actually employed in the performance of your duties, and your actual and necessary expenses.

Mr. Edmunds will continue to act as disbursing agent and will file a new bond in the sum of \$10,000.

Report of your proceedings will be made from time to time, and if any questions arise requiring further instructions they will be promptly submitted.

Very respectfully,

H. PRICE,  
*Commissioner.*

Messrs. NEWTON EDMUNDS, PETER C. SHANNON, JAMES H. TELLER.

Approved.

H. M. TELLER,  
*Secretary.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, March 15, 1883.*

SIR: I transmit herewith copy of instructions, dated the 14th instant, for the guidance of the Sioux commissioners.

Very respectfully,

H. PRICE,  
*Commissioner.*

J. H. TELLER, Esq.,  
*Yankton, Dak.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, March 16, 1883.*

SIR: I am in receipt of your letter of the 26th ultimo, in which you asked to be advised as to the correctness of a statement which recently appeared in a daily newspaper to the effect that the Great Sioux Reservation in Dakota is to be cut up into small reservations, each of which is to be supplied with a physician, carpenter, miller, and blacksmith.

In reply you are informed that the recent negotiations with the Sioux Indians for the cession of a portion of their reservation failed of ratification by Congress, and, therefore, no immediate changes will take place in their reservation affairs.

Authority exists for further negotiations with said Indians, which will be conducted during the present season, but it is quite impossible to say at this time what the result will be.

Very respectfully,

H. PRICE,  
*Commissioner.*

FRANK A. DUBLIN, Esq.,  
*Rochester, N. Y.*

---

PHILADELPHIA,  
*No. 1408 South Penn Square, March 21, 1883.*

MY DEAR MR. PRICE: Can you inform me whether Congress during its late session created any commission, to consist of Senators and members, to investigate matters

of treaties with the Indians, or upon subjects connected with Indian treaties and their construction and force, more especially in reference to the Sioux or Santee Sioux, or the subtribes of the Sioux?

I will be greatly obliged for this information, and I remain,  
Yours, very truly,

CHAS. O'NEILL.

Hon. HIRAM PRICE,  
*Indian Commissioner.*

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, April 2, 1883.*

SIR: I am in receipt, by reference from the Hon. Secretary of the Interior, of your letter of the 6th instant, in which you ask to be advised whether any portion of the Great Sioux Reservation has been relinquished by the Indians, and whether Congress has ratified such action.

In reply you are informed that the agreement entered into with the Sioux, as the result of recent negotiations with them, failed of ratification by Congress, and consequently no portion of the Great Sioux Reservation is subject to sale or entry.

Authority exists, however, for further negotiations with said Indians, which will be conducted during the present season; but, of course, it is impossible to say at this time what the result will be.

Very respectfully,

H. PRICE,  
*Commissioner.*

FRANKLIN BABCOCK, Esq.,  
*Leona, Doniphan County, Kansas.*

BOSTON, 4, 2, 1883,  
*Room 25, Simmons Building, 40 Water Street.*

HON. SECRETARY OF DEPARTMENT OF INTERIOR:

Will the Department please inform me if the law making an appropriation of \$10,000 for expense of commission to negotiate with the Sioux Indians to cede back to the public domain the Sioux Reservation authorized the President, upon the treaty being signed by two-thirds of the adult population, to open up the lands to settlement by proclamation, or has the treaty yet to be ratified by the United States Senate?

This information is asked with a view of locating a stock range on the reservation.

Respectfully,

H. L. DUNCKLEE.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, April 6, 1883.*

SIR: I have the honor to be in receipt of your letter of the 21st ultimo, asking to be informed whether Congress during its last session created a commission, to consist of Senators and Members of the House of Representatives, to investigate matters connected with our treaty relations with the Indians, the construction and force of treaties, &c., more especially as relates to the Santee or other tribes or bands of Sioux. In reply you are advised that no such commission was created, so far as this office is informed.

Under authority of the act (sundry civil) approved August 7, 1882, a commission, composed of Messrs. Newton Edmunds and Peter C. Shannon, of Dakota, and James H. Teller, of Ohio, was appointed to negotiate with the "Sioux Indians for such modifications of existing treaties and agreements with said Indians as may be deemed desirable by said Indians and the Secretary of the Interior"; and under the authority of a subsequent act (sundry civil, approved March 3, 1883) the said commission has been continued by the honorable Secretary "for the purpose of procuring the assent of the Sioux Indians as proposed by article 12 of the treaty between the United States and the different bands of the Sioux Nation of Indians, made and concluded April 29, 1868, to agreement made with the said Sioux Indians, transmitted to the Senate February 3, 1883, by the President, with such modifications of said agreement as will

fully secure to them a title to the land remaining in the several reservations set apart to them by said agreement, and to the Santee Sioux the proceeds of that portion of their separate reservation not allotted in severalty."

Very respectfully,

H. PRICE,  
*Commissioner.*

Hon. CHARLES O'NEILL,  
*No. 1408 Pennsylvania Square, Philadelphia, Pa.*

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, April 11, 1883.*

SIR: I am in receipt of your letter of the 2d instant, in which you ask to be advised, in substance, whether the agreement that may be concluded with the Sioux Indians, as the result of pending negotiations authorized by the recent act of Congress (sundry civil, approved March 3, 1883), will require ratification by Congress before taking effect, or whether the President is authorized to issue proclamation declaring the lands that may be ceded by such agreement open to settlement.

In reply you are respectfully informed that any agreement that may be made with said Indians under the authority referred to must be ratified by Congress before it can go into effect or be executed in any part.

Very respectfully,

H. PRICE,  
*Commissioner.*

H. L. DUNCKLEE, Esq.,  
*Room 25 Simmons Building,  
40 Water Street, Boston, Mass.*

TERRITORY OF DAKOTA, SECRETARY'S OFFICE,  
*Yankton, April 13, 1883.*

SIR: I inclose herewith the agreement recently concluded with the Indians at Crow Creek Agency, Dak., with report of commission.

Very respectfully, your obedient servant,

J. H. TELLER,  
*Secretary Sioux Commission.*

Hon. H. M. TELLER,  
*Secretary of the Interior.*

[Inclosure No. 1.]

This agreement, made by Newton Edmunds, Peter C. Shannon, and James H. Teller, commissioners on the part of the United States, under authority of an item in the sundry civil act, approved August 7, 1882, and the Sioux Indians at the Crow Indian Agency, Dakota, by their chiefs and headmen, they being thereunto duly authorized, witnesseth:

That said Indians hereby assent and agree to the terms of an agreement made by said commissioners and certain bands of Sioux Indians, which agreement was submitted to Congress by the President on the third day of February, 1883. Said Indians hereby relinquish and cede to the United States all title and interest in and to all lands heretofore claimed by them, saving and excepting the land hereinafter reserved and set apart for their permanent homes.

In consideration of above said Indians shall receive all the benefits and advantages to which they would have been entitled had they been original parties to said agreement. It is also agreed that there shall be reserved and set apart, as the permanent home of said Indians, the following described land in the Territory of Dakota, to wit: The whole of Township 106, R. 70; 107, R. 71; 108, R. 71; 108, R. 72; 109, R. 72, and 107, R. 70, except Sections 1, 2, 3, 4, 9, 10, 11, and 12; and such parts as lie on the east or left bank of the Missouri River of the following townships, to wit: 106, R. 71; 107, R. 72; 108, R. 73; 108, R. 74; 108, R. 75; 108, R. 76; 109, R. 73; 109, R. 74; 109, R. 75; 109, R. 76, and 107, R. 73; also the west half of 106, R. 96, and Sections 16, 17, 18, 19, 20, 21, 28, 29, 30, 31, 32, and 33 of 107, R. 69. It is further agreed that if any of said Indians have located permanently on lands not included in the reservation above described they may hold the lands so occupied under and in accordance with Article VI of the treaty

of 1868, or they may return to said reservation and make new locations therein, in which case they shall be entitled to receive from the Government the actual value of all improvements lost by such change of location.

The Government shall have the right to keep open the roads now in use on said reservation, and to lay out and open, from time to time, such other roads and highways as may be necessary for the use of the Indians.

It is understood and agreed that Article VII of the agreement above mentioned shall not operate to vacate or reserve for school purposes any land selected and occupied in severalty by said Indians.

Dated and signed at Crow Creek Agency, Dakota, this 26th day of February, 1883.

NEWTON EDMUNDS. [SEAL.]

PETER C. SHANNON. [SEAL.]

JAMES H. TELLER. [SEAL.]

The foregoing articles of agreement and the agreement therein mentioned having both been read and fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians receiving rations and annuities at Crow Creek Agency, Dakota, hereby agree to all the stipulations and terms therein contained.

In witness whereof we hereunto set our hands and seals at Crow Creek Agency, Dakota, this 26th day of February, 1883.

Wanagi-ska, his x mark. Seal.  
 Matowakuwawicalica, his x mark. Seal.  
 Sunka-cankohan, his x mark. Seal.  
 Wizi, his x mark. Seal.  
 Matowapopipe-sni, his x mark. Seal.  
 Cinyeyopi, his x mark. Seal.  
 Kange-iawakan, his x mark. Seal.  
 Pakuneyapi, his x mark. Seal.  
 Mahpiyapeta, his x mark. Seal.  
 Matowanpuntuya, his x mark. Seal.  
 Tatanka-isnana, his x mark. Seal.  
 Cankajipa, his x mark. Seal.  
 Hanwanzidan, his x mark. Seal.  
 John Flurry, his x mark. Seal.  
 Kangiwicasta, his x mark. Seal.  
 Hersansan, his x mark. Seal.

Wanhankdi Wanzina, his x mark. Seal.  
 Hokfi, his x mark. Seal.  
 Talantcaduta, his x mark. Seal.  
 Cakpa, his x mark. Seal.  
 Onspesin, his x mark. Seal.  
 Nazinyanpi, his x mark. Seal.  
 Mazakute, his x mark. Seal.  
 Mahjiyahopipapi, his x mark. Seal.  
 Heyokatokca, Seal.  
 Saul Demaur. Seal.  
 Hinhanpa, his x mark. Seal.  
 Chas. Le Claire. Seal.  
 Leon Kirkie, his x mark. Seal.  
 Tatanka-calka, his x mark. Seal.  
 Cehakacikada, his x mark. Seal.

Attest:

WM. S. DYER, *Clerk in Charge.*

H. BURT, *Missionary.*

VALENTINE C. PHERMAN, *Overseer and Storekeeper.*

WILLIAM W. WELLS.

MARK WELLS, *Agency Interpreter.*

[Inclosure No. 2.]

SIR: We have the honor to submit the following report of the work of the commission since forwarding our last report. The commission spent some time and held many councils with the Indians at Lower Brulé Agency in the attempt to induce them to join their friends and kindred in the agreement already submitted to you.

We found that influences adverse to the purposes of the commission had been brought to bear upon these Indians which rendered them suspicious of the commission and the Government, and effectually prevented the making of any agreement with them. The agent informs us that the Indians, prior to our coming, repeatedly asked that a separate reservation be set off for them, and there is no doubt that the terms we proposed to them would have been accepted had it not been for the influences before mentioned. We are of the opinion that the number of Indians at this agency has been greatly overestimated, no census having been taken for some time. Those best informed on the subject put the number at not more than eight hundred. We would respectfully recommend that this agency be consolidated with the Rosebud Agency, the Indians being of one family, in general; that a new agency be established at a moderate distance from the Missouri River, and that the agency at Rosebud be made a subagency. This will result in great saving in the matter of transportation of supplies, and obviate the necessity for the Indian freighters visiting places outside the reservation, with the temptations incident thereto. The present location at Rosebud is in no way suitable for an agency. It is remote from steamboat and railroad lines of transportation, very difficult of access, and surrounded by barren hills and sterile lands, which offer no encouragement to effort in agriculture.



In accordance with our instructions, we visited next the Crow Creek Agency, where, after holding a number of councils, an agreement was concluded and signed on the 26th of February, 1883. By this agreement a reservation of about 300,000 acres is set apart, which is ample for the 1,000 Indians who are to occupy it. They do not claim to hold this land by treaty, nor, in fact, by any valid title. They are, therefore, very willing to relinquish any interest which they may have in other lands as a consideration for the reservation secured to them by this agreement. They assent to the terms of the agreement recently concluded with the Sioux west of the Missouri River, and become a party to it, although they assert no claim to any part of the Great Sioux Reserve, and deny that they are in any way interested in the treaty of 1868. The lands reserved for these people include the farms which have been allotted to them in severalty, with a large surplus for grazing purposes and future allotments.

Nearly all of the families have taken lands in severalty, and had their claims certified to them and recorded. The land occupied by them is as good as any in the Territory, and is capable of sustaining a large population. There are many comfortable houses on the reservation, and considerable progress has been made in agriculture and stock-raising, which is due largely to the earnest efforts of the agency farmer. The people are in a very hopeful condition, and with proper encouragement and assistance they may become self-supporting at no distant day. We consider it very important that an agent be furnished to this agency, as it is impossible for an agent whose duties are divided between two places so far apart as Lower Brulé and Crow Creek to do full justice to the needs of both. If the extra compensation allowed to the agent at Lower Brulé for supervising the Crow Creek agency were added to the salary now paid the clerk in charge, the total outlay would be no greater, and an agent could be provided for each place. The importance of this matter is appreciated by the Indians themselves, and White Ghost, a chief of great influence, who has the good of his people at heart, was very earnest in his petitions that an agent might be sent to them.

The country adjoining this reservation is filling up with settlers with unprecedented rapidity, and there is every reason to suppose that their encroachments upon the unoccupied portions of the old reserve, already a source of great annoyance to the agent, will call for more and more of his time and attention. We therefore respectfully recommend that the lines bounding the reservation set apart by the accompanying agreement be plainly marked, and that the land outside of these boundaries hitherto reserved be opened for settlement as soon as practicable.

The agreement is herewith submitted.

Very respectfully, your obedient servants,

NEWTON EDMUNDS,  
PETER C. SHANNON,  
JAMES H. TELLER,  
*Commissioners.*

Hon. SECRETARY OF THE INTERIOR.

CINCINNATI, OHIO, April 12, 1883.

DEAR SIR: I shall be greatly obliged to you for information upon the action of the commission appointed to treat with the Indians of Dakota for 7,000,000 or 8,000,000 acres of land.

I am not positive that the labors of the commission have been concluded, but any information relative to the probable outcome of their work, the status of the land treated of if obtained, how soon land offices will be opened and officers appointed to sell same, the methods of appointment to such offices, would be thankfully appreciated by, yours, truly,

W. P. THOMPSON.

Hon. SECRETARY OF THE INTERIOR,  
*Washington, D. C.*

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, April 13, 1883.*

SIR: I have the honor to be in receipt, by reference from the honorable Secretary of the Interior, to whom it is addressed, of your letter of the 5th ultimo, expressing apprehension lest the Crow Creek Reservation, or some portion of it, is to be restored to the public domain and opened to white settlement without payment to the Indians of the consideration agreed upon in the recent agreement with the Sioux, and notwithstanding the fact that Congress failed to ratify said agreement, although it was

before that body for action thereon. Your apprehension appears to be based upon current newspaper rumors to the effect that such action is in contemplation by the proper authorities.

In reply I would respectfully state that I do not think any such intention exists on the part of the authorities. No such proposal has been submitted to me, and it is not likely that any action would be taken affecting the status of the lands referred to, or the rights of the Indians in other respects, without first referring the matter to this office.

Very respectfully, your obedient servant,

H. PRICE,  
*Commissioner.*

Right Rev. WILLIAM H. HARE,  
*Missionary Bishop, Springfield, Dak.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, April 18, 1883.*

SIR: This office is in receipt, by reference from the honorable Secretary of the Interior, to whom it is addressed, of your letter of the 12th instant, asking to be informed as to the probable result of the negotiations now pending with the various bands of Sioux Indians; what the status of the lands that may be ceded will be; how soon the same will be opened to settlement, &c. In reply, I have to state that, under authority of a recent act of Congress, negotiations were entered into with the said Indians the past winter by commissioners appointed for the purpose, as a result of which the Indians agreed to cede to the United States certain portions of the Great Sioux Reservation, but, as the agreement failed of ratification by Congress, it could not be carried into effect.

By authority of a still more recent act (sundry civil, approved March 3, 1883), the negotiations are being continued at the present time. What the result will be, or whether Congress will ratify the old agreement, if renewed, or any new agreement that may be made, are questions that cannot be answered now. It is not unlikely, however, that some portion of the great Sioux Reservation will be opened to settlement by agreement with the Indians at no very distant date, but nothing can be done in that direction without the consent of Congress. It is plain, then, that the present season will see no change in the status of the lands in question.

In reply to the question as to what the status of the lands will be when ceded, you are advised that the act authorizing the negotiations in the first instance expressly stipulates "that if any lands shall be acquired from said Indians by the United States it shall be on the express condition that the United States shall only dispose of the same to actual settlers under the provisions of the homestead laws." As regards the appointment of local land officers, I have to say that that is a matter with which this office has no concern. I would suggest that you had best apply to the General Land Office for the information you desire on the subject.

Very respectfully,

H. PRICE,  
*Commissioner.*

W. P. THOMPSON, Esq.,  
*Editor Cincinnati Artisan, Cincinnati, Ohio.*

---

UNITED STATES INDIAN SERVICE,  
*Crow Creek Agency, Dak., July 13, 1883.*

SIR: I have the honor to inform you that the chiefs and headmen of this tribe, Yanktonais, in council, held lately at this agency, urgently requested me to write you a letter in their behalf. The object of this letter is to get permission to call a general council of chiefs and headmen of the great Sioux Nation, at this agency during next month, August, and that their agent be authorized to issue rations to these chiefs and headmen during their stay, which shall not exceed one week. They ask that four, at least, from each Sioux agency may be allowed to come to this council. They further state that their reason for making this request is that they may be able to come to a united understanding as to what they should do in regard to the sale of their lands. They claim, as do the Lower Brulés, that great injury threatened them through the ignorance of other Sioux tribes, that these tribes are selling their lands and otherwise injuring them through ignorance of the true state of the case. They believe that if they can have this opportunity of meeting with their fellow chiefs

they will then be able to adopt a plan which shall be satisfactory to the entire Sioux Nation. They claim that they deserve this favor at the hands of the Government because of their long and uninterrupted friendship for the whites. They also state that the "land question" is the only subject that shall be discussed in the council, and that they guarantee that all things shall be conducted orderly and peaceably. If their request is granted they ask that an answer may be sent them by telegraph, as they are anxious to hold this council before or during the time when the Congressional committee shall visit this agency; and also that letters may at once be sent to the different agents from the Department authorizing this council. In regard to the foregoing project, I would respectfully state that I believe it would be well to grant the request. 1st. Because it seems to me but justice that the Indians composing the great Sioux Nation, having common property to dispose of, should have an opportunity of consulting together as to what portion they should sell, and at what price. 2d. It will tend to quiet their now disturbed condition of mind. I find these Indians very restless on the subject of the proposed treaty; the Crow Creek Indians in particular, owing to their constant intercourse with the whites, who are continually telling them that their reservation will soon be opened to white settlers, and that they will be moved. As I shall be constantly importuned for an answer to this letter, I trust that as early an answer as practicable may be sent me.

Very respectfully, your obedient servant,

JOHN G. GASMANN,  
*United States Indian Agent,  
Crow Creek and Lower Brulé Agency, Dakota.*

Hon. H. PRICE,  
*Commissioner Indian Affairs, Washington, D. C.*

---

[Telegram.]

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, D. C., July 18, 1883.*

GASMANN,  
*Agent, Lower Brulé Agency, Dak., via Chamberlain :*

Secretary declines to authorize general council, as recommended in your letter July 13.  
Charge Indian Office.

E. L. STEVENS,  
*Acting Commissioner.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, July 18, 1883.*

SIR: Your letter of the 13th instant, informing this office of the desire expressed by the Indians of your agency for a general council of all the chiefs and headmen of the several bands of the Sioux Nation, to be held during the coming month at the Crow Creek Agency for the discussion of matters pertaining to their reservation lands, was this day referred to the honorable Secretary of the Interior, who made the following indorsement thereon:

"I do not think any good could be expected from the council. It should be the policy of the Department to have each band act independently of the other bands, and the general influence of the chiefs should be weakened as rapidly as possible. I therefore decline to allow the council, and the agent will be so notified."

You were informed by telegram this day that the honorable Secretary has declined to authorize a general council, as proposed.

Very respectfully,

E. L. STEVENS,  
*Acting Commissioner.*

JOHN G. GASSMAN, Esq.,  
*United States Indian Agent, Crow Creek Agency, Dak.*

DEPARTMENT OF THE INTERIOR,  
Washington, July 18, 1883.

Hon. NEWTON EDMUNDS,  
*Chairman of the Sioux Commission:*

SIR: I inclose herewith a copy of a letter just received from Senator Dawes. I think you should look into the matter at once. The committee, of which Senator Dawes is the chairman, will soon be in your section, and will call on you for information on this point.

Very respectfully,

H. M. TELLER,  
*Secretary.*

DEPARTMENT OF THE INTERIOR,  
Washington, July 19, 1883.

DEAR SIR: In view of your letter of recent date concerning the agreement made with the Sioux, it appears to me that, in justice to the Department, your committee should consult with the Sioux commissioners and get their views before going into the field. I suppose you are aware that a great number of people in that vicinity do not want the Indians to part with any portion of the land, and in fact they would much rather have them remain wild Indians than have them become civilized; and in some cases those who profess the most love for the Indians are the ones who for selfish purposes prefer the Indians to remain Indians. May I therefore hope you will notify Chairman Edmunds of the time of your visit, and invite the commissioners to meet your committee; it will entail no expense on your committee.

Very respectfully,

H. M. TELLER.

Hon. H. L. DAWES, *Pittsfield, Mass.*

PITTSFIELD, MASS., July 20, 1883.

DEAR SIR: I am in receipt of yours of the 19th. I should be very glad myself to see the commissioners, and though I have no authority to speak for the other members of the committee, I have no doubt they all would. I do not know how to reach Chairman Edmunds. The committee meet at Grand Pacific Hotel, Chicago, August 1, but it was with the expectation of going immediately via Saint Paul up into Montana, and from there down into Dakota to the Sioux Reservation. I will lay your letter before the committee at Chicago, and if Mr. Edmunds is where he could appear before them at Chicago, I have no doubt the committee will be glad there to hear anything he may desire to say to them.

Truly, yours,

H. L. DAWES.

Hon. H. M. TELLER, *Secretary, &c.*

YANKTON, July 23, 1883.

SIR: I have the honor to acknowledge the receipt of yours of 18th instant, inclosing copy of a letter from Senator Dawes in relation to the proceedings of the Sioux commission as to the manner of obtaining signatures of Sioux Indians to agreement, &c. The statement that the Indians were deceived or misled is absolutely false in every particular.

The agreement was fully explained in every particular, and the Indians were made to understand, and did fully understand, before signing, that they ceded to the United States all their right to the Great Sioux Reservation, except such portion as the Indians at each separate agency reserved for their own use and benefit. The agreement was executed in open council, in the presence of a large number of whites and Indians, not parties thereto, who not only witnessed the execution but heard the agreement explained, and in many cases it was read and explained, especially to Army officers before being considered in council.

The Indians in no instance were ever told that they would be deprived of their homes "without compensation," or removed by the military authorities in case they refused to sign, but on the contrary they were advised that they would be protected in their improvements if they preferred to remain where they now are, and would be permitted to hold their claims or land, the same as white men, and that if they left their lands and improvements such improvements would be appraised to them, and they should be paid as is usual in such cases. I am assured by our interpreter (Rev. Mr. Hinman) that it is not true that children have been permitted to sign the agreement

under any circumstances, but it was thought proper, inasmuch as males of the age of eighteen years had the right, under the treaty of 1863, to enter and hold 80 acres of land, that they (such males as were eighteen years old) could properly join in the agreement. The commission will gladly afford Senator Dawes and his committee every opportunity to get at the bottom facts in the business, and the commission only hope that the honorable committee will do them the honor to give them the opportunity to do so. The commission feel that they have been unjustly assailed by several gentlemen of the various missionary boards interested in the Sioux question, one cause of complaint being that the commission has not properly protected the property and improvements made by these boards in the Indian country.

Our answer to that is that we had no instructions on that subject, that they (the missionaries) are left precisely as we found them, and that their status is not changed in the least. The agreement is one between the Government and the Sioux Indians. They are the only parties to it and the only parties interested in it.

The commission never deemed it their duty to look after, or undertake to protect the interests of individuals or missionary boards, or any other interests, except that of the Government and the Indians.

Very respectfully, your obedient servant,

NEWTON EDMUNDS.

Hon. H. M. TELLER, *Secretary of Interior.*

---

[C. A. Bennett, Attorney at Law.]

GREELEY, COLO., August 6, 1883.

DEAR SIR: Will you please inform me if the Sioux Indians have sold any of their lands to the Government that will be paid for in money, and at what agency would a member of the tribe have to make application for her part of same?

Yours, respectfully,

C. A. BENNETT.

SECRETARY OF THE INTERIOR,  
*Washington, D. C.*

---

SPRINGFIELD, DAK., August 6, 1881.

SIR: I trust that the fact that I have been for more than 10 years a resident of Dakota, as a missionary bishop, and am deeply interested in the welfare of both the white and Indian population, will be a sufficient justification of my venturing to address you a few lines to express the opinion that, while the breaking up of the Sioux Reservation is much to be desired, and would advance the welfare of both whites and Indians, the agreement proposed by the late commission is defective in many particulars, and will fail of ratification by the Indians, and that it is therefore much to be desired that plans should be perfected for the sending out of a new commission immediately on the assembling of Congress.

I think I can say that the whole missionary force among the Sioux, whether Presbyterian, Congregational, or those associated with me, is ready to co-operate.

Very respectfully, your obedient servant,

WILLIAM H. HARE.

Hon. H. M. TELLER, *Secretary of the Interior.*

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, September 1, 1883.*

SIR: I am in receipt of your letter of the 6th ultimo, asking to be informed whether the Sioux Indians have sold any of their lands to the Government for which money is to be paid them; and if so, to what agency a member of said tribe should go to secure her share of the proceeds of the sale.

In reply you are advised that an agreement was concluded with the Sioux Indians during the fall and winter of 1882-'83, for the cession to the United States of a portion of their reservation, but the agreement failed of ratification by Congress, and consequently new negotiations were opened in the spring, the result of which has not as yet been finally reported.

Under the original agreement, the principal consideration for the cession of terri-

tory consisted of cattle for breeding purposes, and it is not likely that the terms will be materially changed in respect to the character of the compensation.

The further considerations agreed upon were designed to promote the education and civilization of the Indians, but it was not provided that money should be distributed in hand per capita.

Very respectfully,

H. PRICE,  
*Commissioner.*

C. A. BENNETT, Esq.,  
*Attorney at Law, Greeley, Colo.*

---

SHERIFF'S OFFICE,  
*La Beau, September 24, 1883.*

SECRETARY OF THE INTERIOR:

If it is not out of place, I would like to ask if the small part of the Sioux Reservation on east side of the Missouri River, opposite the mouth of the Grand River, is included in the pending treaty, which, I understand, is to be acted upon the coming winter. I would also like to know what part of the reservation on the west side of the river is included.

Respectfully,

P. CONCHMAN.

---

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, October 4, 1883.*

SIR: I am in receipt, by reference from the honorable Secretary of the Interior, of your letter of the 24th ultimo, asking to be informed whether that part of the Great Sioux Reservation, in Dakota, east of the Missouri, and immediately opposite the mouth of Grand River, is included in the pending agreement with the Sioux; that is, whether the said lands will be included in the cession of territory which it is expected will be made to the United States by said Indians.

I presume that to be the point of your inquiry; and also what lands west of the Missouri River are likely to be ceded.

In reply you are advised that the agreement negotiated with the Sioux Indians during last fall and winter, under the act approved August 7, 1882, failed of ratification by Congress.

By authority of a subsequent act (act March 3, 1883) the negotiations were continued, but the final report of the commissioners on the part of the Government has not been received, and for that reason I am unable to give you the information asked for.

Very respectfully,

H. PRICE,  
*Commissioner.*

P. CONCHMAN, Esq.,  
*La Beau, Dak.*

---

YANKTON, DAK., *December 31, 1883.*

SIR: We have the honor to submit the following report of our proceedings, under instructions received from you in the matter of obtaining additional signatures to the agreement submitted to you in February last.

The obtaining of the signatures of three-fourths of the adult male Indians, as required, was regarded by us as a work of detail merely, involving no new or special negotiations, but rather the clerical work of taking the names of such of them as, following the example of their leaders, might be willing to sign. It called for visits to the scattered camps and villages, and could be done, it was thought, as well by one person as by several, and at less expense of time and money.

The official interpreter of the commission, Rev. S. D. Hinman, being thoroughly acquainted with the work done and to be done, and being possessed of such knowledge of the language and customs of the Indians as to qualify him admirably for the work, was, by a majority of the commission, and with your approval, detailed to visit the different agencies and present the agreement anew for signatures. His report, which is submitted herewith, shows that at Pine Ridge Agency, first visited, he secured the assent to the agreement of 633 male Indians over the age of eighteen years; that 30 refused through superstition either to assent or dissent. One hundred and fifty-

six refused to assent, about 100 were absent on a hunt, and about 50, belonging to a band which had been out with Sitting Bull, refused to consider the matter at all, on the ground that they were strangers there, and without right to take part in the negotiation.

The number of assenting Indians does not include the 85 chiefs and headmen who originally signed the agreement.

Of the 100 absentees, a great majority would doubtless have assented, following the example of the bands to which they belonged, and it was expected that of the 156 refusing to assent, many would eventually be won over by their friends of the majority.

Mr. Hinman in his report sets forth at length the facts upon which he has been charged with improper conduct in the taking of signatures at Pine Ridge. We have no personal knowledge of the matter, but have no doubt that the facts are as stated by Mr. Hinman. We submit with his report a statement by Agent McGillycuddy in support of Mr. Hinman's denial of the charges referred to. It was intended, after the completion of the preliminary work by Mr. Hinman, to call a general council, at which those assenting should, in the presence of the agent and other witnesses, formally sign the agreement. Owing to an unlooked-for interruption of the work this council was never held, and no new signatures have been affixed to the agreement. This interruption was caused by the efforts of several persons who visited the different agencies about this time to induce the Indians to withhold their assent, on the ground that they had received less than they ought for the cession, and by the general understanding, on the part of the Indians, that the Senate Committee, soon to arrive, was a new commission from which they were to receive new and possibly better terms. These same causes prevented the carrying out of our plans at the other agencies, and after a visit by Mr. Hinman to the Standing Rock Agency, stopping also at Cheyenne River and Crow Creek Agencies, we deemed it inadvisable to prosecute the undertaking further, it being plainly impossible to do anything with the Indians in their present confused state. With reference to the execution of the agreement as originally submitted to you, and to our action in obtaining signatures to it prior to the attempt to obtain the signatures of three-fourths of the adult males, we beg to make a brief statement. Our final instructions, dated October 3, 1882, and received before entering upon the work in the field, were that the signatures of the chiefs and headmen only were required, these instructions being based, as we understood, upon the fact that Congress had ratified the agreement of 1877, which ignored article 12 of the treaty of 1868, being signed by the chiefs and headmen only, thereby in effect abrogating said article 12. Our agreement was signed by nearly all the chiefs and headmen, in numbers largely in excess of that ever before secured by any treaty or agreement with these Indians. In every instance we were fully satisfied that the signers were authorized by their people, by whom they had been deputed, in their own councils and after their regular and long-established customs, to act for them, and in submitting the agreement to you we regarded it, as we still do, as fully executed by the Indian people both in law and in fact.

The Indians so understood it, as did also all who are acquainted thoroughly with the purely representative form of government prevailing among the Sioux. We find that the signing of the agreement as required by the individual members of the tribe, after it had been signed by their representatives in the manner to which they are accustomed, is not regarded by the Indians with approval. They cannot understand it, and therefore look upon it with suspicion. It has been charged that the commission gained the assent of the Indians by threats and intimidation. In answer to this it may be unnecessary for us to do more than to make a positive and explicit denial of the charge; but we have in our possession, and we therefore submit herewith, copies of statements in corroboration of such denial, by the Right Rev. Bishop Marty and Agents McGillycuddy, Wright, McLaughlin, and Swan. Although the Indians, as appears from one of the statements above referred to, say that they did not understand the agreement when they signed it, we cannot believe that such is the fact. The very full discussion of its terms at every agency, at numerous and protracted councils, by both commission, agents, and Indians, as well as the many pertinent questions asked and objections raised by the Indians, render such a claim on their part impossible of belief.

Many facts might be mentioned to show that the Indians were not ignorant that they were ceding lands to the Government, but we refer here to only one of them, the truth of which is manifest in the agreement itself.

The Upper Brulés at Rosebud Agency were very anxious to prevent the opening to settlement of any land between their reservation and the Missouri River, and it was finally agreed by us that the Lower Brulés should have the country between the Rosebud Reservation and the river. That promise is rehearsed in that portion of the agreement which describes the reservation of the Lower Brulés.

It is of course plain that if the Rosebud Indians had been ignorant of any cession there would have been no grounds for their apprehension that they might be cut off

from access to the river by intervening lands open to settlement. The allegations of intimidation and of non-understanding of the agreement are, we are convinced, now made with the hope that they may be allowed to recede from the agreement, and that in a second negotiation they may obtain large sums of money for the cession made. The agreement has been objected to on the ground that it dispossesses many worthy Indians of their homes and improvements, without compensation therefor, and that an especial hardship is imposed upon the Lower Brulés in requiring the abandonment of their most valuable improvements and the populous camps at the mouth of the White River. In answer to this we wish to call attention to the fact that the latter part of article 12 of the treaty of 1868 provides that "no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his right to any tract of land selected by him as provided in article 6 of this treaty," and the pending agreement reaffirms the treaty of 1868. Besides this, in every case where removals were anticipated, it provides that if any member of the tribe, who is left without the reservation by the changes made, elect to move, he shall receive full compensation for all improvements lost by removal. The improvements of the Lower Brulés, the threatened loss of which is so deeply deplored, are largely upon the lands which the Indians have themselves sold to the C. M. & St. P. Railway Company, and for which that company pays full value, while nearly all the rest are included in that part of township 103, range 72, which lies north of White River, extending up to within a mile or two of the present agency, which was given to these Indians with the express purpose of leaving their camps and improvements within the new reservation.

Being unable, as before stated, to prosecute further the work of obtaining signatures with any hope of present success, we return the agreement herewith without change, and beg to subscribe ourselves,

Very respectfully, your obedient servants,

NEWTON EDMUNDS,  
PETER C. SHANNON,  
JAMES H. TELLER,  
*Commissioners.*

The Hon. SECRETARY OF THE INTERIOR.

NOTE BY INDIAN OFFICE.—Inclosure No. 1 to the foregoing report was the original agreement with the Sioux, a copy of which was transmitted to Congress, by the President, February 3, 1883. It was transmitted to the Sioux commissioners for use and reference in conducting the further negotiations with which they were charged, and was returned as an inclosure to their said report. As there is a copy of the agreement with these papers it is not deemed necessary to add another copy here.

Inclosure No. 2.]

WEIGAND, KNOX COUNTY, NEBRASKA,  
*November 1, 1883.*

SIR: I was commissioned and delegated by your commission to obtain additional signatures to the pending agreement with the Dakota (Sioux) Indians. I was so commissioned under the authority conferred by a clause in the sundry civil bill, passed by the last Congress, appropriating money to enable the Hon. Secretary of the Interior to obtain the assent of three-fourths of the male adults living on the Great Sioux Reservation, and parties to the treaty of 1868, to the agreement made by their chiefs and headmen with your commission during the fall and winter of 1882 and 1883.

As this work, so undertaken, has by your order been discontinued, I have the honor to respectfully submit this report showing the results of my work, so far as completed, and the method of its accomplishment.

It was by your thought best that the work should be begun at the largest agency on the reservation. Accordingly I proceeded at once to Piné Ridge and reported my business to Dr. McGillycuddy, the United States agent in charge.

A general and public council of the chiefs and headmen was immediately called and convened, at which I was present and in the deliberations of which I took part.

Both the agent and myself there made public the object of my visit, viz, that it was to obtain the assent of at least three-fourths of the adult males receiving rations and annuities at that agency to the agreement already signed by the chiefs and headmen of the Ogalallas, on the 28th day of October, 1882. This, the object of my visit, was decidedly opposed by Red Cloud, the first chief who spoke in council. He asserted himself to be the autocrat of his people, without whose consent no measures could be taken for the transaction of any business at the Ogalalla Agency.

I, however, asserted it to be my right and duty, under my orders, to submit my understanding to the people at large, and to individual members of the tribe, for ac-



ceptance or rejection, the chiefs and headmen having already given their assent, and heretofore willingly and publicly signed the same agreement.

It seems to me to be the obvious intent of the act of Congress and treaty before referred to to deal with persons rather than councils, and to overthrow the domination of tribal and clan compact in Indian society, in the interest of individual rights and the protection of personal interests. At last, after private consultation among the chiefs and headmen in council, Red Cloud, yielding to the remonstrances and desire of the most influential of them, submitted the following proposition as to the method and manner of performing the duty assigned to me, viz: "As, owing to the exceeding inclemency of the weather in the then early spring, the bad state of the roads, the uselessness of the Indian ponies after so long and severe a winter, and the absence on a hunt of a leading chief and his band, no general gathering of their people was then, or for a long time, possible, I should therefore visit their villages and camps one by one; the resident local chiefs and headmen should at each place assemble the people of their respective villages and clans, the proposition should be submitted, at each place, in a public meeting previously called, and if, in the end, it was found that a majority of the male adults had assented to the agreement, the work should be reported and ratified in a general council to be called and held at the agency office, when Red Cloud himself would again be present and assist."

To this proposition I at once gave my willing assent. After consultation with the agent it was decided that I should first go to the camp most remote from the agency, and that I should have the company and assistance of the captain of the local Indian police, and of such of his officers and men as I might deem useful to me.

Without further delay, I left immediately for the Kiyaksa village, situated on Medicine Root Creek, distant some 40 miles from the agency, stopping for the night at the Government school-house, on Wounded Knee Creek.

I arrived at my destination on Tuesday, the 17th day of April. On the 18th, Little Wound, the chief of the Kiyaksas, assembled his people and those living with them at his local school-house, and public council was held.

Little Wound's talk on this occasion was unanimously approved by the people, and was in substance what was said by all speakers favoring assent at subsequent councils held at other villages. I report it in full at his request and by the order of the council in which it was given:

"My people are strongly in favor of a separate reservation; we wish no longer to be wanderers, we cannot longer be hunters; we suffer constant anxiety by reason of the uncertainty as to our habitation, and the tenure by which we hold it; we are in constant dread to orders to again remove to the Missouri River, or of further solicitations to go to the Indian Territory; we have always lived on the plains, and are happy in this high country. In other places we become sick and die. We are in favor of the reservation proposed because it gives us the country we desire to own. In size it is ample for us and our children, but we do not like the artificial boundary lines because we cannot comprehend them; we now thoroughly understand them all, but my people prefer that our north boundary should be described and defined by natural limits, and distinctly marked out for us by surveyors' mounds. Instead of the artificial geographical lines, which are not yet located or marked, let the same be written out in words, viz, to the mouth of Rapid Creek, thence by and along the northern edge of the Bad Lands to the mouth of the Black Pipe, thence up and along said stream to its source, thence due south to the northern boundary of Nebraska, which we well know, because it is already surveyed and marked out by proper furrows and mounds. I know it is substantially the same now, and I am satisfied with it, but my people prefer a boundary we can see with our eyes and a description we can readily understand; we want the north edge of the Bad Lands, which is steep like a wall, for a fence to keep the cattle of our white neighbors, who will occupy the adjoining territory, from straying among our own.

"As to the price to be paid, we are told by some, who claim to be our friends, that it is far too small. We do not know about this.

"We know neither the measurement nor the value of our land. But we trust you, we trust the commission, we trust Congress and the Great Father. If, on consideration, it is found to be too small, we know it will be made right for us in the end.

"We cannot even talk about values, for we are ignorant of them, but we know the Great Father always consults our best welfare, and we trust in him. Our hearts are fully in this project, and we bring our children to this council as to an important ceremony, that they may see with their eyes and hear with their ears that their fathers and elders promise for them that they shall become civilized and real owners of land and will cling no longer to the ideas of savagery, but will acquire the industries and civilization of the white man.

"Now, as to special requests. When we were asked by the Great Father to give up the Black Hills we at first objected, that, although it was true we did not occupy them ourselves, still the cession asked for would, if granted, cause our country to be overrun by adventurous white men and desperadoes, and that our people and their prop-

erty would be continually molested by them. We were told in answer to this that the proposed agreement guaranteed us full protection. We then consented to give up the Hills. Our fears were more than realized. For two years our country was overrun by lawless men, and the Ogalallas alone lost over two thousand five hundred ponies.

"We could not pursue the thieves, for they were armed and desperate men and it would have provoked war. These men even murdered their own fellows, much less would they spare an Indian. The law of the white man was powerless to protect even the Government mails from capture and violation. It did not protect us, but we kept the peace and remained quiet and at home. Therefore, if Red Cloud is to be paid for his horses which were seized by the soldiers of the Great Father, because he had no ears, we think, under the guarantee of protection in the agreement then made, we also should be paid for ours. This would make all our people happy, and no one would longer question the sincerity and honesty of the Government in its dealing with our people.

"Again you have seen our houses built of logs and covered with earth. In rainy weather they leak, none of them have floors, very many of them have no windows or opening but the door. We desire to have permanent houses and no longer live in lodges and move from place to place. We ourselves have built these houses and encouraged our people to build them. But they are badly ventilated, damp, and unhealthy. There are over five hundred occupied by the Ogalalla people. We ask, therefore, for another saw-mill to be located at this end of our reserve. The one at the agency is nearly forty miles away. It cannot begin to supply us the lumber we need, even if it was possible for us to haul our logs so far. The agreement of 1876 promises good houses to all the chiefs and for such as take lands in severalty. The money seems to have been exhausted at Crow Creek, east of the Missouri River, and in building two houses for Red Cloud and Spotted Tail.

"We liked the work oxen promised, for they are strong and gentle, but for our logging and hauling we ought to have two yoke instead of one.

"Finally, you know that only heavy lumber wagons have been given us. In our rough country it requires four of our horses to draw one even without a load. We ask that from the money to be paid us by the railroad companies or otherwise a few light wagons may be purchased to be given to the chiefs and headmen. We need such for use on the long trips we are often obliged to make between our various camps and the agency. This is all. My people will assent to the agreement, because it secures to us and our children the country we desire for our own. I ask that these, my words, be sent to the Great Father at Washington."

After Little Wound had done talking he was followed by several who supported him in his requests. Numerous questions as to boundaries, compensation, methods of obtaining self-support, schools, &c., were asked and answered.

We then made ready to record the names of those assenting to the agreement. Many questions as to individuals, manner of best accomplishing the work, &c., at once came up. The Indians demanded that a record be kept of all names presented to us.

In the present almost chaotic state of Indian society it was evident some method must be adopted and carefully followed from the first, or our work would be only an indefinite approximation to any correct or useful result.

Comparatively few of the Indians are known even by sight to the white residents at the agency. Many are not so known even to the Indians outside their own village or clan. Most of them have more than one name by which they are called, some having as many as six; all superstitiously decline to tell their own names. Some of them have been registered at two or more different agencies.

Reported members of many families and some entire households are wholly mythical. Having full knowledge of all these things, and knowing that an exposure of these deceits will practically affect the value of their ration tickets, they rigidly oppose an attempt at enumeration, and look with grave apprehension upon any well-directed effort to gain correct or systematic knowledge as to the identity or number of their people.

For the success of our work it was necessary that we have a correct enumeration of all the males living on the Ogalalla Reserve, or receiving rations at their agency. We must obtain not only the number, but the individual name of each of these, and this must be done without disclosing our intention of getting a correct census, and without exciting such suspicion as would lead to violent opposition.

This work, with the assistance of Captain Sword and the local Indian police at each village, I undertook to perform, using the knowledge of each of them as to his own clan and those living in his own immediate neighborhood. Under cover of gaining the assent of the male adults to the agreement, we were to make at each village a list also of those refusing assent, of those not attending our councils, and of those living upon but temporarily absent from the reservation.

In this way by my own work, and by the undoubtedly reliable information furnished by faithful assistants, themselves Dakotas, I should quietly but surely obtain

a correct enumeration of all the male adults among the Ogalallas, and a perfect record of their names.

This plan has been successfully carried out, and I furnish herewith a list of all assenting to the agreement, and one of those refusing assent, absent and not appearing at our councils.

If former estimates, which assume that there should be at least one male adult for every five persons enumerated in any general census, be correct, the population at Pine Ridge has been largely overestimated.

The next practical question brought before us regarded age. Who is an Indian adult? Must we follow our laws or their own? Must each male adult be twenty-one years or of fewer years of age; the number to be determined by Dakota custom, which is their common law? The custom has been since the days of Washington that Indian law governs in all questions concerning only themselves.

Among the Dakotas, a chief dying is succeeded by his eldest son. This son may be in years a mere child, but by induction into office he is thereby made a man. A father gives up name and social manhood rights to his son, although he be but a boy. He is thereafter accounted to be a man.

The son of one killed in battle and dying bravely with his face to the foe is given his father's name and place; in fact, in accord with the peculiar animistic ideas of the red race, becomes the very individual slain. By dreams and omens certain youth are designated, or it is pointed out by their prophets, or directly revealed to them as individuals that they are men, and they are admitted to all clan and tribal rights. And any youth admitted, though it be accident only, to any momentous ceremony or sacred rite, and any boy whose name has been recorded on a treaty or official document of importance becomes thereby a full member of the body politic and free citizen in his clan or band. Such is the Indian idea concerning manhood rights.

It is thus readily seen that the age limitation, as a question among Indians, and one touching the social standing and political privilege of not a few, was one of practical importance to them, and could not be dismissed without deliberate consideration and debate.

On the side of the Government it was found we had no definite law or settled custom of practice. The Indian custom has been often recognized and confirmed in the case of chiefs and headmen. Many households on the agency lists are represented by a mere boy, in accordance with their own customs, though other males and those of mature age are members of the same family. On consulting the treaty we found only three provisions containing age limitations. The first provides that the clothing promised adults be given to boys at fourteen years of age. The school attendance for children shall be enforced by penalties until boys shall have reached sixteen years is the second such provision, and the third is that land may be taken and held in severalty by all males of eighteen years and upwards, and by the taking of land under this last provision the foundation is laid, in certain cases, for the speedy acquirement of the full rights of citizenship in the Republic.

After deliberate consideration, and after full conference with the United States agent in charge, it was concluded that it might be fairly assumed that in the treaty of 1868 the age of eighteen years was intended to be designated as the threshold of Indian manhood. After consultation with your commission made this conclusion a decision. It was considered final and governed all my work. In our councils with the Indians we always proclaimed this determination of the age controversy. It was undoubtedly and most thoroughly understood by all who attended our councils, whether Indians or whites.

Still, when we came to actual enrollment, a new hindrance was encountered. If we could with difficulty ascertain the real or cherished name of an individual, it was next to impossible to ascertain his age. They were equally reticent and obstinate about telling their ages, and their stupidity and superstition is in this case most times enforced by much actual ignorance. Indians generally neither count years nor number or name them, and barbarous, physical life is so naturally animal, that unless there was battle raging at the time, or there was pestilence, earthquake, or famine, a woman can in no way indicate or recall the year in which her son was born or give even an approximate answer as to his age. Many of the older people count their years only by their recollections, as of the falling of the stars in 1832, or of their defeat by General Harney at the battle of Ash Hollow. In fact years are seldom a question of interest with them, until grey hairs, or the pressing infirmities of age, move them to curiously estimate their probable nearness to the grave. Between sixteen and twenty-one it is most difficult to determine ages. Their uncouth, bronze, stolid faces are singularly alike, and among the men the youthful appearance is long retained. We must therefore judge by stature or general appearance, or arrive at some determination from the place of the tribal abode at the time of birth. I think, however, we have succeeded in excluding from our count all under eighteen years of age, except one or two, of seemingly fewer years, but who were alleged to be married and already the fathers of children. Because we were the judges as to age and for the honor con-

ferred upon them by being present in public counsel, and, as Little-Wound alleged, for the practical lesson which it taught, of a deliberate choice on the part of their best men of a pastoral and civilized life, very many brought their boys with them and proclaimed their names or bestowed new ones upon them in honor of the agreement and to perpetuate glory of some departed family hero, prophet, or sage. All names of such as we considered to be under eighteen years of age were rejected from the list of those assenting to the agreement. A separate record was made of them, which has been preserved, and is submitted with this report. Not only so, but at my request a check-list was kept by Captain Sword, a part of which is also herewith submitted. These records were made at the time and place when and where the council was held. They were publicly made and open to inspection and correction, and were afterwards submitted to each village school teacher for inspection and amendment. I find the first of these lists were so submitted as early as April 25, or only seven days after the work was under way. One of these letters of transmittal is also herewith submitted. Error, therefore, except from gross imposition, such as giving of a wrong name in public council or from carelessness in copying, is impossible. We were often solicited to insert names of persons dead since the signing of the agreement, and those of absent brothers, fathers, sons, or friends, but no name was recorded except in the presence of the identified possessor of it, and not until after most careful inquiry as to age, present residence, and right of citizenship in the tribe. A list of all rejected names was kept for our own protection, that we might give a correct account of all present at any council, and tell, by reference to the record, what we could not by any means bear in mind, who were not, as well as who were, admitted and enumerated as assenters to the agreement.

As to the official signing of the agreement itself, it was never attempted. In our difficult preliminary canvass there was found to be such trouble in identifying individuals and locating their residences, in the changing of names by request and in correcting errors, that it would be wholly impracticable to have any official paper signed in these isolated councils, even had it been thought to be desirable; moreover no-suitable witnesses could be had except such as were directly identified with the work, and so manifestly open to criticism. Beside many of the names of isolated persons, as of those sick or disabled, were given to Captain Sword in the presence of members of his force who could neither read nor write, and finally it was not thought to be right or safe to execute any important transaction between the Indians and the Government without the witness of the Government agents and other equally disinterested and reliable officers and men. We agreed therefore to the idea and request expressed by Red Cloud in the general council held on my arrival, viz, that the canvass should first be made in all the villages and camps, and, if successful, all should be ratified and signed in a final general council or under such direction. I therefore return the agreement as I received it from you. It has been exhibited only at the first council to show my authority, and to read from it the names already lawfully attached. On other occasions I have used a copy which I caused to be made for a reference and use in the camps. How manifestly unjust therefore have been the assaults made upon this particular branch of the work could not be made more apparent. In truth no Indian, whether child or adult, has as yet signed the agreement save only those who signed in the presence of the commission, at the time of its first presentation. I visited Pine Ridge a second time, in August last, to complete the work, but Red Cloud was absent at Shoshone Agency and the assenting chiefs thought it unfair and unwise to proceed without him. I report the work therefore in its unfinished state, omitting all names taken by Captain Sword since the date of my last visit. When, in July last, it was certainly known that a majority of the people at Pine Ridge would give their assent to the agreement, I visited Standing Rock Agency on the same mission. After preliminary talks with the leading chiefs a general council was assented to and called.

Though the more intelligent Indians there were known to favor the agreement the following answer was given to my proposition: "We are told that a committee from the Great Council at Washington is about to visit us to reopen this whole business; we are unwilling to proceed further until we have taken their advice." At the same time a large delegation from the Cheyenne River Agency was also present, bringing the message alleged to come from white men of influence and repute, that "the committee about to visit them would pay them in cash a much larger sum for a smaller cession of land." I found the same state of affairs at Crow Creek Agency, which I visited in August.

The Indians seemed to have been led to believe the Government itself to be opposed to the agreement, and that the commission were private individuals engaged in making a close bargain, against the best interests of the Indians and presumably for their own gain. At Pine Ridge Agency a bitter opposition was started and maintained by Red Cloud, who sent messengers to every camp threatening all who assented with untold troubles, starvation, and banishment, and promising all who stood by him to found for them an Indian empire, with no cession of land and a consolidated Dakota nation for its motto, and with barbarism supported by armed and surly warriors, en-

throned in the person of him, their chief, perpetuated and forever maintained by subsidies already granted, wrung from the timorous and unstable Government of the whites.

But, notwithstanding its unwise and munificent endowment by the Government, barbarism among the Great Sioux Nation is everywhere in its decadence. Thus the opposition of the red-handed chiefs, who still live, was as nothing compared with other hindrances to the work, which came from white men, and these not men of the meaner sort. The commission was, by these and their allies, stationed at convenient places, covertly accused of dishonesty, treachery, oppression, and deceit. It is this influence alone which has arrested the work at the start and prevented a full and hearty ratification of the agreement by all the more intelligent and progressive men among the Sioux.

In conclusion, I desire to say that I have considered my designation to this particular work to have been made, not at the dictate of personal friendship or interested regard, and not from any supposed interest connecting it with other work of the commission, but because of my supposed fitness for it. Long residence among the Sioux has made me familiar with them, and given me a knowledge of their ideas, customs, habits of mind, and methods of business.

I could, therefore, untangle this confused web and resolve this barbarous mass into its individual strands and elements and set in order the proper name and standing of each and every person on the Great Sioux Reservation. And this most difficult task, except for outside interference, I could accomplish without exciting undue prejudice or revolt. I have felt greatly honored by the confidence so freely given me. I have had no personal ends to serve, and have had the aid and good will of all the better and more progressive Dakotas, and have everywhere enjoyed their confidence and shared their generous and hearty hospitality. I can assure you, gentlemen of the commission that all has been done openly, honestly, and fairly, and with a peculiar solicitude that no error mar the result.

Thanking you for your confidence, counsel, and ready support, I am,

Very respectfully, your obedient servant,

SAM'L D. HINMAN.

Hon. J. H. TELLER,

*Secretary of the Sioux Commission, Yankton, Dak.*

[Inclosure No. 3.]

The following is an extract from a letter written by Agent Wright, of Rosebud Agency, to the secretary of the commission. Referring to the charges of intimidation he says:

"I did not hear or see any such conduct on the part of the commission nor have I heard that they were charged with such conduct at this agency. If any threats or intimidation had been used here I think I should have heard of it."

[Inclosure No. 4.]

Agent McLaughlin, of Standing Rock Agency, in answer to the question whether the Indians charged the commission with intimidation at the council held by the Senate committee, says:

"The Indians did not deny signing the agreement, but said that they did not fully understand it, and that it was because Bishop Marty advised them to sign it that they did so. John Grass stated that it was his intention to have signed the agreement, but that he wanted to have a fuller explanation of matters and further conditions granted before doing so; but that before he had this brought about there was a rush made by some Indians to sign, then all rushed up and signed without knowing clearly what they were signing.

"As regards the conduct of the members of the commission in making the agreement, I gave a full statement, showing that nothing could be more honorable than their course at this agency, and that neither threats, promises, nor undue influence was used in obtaining the consent of the Indians.

"There seems to be a tacit understanding among the Indians of all the agencies to consent to nothing further in the matter, but were it not for the intimidation of the arrogant and aggressive Uncapapas and Blackfeet of this agency, the Upper and Lower Yanktonais could soon be brought to anything required of them."

[Inclosure No. 5.]

[Copy of a letter from Right Rev. Bishop Marty.]

MILWAUKEE, WIS., August 13, 1883.

MY DEAR SIR: I am astonished to learn that you are accused of having compelled the Indians to sign your treaty of last winter. Being present at your councils with the Indians at Standing Rock Agency, I did not hear anything but words of friendly and patient explanation, and having since visited the Pine Ridge and Rosebud Agen-

cies and held familiar conversation with the chiefs of the Ogalallas and Brulés, I am not aware of any complaint on their part.

Your treaty is the best thing done for the Dakotas since I first came among them in 1876.

It is, therefore, with sincerest regards and gratitude towards yourself and your co-operators that I remain

Your obliged servant,

Governor EDMUNDS,  
Yankton, Dak.

M. MARTY,  
R. C. Bishop of Dakota.

[Inclosure No. 6.]

(Copy of a letter from Agent Swan.)

CHEYENNE RIVER AGENCY, December 12, 1883.

DEAR SIR: In reply to your request for a statement as to the conduct of the commission in making the agreement with the Indians, touching especially the alleged acts of intimidation by the commission, I have to say that I was present, as you know, at every council held at my agency, and I heard nothing said which could in any manner be understood as threatening or intimidating the Indians. Nor have I ever heard that any threats or other improper means were used outside of the public councils to induce the Indians to sign. I regarded the conduct of the commission as fair and honorable, and am satisfied that after the very full discussion of the agreement at the many councils held during your two weeks' stay its terms were fully understood by all. The assent of the Indians was finally secured by the efforts largely of the most progressive and intelligent of the tribe. I was present by invitation at the close of a council of such Indians held just before they signed, and was then informed by them that they had agreed to sign, and would do so, if I would protect them from the soldier band, of whom they were afraid, and it was there agreed that whoever was called upon by me to sign first should do so, on condition that I should have added to their reservation the land between Cherry Creek and Cheyenne River, which was subsequently added. And when this was agreed to by the commission, I called upon Swift Bird to sign as agreed, and he promptly signed. I was thus present at three or four such councils. After the signing and the commission had left many came in and were ready to sign, in fact wanted to do so. The agreement was satisfactory, so far as I knew, for some time after this, though afterwards much dissatisfaction was expressed. I understand that it is charged that the commission threatened to remove the Indians to the Indian Territory, and I think I can recall to your mind the remarks upon which the charge is based. In urging upon them the importance of a reservation of their own, you will remember that the whole subject of their title was fully and repeatedly discussed. I remember that it was said, in speaking of the title as it now is, that they had nothing certain, that by existing treaties they would be compelled to live at one agency, and that if the other agencies should consent my Indians might be dispossessed of their lands and be allotted to another agency. In the same connection it was urged that as the subject of removal to the Indian Territory was brought up by the Black Hills agreement, so, if this offer was refused, some future commission might again revive the subject of their removal. This was, of course, all said in explanation of their present situation, and by way of argument for securing the permanent title then offered, and was so understood by every one, I am sure.

I am anxious to have the reservation for my Indians reduced, as it is now utterly impossible for me to visit as often as I ought the widely scattered camps without neglecting my other duties. I think an agent ought to visit every part of his agency at least twice a year, but I cannot do so as the camps are now located. Another reason for reduction is, that with so large a territory and so extended a river front, I cannot prevent the smuggling in of whisky and other contraband articles, unless my police force is largely increased. I have more trouble to settle in the camps near Pierre and along the Black Hills road than in all the rest of the agency, and I think this would all be done away with by making the Cheyenne River the southern boundary, as proposed. The new reservation is large enough; has more good lands, in fact, than will be needed for a long time, and though the Indians dislike to be moved to the north bank of the Cheyenne, I mean the few who are now south of it, they will, I have no doubt, in time see that it is best for them. Hoping this fully answers your question, I am,

Very respectfully,

W. A. SWAN,  
United States Indian Agent.

Hon. J. H. TELLER,  
Secretary.

[Inclosure No. 7.]

The following is an extract from a letter written by Agent McGillycuddy to the secretary of the commission:

"When it was decided necessary to procure the additional signatures of three-fourths of the male adults, and Mr. Hinman, commission interpreter, arrived at the agency for the purpose, a general council was held. At this council Red Cloud refused to have the members of his band, numbering about 300 men, women, and children, sign first, but it was finally agreed that Mr. Hinman should visit the distant villages first, and if the majority in such villages agreed, the Red Cloud band would sign. In conversation with the officers of the police and myself, it was decided that practically a census should be taken of eligible signers, *i. e.*, the names of the adult males favorable to the agreement and opposed. In starting out on this work, I instructed Captain Sword of the police to accompany Mr. Hinman, and also such instructions to the police residing in the villages to assist in the work, at the same time advising them, however, that, as I did in general council, there was nothing compulsory in the matter; that the Indians were perfectly at liberty to sign the agreement or not, and also that any case of threats being made by Indians or others, on either side, was to be immediately reported to me. The Kiyaska and Loafer band on Medicine Root Creek, 40 miles from the agency, was first visited, and after procuring the lists of names on this creek, Mr. Hinman and Captain Sword returned to the agency and informed me that the Indians were presenting boys of various ages, representing them as the children of widows; that the family ration tickets were in their names; that they were practically, according to the Indian custom, the heads of the family, and, inasmuch as the widows were not eligible as signers, they were.

"It was necessary to settle this point at once, and in the presence of Rev. Amos Ross, native missionary, Captain Sword, and Mr. Hinman, I examined the treaty of 1868, and, as far as the Sioux land laws go, the age of eighteen appeared to be the legal adult age. It was therefore decided by the above-mentioned parties that that age be adopted, and it was furthermore agreed by these gentlemen that in prosecuting the work three lists should be made and kept by Mr. Hinman and Captain Sword independently, *i. e.*, one of the adult males assenting, one of the adult males absent or dissenting, and one of the children presented but under age.

"Mr. Hinman preserved his lists and Captain Sword preserved his, and afterward compared them for the purpose of eliminating such errors as would unavoidably creep in.

"I have no reason to believe but that the procuring of these additional names to be afterwards attached to the agreement was done fairly and honestly. I have Captain Sword's assurance to that effect. He not only holds the responsible position of captain of the police at this agency, for the past four years representing the Indians as a full-blood Indian in that capacity, but is an honored and trusted member of the Episcopal Church.

"I detailed Captain Sword to represent the Indians and the agency in this business. His truthfulness and honesty have never been questioned in other matters; he has preserved the lists; they are now open for inspection, and he and his police are available at any time as witnesses.

"As I understood the matter, the procuring of the above-referred-to lists was more or less census work, as the agreement was not taken to the villages, the intention being, as I was informed, to attach the names of the adult assenting Indians subsequently. The work was, however, abandoned, and not completed, so that the work stands as it did in the fall of 1882, signed by the chiefs and the headmen. This census throughout the villages developed and proved the fact that the vast majority of the more industrious, progressive, and civilized Indians were heartily in favor and anxious for the success of the agreement, and the setting apart of a separate reservation as one of the first steps toward individualization and lands in severalty, as opposed to the barbarous chieftainship and the tribal system.

"Regarding what is known as the promised addition of land in Nebraska, I would explain that through carelessness or design, and directly against the orders of the Interior Department, this agency was, in the fall of 1878, located in the southwestern corner of Dakota, within 1½ miles of the Nebraska line, so that when I assumed charge here in 1878 we were furnished with the luxuries and accommodations of civilization by having a well supplied whisky ranch in full blast, almost within gunshot of the agency, which forced the agent to add the labor of a coroner and undertaker to his other duties by making periodical trips into Nebraska to gather up dead Indians and half-breeds killed in drunken quarrels. After agitating the question for about two years, I finally, through the present honorable Commissioner of Indian Affairs, succeeded in having a strip of land five miles wide and ten miles long immediately along the boundary line in Northern Nebraska set aside by executive order and attached to the reservation. This effectually did away with the whisky ranch. On prosecuting

the work of obtaining additional signatures by Mr. Hinman, the Red Cloud and Red Shirt bands, living near the Nebraska line, objected to the agreement for the reason that most of the timber which they depended on for fuel and houses was in the executive strip, or immediately beyond, and in the event of the setting aside of the executive order, they would [be] deprived of fuel, and be again cursed with whisky ranches; and in return for their signing the agreement, they wished to have the executive strip of five miles, and one township in addition, to include the timber guaranteed them. In answer to this Mr. Hinman informed them (the Red Cloud and Red Shirt Indians) that he could not guarantee it, but would use his strongest efforts with the Department looking toward the desired end, i. e., the attaching of the land to the timber line in Nebraska to the reserve."

[Inclosure No. 8.]

Agent McGillycuddy, of Pine Ridge Agency, in answer to a request for a statement as to the conduct of the commission in obtaining signatures at his agency, says:

"I would report that in none of the councils, conferences, or talks with the Indians, individually or collectively, at which I was present, was there any attempt at 'bulldozing,' or coercion by threats or otherwise, by any member of the commission or myself, to induce Indians to sign said agreement; neither were there any reports made to me from any source that such means were adopted at such councils or talks where I was not present. On the contrary, I am thoroughly satisfied, from the reports of the Indian police and from special investigation made by me, that runners or messengers were being constantly sent through the villages and camps by Red Cloud and other representatives of the irreconcilable, barbarous, and non-progressive element, informing and threatening the Indians that such as signed the agreement would forfeit rations and annuities, be deprived of their lands in Dakota, and be taken by the military to the Indian Territory. In the lights of these facts, the 'bulldozing' reports form a most interesting and comical phase of this affair. It is true, however, that I, as agent, and I presume members of the commission, cautioned and advised these Indians that unless they materially changed their habits, made use of their land, learned to labor, and adopted civilized pursuits to enable them to eventually rise out of their present non-productive and pauperized condition, the time would come when the Government would tire of sending rations and other supplies in the present lavish manner, and in such event, being to a certain extent thrown on their resources, they would suffer for want of food and clothing. Also that, holding their reservation in common, they would in future, as they had in the past, lose it by piecemeal, and, poetically speaking, be forced sooner or later, to seek homes elsewhere than in the 'Land of the Dakotas.'

"In regard to the understanding by the Indians of the agreement as signed by them the relinquishment of the lands not included in that portion of the reservation required for the proposed separate agency reservation, I would explain that, as far as my knowledge of the affair goes, I should say that the boundaries of the reservation as set aside for Pine Ridge was fully explained, and thoroughly and satisfactorily understood by the Pine Ridge Sioux. With several years' experience as a topographical engineer in this and other portions of the Northwest, I carefully drew on the blackboard in the council rooms, a large map of the reservation, explaining to the Indians by natural boundaries, such as streams, hills, &c., the lands set aside for Pine Ridge, and with the land thus set aside they were more than satisfied, for the reason that included in the boundaries was land which they supposed would naturally go to the Brulé Sioux at Rosebud Agency. Concerning the relinquishment of a portion of the reserve to the Government, it was the understanding with the Indians that they relinquished all claims on the general reserve not included in the land set aside for Pine Ridge. This was so interpreted to them in the council by the agency interpreter; but as to what disposition was to be made of that balance, or the amount of the same was explained so far as my knowledge goes, by Rev. S. D. Hinman, commission interpreter, who read the agreement in the Sioux language to the Indians directly from the manuscript. Not being conversant with the Sioux language, I cannot state positively whether the Indians understood the agreement literally as read to them, but I am confident that they were aware that they were relinquishing more or less land to the Government, and in all councils and talks upon the subject of the agreement I informed them that they were giving up land; but notwithstanding the fact, I advised them to stand by the agreement for the purpose of securing a separate reservation over which the Pine Ridge Indians could have control. No one holding conversation with these Indians at the time of the signing of the agreement, and shortly subsequent thereto, could for a moment doubt this knowledge on their part. The fact that before signing the agreement the Indians insisted that the northern boundary of the new Pine Ridge Reserve should be the south fork of the Cheyenne River, and an east and west line on the northern edge of the 'Bad Lands,' for the



purpose of keeping cattle from what would be the white men's country from straying onto their reserve, indicates an understanding of the situation."

We, the undersigned, engaged in missionary and educational work among the Sioux or Dakota Indians occupying the Great Sioux Reservation—having heretofore publicly drawn attention to what in our judgment were grave defects in some of the terms of the pending agreement made between the Government of the United States, represented by Messrs. Edmunds, Shannon, and Teller, its accredited commissioners, and the chiefs and headmen of various bands of Sioux living on the reservation above mentioned and at Crow Creek Agency in Dakota Territory, and at Santee Agency in Nebraska—do hereby withdraw all objections to said agreement and all opposition thereto: *Provided*, That Congress shall amend the said agreement by adding the following stipulations and modifications, to wit:

I. That all Indians entitled to take land in severalty and have the same recorded and certified to them under the provisions of Article VI of the treaty of 1868, shall, upon complying with said provisions, receive, without unnecessary delay, a patent for the land which they may have selected agreeably to said provisions: *Provided, however*, That the title therein conveyed shall not be subject to alienation or incumbrance of any kind whatsoever for the period of twenty-five years; and *provided further*, That no allotments of land shall be made which will encroach upon lands now set apart for, and in use by, any religious society for missionary and educational purposes.

And further, that if any Indian prior to the ratification of this agreement shall have selected land as his farm and made improvements thereupon, which land shall prove to be within any cession made by the agreement now pending, and without the limits of any of the proposed separate reservations therein described, then the Indian who has so selected a farm and made improvements shall receive a title in fee to the said farm; or if, instead of retaining said farm, he elect to remove to, within, and upon any of the reservations in the said agreement set aside and described, then he shall receive full compensation for all improvements made upon said land so claimed and held, and shall be removed at the expense of the Government of the United States.

II. That the cattle promised in the aforesaid agreement shall be first-grade American stock cattle, and none of the same shall be of Southern or half-breed stock.

(a) III. That in case any of the property lawfully occupied by any religious society engaged in missionary or educational work among the said Indians, shall by said agreement now pending be left without the bounds of any of the reservations therein described, then the United States shall convey to and give to any missionary society legally incorporated, whose buildings are so situate and left, a full title to, and patent for, one hundred and sixty (160) acres of land, or so much thereof as may be necessary to secure their improvements and efficiently carry on their work: *Provided*, That nothing herein contained shall be so construed as to interfere with the title to any lands lawfully recorded before their occupancy by the missionary society by any Indian under the provisions of Article VI of the treaty of 1868.

(b) IV. That missionary societies shall have the right to buy at a reasonable compensation, and with the approval of the United States, so much land as may be necessary for use in the prosecution of their educational and missionary work, *Provided, however*, That such land shall not be used for other than educational and missionary purposes, until the tribal title to the surrounding lands is extinguished.

V. That in excess of, and beside the stipulations contained in the aforesaid agreement, Congress shall set aside a specified sum, not less than two millions of dollars, the interest on one-half of which shall be set apart and forever used to establish schools and promote education, and the interest on the other half be set apart and forever used for other beneficial purposes in behalf of the Indians who are parties to this agreement, and for no other purpose whatsoever.

Signed by us, January, 1884.

WILLIAM H. HARE,  
*Missionary Bishop.*

JOHN P. WILLIAMSON,  
*Missionary, Presbyterian Board of Foreign Missions.*

W. W. FOWLER,  
*Missionary, Protestant Episcopal Church.*

JOSEPH W. COOK,  
*Missionary, Protestant Episcopal Church, Yankton Agency.*

ALFRED L. RIGGS,  
*Missionary, American Missionary Association, Santee Agency, Nebr.*

We, the undersigned members of the Sioux commission, recommend that the above suggested amendments, numbered respectively I and II, be adopted, as tending to make more definite and certain what is already promised in the agreement; we recommend the adoption of III and IV, as containing provisions in themselves just and reasonable.

As to the proposition contained in V, although we had thought that sufficient provision was made for educational advantages to these Indians, yet we now see no objection to the creation of a fund for said purpose, and for other beneficial purposes, leaving, of course, the amount of the fund and its disposition to the liberality and judgment of Congress.

For these reasons we most cordially recommend to the consideration of Congress the amendments proposed by the missionaries.

NEWTON EDMUNDS,  
PETER C. SHANNON,  
JAMES H. TELLER,  
*Members of the Sioux Commission.*

YANKTON, DAK., *January 9, 1884.*

## ALPHABETICAL AND ANALYTICAL INDEX.

### A.

	Page.
Abortion common among the Crows.....	18
Acts of Congress relating to Indians. ( <i>See Documents.</i> )	
Agencies:	
Advantages of the Little Big Horn and Big Horn country as a location for Crow Agency over the present location.....	11-14, 16, 20, 23, 24, 25, 27
Do the Indians want it removed.....	4, 5, 7, 8, 11, 13, 18, 23, 26, 27
Relative advantages of different localities in Little Big Horn Valley.	
Why the first crossing of the Little Big Horn was selected.....	18, 19, 24
Some of the Department's reasons for removal.....	20
What Indians are at Flathead, Blackfeet, and Fort Belknap Agencies, Montana.....	28
Schools at the different agencies.....	29, 34
Location of the different agencies in Northern Montana.....	30
Number of Indians at the different agencies.....	40, 53, 86, 165
Employés, their character, &c.....	71
Disposition and progress of the Indians at each.....	10,
11, 15, 27, 40, 44, 83, 93, 118, 163, 165, 178, 181	
The best men are never about the agencies unless sent for.....	41
Not one-fifth of the Indians are located near Rosebud.....	171
William H. Lyon thinks many things need mending at Crow Agency....	47
Reference to White Earth Agency, Minnesota.....	52
The Indians understood that Cheyenne Agency was to be removed.....	85
Consolidation of Rosebud and Pine Ridge, with two subagencies at present locations suggested. Where the new agency should be located.	
Would it be advisable.....	163, 164, 170, 179
Indians should not be concentrated or settled about the agency.....	163
Objections to the present location of Rosebud Agency. Report of Agent Wright upon the location.....	164, 165, 168, 179
Condition of the Ogalallas and Brulés when they were located at Whetstone Agency.....	181
Why it was thought necessary to remove the Cheyenne River Agency above the mouth of the Cheyenne River.....	191, 192, 205
Questionable title to the land at Crow Creek Agency.....	114-116, 224
Agents:	
Feeling of the Indians towards them.....	1, 9, 70, 71, 76, 78, 80, 107
Major Armstrong's experience among the Indians, and feelings for them..	12
An agent should explain to the Indians at short intervals what he wants done; he should be without fear, not influenced, and should be the chief.....	15
Agents are generally strangers to Indians, and have many wrong ideas.	
Criticisms upon Major Armstrong.....	18, 42, 45, 48
If goods delivered at an agency are not worn by the Indians, or are sold, the agent should stop rations.....	47
He can detect abuses if he is a proper man.....	52
His obligation to deliver goods. The construction is that he gets the goods whether he delivers them or not.....	52
Supplies furnished upon agents' estimates.....	46, 56
An agent should be traveling over the reservation all the time.....	163, 164
Maj. Henry J. Armstrong, Crow Agency, Montana.....	10
Maj. James McLaughlin, Standing Rock Agency, Dakota.....	53
Wm. A. Swan, Cheyenne River Agency, Dakota.....	86
John G. Gasman, Crow Creek and Lower Brulé Agencies, Dakota.....	116
Dr. V. T. McGilycuddy, Pine Ridge Agency, Dakota.....	131, 147, 174
Maj. J. G. Wright, Rosebud Agency, Dakota.....	151, 165
Peter Ronan, Flathead Agency, Montana.....	238-242
W. L. Lincoln, Fort Belknap Agency, Montana.....	247

	Page.
<b>Agreement made by Sioux commission confines the separate bands of Indians within smaller limits, where they can be more easily controlled, but continues the old system of support as long as unable to support themselves, which retards progress, and is a radical defect</b> .....	54, 59
<b>The Indians signed it because they were confused and frightened by the words of Bishop Marty, and the threats of the commissioners and of the interpreter, Hinman, to destroy their agencies, remove them to the Indian Territory, or scatter them over the country, and take away the authority of the chiefs, and Great Father would have nothing more to do with them</b> .....	65,
95, 96, 98, 99, 100, 104, 105, 107, 108, 110-118, 121-124, 126-128,	135-136
<b>Some other reasons for signing it. Separate reservations, persuasion, promises, possibility of securing better titles to their land, promise of land in Nebraska, cows and bulls, &amp;c</b> .....	55, 56, 76, 90, 104, 107, 110, 125, 126,
134, 136, 137, 138, 140, 142, 143, 144, 145, 146, 148, 149, 152-154, 156, 157	
<b>Were they told, or did they understand, that they were giving up a part of their reservation for cows and bulls, &amp;c., by signing the agreement</b> .....	64-66, 85, 90, 96, 134, 135-150, 152-154, 167
<b>The commissioners and committee from constitutional convention Southern Dakota claim that it was approved by the missionaries, explained to the satisfaction of the Indians, they understood it because language plain, and readily signed by them</b> .....	185-194
<b>Misrepresentations of the commissioners and of Hinman, the interpreter, in regard to it</b> .....	64, 123, 124, 128, 142, 175, 176, 178
<b>The feeling in regard to it now. Why they do not wish it carried out</b> ....	65,
71, 74, 90, 95, 96, 98, 99, 100, 105, 107, 108, 111, 112, 115, 120-123,	
127, 134, 137, 141, 145-147, 153, 154, 157, 158, 160, 161, 167, 182, 183	
<b>If the agreement were carried out as stated by the commissioners, the Indians at Cheyenne River Agency would be satisfied</b> .....	84
<b>Why the Rev. Mr. Burt was in favor of the Indians at Crow Creek executing it</b> .....	114-116
<b>The representative Indians at Crow Creek in favor of it, but are afraid to have it known to the rest</b> .....	115
<b>Was a commission as chief given to Swift Bird for signing first</b> .....	104
<b>Character of the land set apart at the different agencies</b> .....	86, 93
<b>Why Drifting Goose, Big Mane, and Torn Belly did not sign it</b> ..	111, 120, 121, 144
<b>Was the compensation sufficient, and wise in kind</b> .....	84,
87, 90, 93, 199, 200, 206, 207, 218-222	
<b>If not sufficient Congress can make it so</b> .....	200, 218, 219, 221
<b>It is the best thing that can be or ever has been done for the Indians</b> ..	116, 200, 206
<b>All the whites at Crow Creek and Lower Brulé used their influence for it</b> ..	116, 126
<b>Why Rev. Luke Walker was opposed to the Lower Brulé's signing it, and the threats and promises made to him to induce him to use his influence for it</b> .....	127, 128
<b>Major W. H. Parkhurst's letter to Walker</b> .....	298
<b>Why Red Cloud and some other chiefs signed it</b> .....	135, 136, 146, 156
<b>What Hinman told Big Turner about the consequences of not signing it</b> ..	136
<b>Why Dr. McGillicuddy advised the Indians to sign</b> .....	148, 150
<b>Could the commissioners tell how much land was to be ceded to the Government until all the reservations had been laid out</b> .....	191
<b>Ignorant local interpreters compared with such interpreters as Hinman and Williamson</b> .....	187, 189, 209, 210
<b>Hinman interpreted only at Santee Agency; at the other agencies he only read and interpreted the agreement, the local interpreters doing the other interpreting</b> .....	146, 147, 188
<b>Were the names of any boys or school children signed to it? Who asked them to sign? Their number</b> .....	138, 140, 161, 202, 203
<b>List of names of boys who signed and of adults of different bands who did not sign</b> .....	299, 300
<b>Hinman's denial of charges contained in a letter to the chairman that he acted improperly in obtaining signatures to the agreement, and his explanation of what land he promised in Nebraska. He is willing to state on oath that the names of no minors or school children were signed to it. A list he prepared does away with such charges. His letter to R. O. Pugh</b> .....	202-204, 223
<b>Reply of the commissioners to the criticisms upon them contained in a newspaper article and in a letter to the chairman</b> .....	186, 193, 194
<b>The chairman's letter to the Department in reference to the charges</b> .....	193

## Agreement made by Sioux commission, &amp;c.—Continued.

The Indians were told that Government would consider what was to be done with the land that was left after the reservations were laid out at some future time .....	142, 143, 145, 146, 157
Standing Bear claims that his name was signed to it during his absence, and he is a minor .....	161
How and by how many it was signed at Rosebud .....	161
Why the commissioners were anxious to meet the committee before they entered the Sioux country .....	186, 194, 195
Their only interest in the agreement was that of citizens .....	186, 187
There was no sinister design. All was open-handed .....	188-190, 193, 194
Letter of Bishop Marty approving it .....	190
The Lower Brulés refused to sign, and why .....	191, 209
The agreement at Crow Creek was made too late to present to Congress ..	191
The commissioners never heard of any suggestion that Hinman accompany the committee, or that they meet the committee at Chicago August 1 .....	194
Did the Secretary of the Interior have any authority to send Hinman to get signatures .....	195
Objections to the agreement by the missionaries: Inadequacy of consideration, no provision made for a specific fund for education and civilization, and failure to provide for the interests of the missionaries ..	186
The answer to the objections of the missionaries are, that the consideration is sufficient, because the Government has to support the Indians and they have only a possessory title. If the treaty of 1868, which is continued, does not make provision for a specific fund for education, Congress can do so. The property of the missionaries left intact by the agreement; if not, Congress should grant absolute titles to what land is necessary to the buildings of the missionaries, or allow them to enter it at \$1.25 .....	199, 200, 206, 208
The missionaries do not say a word in their paper about the Indians having been deceived or about the necessity of three-fourths adult males signing it .....	214, 220
Legal questions involved in the agreement: The same parties that put article 12 into treaty of 1868 (the chiefs and headmen and the Government) requiring that in future three-fourths of the adult males should sign agreements, agreed in 1876-'77 (Black Hills agreement), as they had a right to, to repeal it, and can make treaties now just as if that article were not there .....	196-198, 211-213, 216
The ratification of the Black Hills agreement did not violate the treaty of 1868, but it established a principle that Congress cannot shake off ..	196
In the treaty of 1868 the chiefs and headmen, who are alone the treaty-making power among the Indians, relegated that power to three-fourths of the adult males; or rather, it was a condition precedent regarding a certain treaty, which could be repealed by the parties that put it there .....	197, 211
Congress took that view of it when it ratified the Black Hills agreement. Is this not a precedent for Congress to follow? If not, the cession of the Black Hills is invalid .....	212, 213
What does the law of 1871 rest upon? Is it possible to abrogate the power of the President and Senate to make treaties .....	211, 212
Would a cession of land in the Sioux country be valid without act of Congress .....	217
If the Indians have a clear title to the land all must join in a deed when sold .....	216
Why the system of chiefship and headship should be kept up .....	198
The agreement says that hand in hand shall go the agricultural and the pastoral life; but the first step is to get them to raise cattle .....	199
There is a compulsory power in it regarding work; if they do not work they will get no rations or annuities .....	199
The money value of the consideration .....	200
The settlement of the land ceded by it will be of great benefit to the Indians .....	207, 222
It is not necessary to refer it back to the Indians; the result would be delay and disaster .....	208
Indians will repudiate any agreement if there is a chance to obtain something better .....	201, 209
The commissioners kept no minutes of their conferences with the Indians and are liable to be misconstrued .....	201

Agreement made by Sioux commission, &c.—Continued.

Page.

Hinman does not remember giving a paper to Slow Bull promising certain privileges for signing the agreement. Indians frequently ask for them, and he has given them, but none improperly .....	203, 204
The interests of the whites in the Black Hills and in Southern Dakota generally should be considered as well as those of the Indians. The people in the eastern and western portions are isolated from each other by this barrier of the Sioux Reservation; the vast resources of the Black Hills cannot be developed without railroad communication, which is impossible now. The staging and freighting is uncertain and difficult. The railroads must have way traffic, and in justice to these people Congress should ratify the agreement and allow the roads to go through, and the country, which is useless to the Indians, to be settled .....	201, 204-207, 214-216, 220
It is impossible to get the signatures of three-fourths of the adult males, and it is a question of life and death with the people of the Black Hills. Shall they be kept begging for the advantages possessed by others for that reason .....	213, 214, 219
It is impossible for the committee to see the facts in one day; and the word of the honorable commissioners and Mr. Hinman should be taken sooner than that of Indians who are always complaining .....	209
A supplemental agreement should be made with the Lower Brulés if they cannot be induced to join with the others .....	209
The term "adult" under the treaty of 1868 is utterly absurd .....	212
The absurdity of young bucks signing an agreement is apparent to any one acquainted with Indians .....	212
History of its passage through the House and how it became limited to homesteads .....	219
If Mr. Dawes's objection to it is not based upon substantial grounds it should be withdrawn .....	219
The limitation to homesteads is just what the people of Southern Dakota desire .....	205, 219
<b>Ammunition:</b> Medicine Crow wants to know who stopped the sale of, at the trader's store at Crow Agency. He wants the trader to sell it, because the Indians could kill some game for food .....	9
<b>Annuities:</b>	
Part of the proceeds of the sale of the Crow Reservation should be invested in annuities to be given the Indians until they become self-supporting .....	12
Do the Indians sell their annuity goods? How can they be prevented from doing so .....	21, 22, 47
How much the Flatheads receive under the Garfield treaty (August 27, 1872) .....	29
The Piegans have some .....	31
The Indian Office directs the delivery of goods upon lists furnished by agents, and it alone can ascertain whether faithfully delivered or not. The purchasing committee of the Board of Indian Commissioners ships them .....	46, 51
Upon what does the character of the goods depend .....	46
Manner of purchasing supplies. Do the same firms get the contracts every year? Extract from the report of the purchasing committee of the Board of Indian Commissioners .....	49-51
Can the agent detect abuses in connection with annuity goods? His obligation to deliver to Indians .....	52
Printed list of articles needed, &c., at the agencies .....	263-293
What is due the Indians under the treaty of 1868 .....	58
The old system of issuing annuities to the chiefs compared with the present system of issuing to families. What effect the change has upon the Indians .....	176, 177
Why goods should be issued semi-annually or quarterly instead of annually .....	177
<b>Appropriations:</b>	
The Flatheads can get along with an appropriation for mills and mechanics only .....	29
The Blackfeet, Piegans, and Bloods depend for support upon hunting and a small appropriation .....	31, 38
The appropriation has remained the same, but their necessities have increased, and trouble will result unless something is done. No inducement is held out that the deficiency will be made up .....	31, 36

	Page.
Appropriations—Continued.	
The present system of, is cast iron. The commissioner should have some discretion in cases of emergency .....	36
The agent asks for what he needs, but the Department dislikes to increase the usual amount. ....	37
Arms should be taken away from the Indians and the children should be raised without them .....	59
Armstrong, Maj. Henry J., testimony of .....	10
Arrests, Indians arrested should not be treated badly .....	78
Axes, a requisition for .....	52

## B.

Bands, Indians leaving reservations in, should be stopped, and why .....	20
Barstow, Charles H., testimony of .....	12
Benedict, S. S., called the Indians beggars and paupers .....	73
Big Mane, testimony of .....	120
Black Eye, testimony of .....	67
Blackfeet, Bloods, and Piegans:	
Location of. They have no separate well-defined reservation .....	28
Mostly Piegans .....	31
What title have they to the land .....	31
Their condition .....	31, 36, 37, 38, 39
Report of subcommittee upon them, with accompanying testimony .....	225, 249
Black Hills:	
Why the people there want the Sioux reservation opened .....	204, 206
Their interests should be considered .....	201
Natural boundaries are the best for Indian reservations .....	14, 26, 46
Boys, were the names of any signed to the late agreement .....	138, 140, 161, 202, 203
Brulés, a supplemental agreement should be made with .....	209
Bull Head, testimony of .....	125
Bull Nose, testimony of .....	7
Bull-that-goes-a-hunting, testimony of .....	8
Burt, Rev. Mr., testimony of .....	113

## C.

Cattle and cattle raising:	
Cattle promised the Crows for the right of way to Northern Pacific Railroad and for the Boulder country have not been received, and the Government is entitled to no pay for the cattle it gives them now or may give them .....	3
Very few cattle killed by the Crows; in fact, the percentage lost in Montana by death is small .....	20
Number of yoke cattle promised each family under treaty stipulations, but not received .....	58, 73
The Indians want breeding-cattle, and want, and should have, them separately, and will take care of them in small numbers, and should have their own brands, which they will readily understand if their herds should combine. They are natural herders, and it is the best thing for them .....	3, 4, 6, 8, 11, 22, 26, 48, 55, 84, 87
Indians should be induced or forced to exchange their ponies for cattle. ....	13, 22, 40, 48
Additional cattle should be given as rewards for parting with their ponies and taking care of cattle and living in houses .....	22
Why a herd of cattle is better than a herd of horses .....	23
The Blackfeet and Piegans should be taught herding gradually .....	32
An attempt to make herders of them a few years since failed .....	31
The Flatheads and some of the Sioux herd cattle and horses now, but no sheep; the climate too severe .....	30, 129, 171
Indian cows do not calve or run dry for want of milking; stock strays, and are lost or stolen because branded poorly .....	41, 87
How stealing can be prevented .....	41
Under the agreement the cattle will be individual property with agency brand .....	55
Losses in a large herd in winter on account of the unreliability of Indian herders and from blizzards .....	55
Some objections to making herders of Indians. They are not yet able to take care of cattle; herding is too much like the old life; the cattle would be destroyed .....	55, 56, 116
Indians would herd cattle better than sheep .....	60

	Page.
Cattle and cattle raising—Continued.	
The average price of good cows and bulls in the Indian country . . .	61, 88, 118, 223
Why Colonel Gilbert is opposed to the pastoral life . . . . .	63
It would perhaps be well to give each Indian his share of the cattle given by the agreement, but they could not support themselves by stock raising . . . . .	87
The number of cattle owned by individual Indians at Cheyenne River Agency . . . . .	88
Annuities suggested instead of cattle . . . . .	93
They have made treaties twice for the same cattle, but have never received them . . . . .	100, 105
They prefer money to cattle . . . . .	108
They need work oxen and cows . . . . .	118
Each Indian should have 360 acres in severalty, and could use part of it for herding . . . . .	128
Why the wagons and cattle received at Lower Brulé Agency have not been distributed to the Indians . . . . .	131
The Commissioners promised to give the Indians some cows after the different reservations were laid out, but did not say the Government wanted any land for them . . . . .	134, 137, 142, 153
The farm cattle received at Rosebud and Pine Ridge should be turned over to the Indians, for if left in hands of agent they must be close-herded and many will die . . . . .	171, 179, 180
Agent Wright's report upon beef-cattle received at Rosebud Agency . . . .	171
Number of beef-cattle received and required for issue at Pine Ridge and Rosebud, time required to receive them under contract, the expense and loss which attend herding in winter, which fall on the Government and relieve the contractor, and the combination of cattle men . .	174, 175
Strays revert to the cattle men because their branding is better than that of the agency's . . . . .	175
Correspondence between Agent Wright and the Department in reference to building a corral . . . . .	172, 173
How the beef-cattle received in the fall are taken care of during the winter. They are apt to stray back home . . . . .	174
The agent receives only enough to supply the Indians, and cannot stand a loss as the contractor can, because he has a large margin to draw from . . . . .	174, 175
The contractor could easily deliver every ten days . . . . .	175
Why there is a difference between the time of delivery at Pine Ridge and at Rosebud . . . . .	175
The cattle contract of Alexander Frazer . . . . .	300, 301
Cows and calves are killed by the dogs . . . . .	177, 178
What is meant by close and loose herding . . . . .	180
How beef-cattle were delivered when the Ogalallas and Brulés were at Whetstone Agency . . . . .	181
The money value to the Indians of the cattle given by the agreement . . .	199
Twenty-six thousand head given to the Indians for their possessory right, and the profits on that number . . . . .	207
An Indian should at first be hired to take care of his cattle . . . . .	207
Camps and villages should be broken up . . . . .	128
Catholic priests wanted over at Cannon Ball River by the Indians . . . .	76
Caton, William E., testimony of . . . . .	89
Caulfield, Hon. Bernard G., remarks of, in favor of the agreement as a means of opening up the Sioux Reservation . . . . .	214
Census taken by Hinman at Pine Ridge . . . . .	202
Chairman:	
Remarks of, to the Indians. The committee want none of their land; have not come to make any agreement with them but have only come to inquire into their grievances, and have a friendly talk with them about an agreement made last fall, and desire to know whether the Indians understood it and want it carried out. No harm will come to any Indian for what he may say to the committee. All that is said will be taken back to Washington, and the Great Father will be glad to know that they want to become like the whites, and take care of themselves, for the time for issuing rations is almost gone . . . . .	3, 6, 61, 64, 72, 81, 82, 97, 106, 120, 130, 132, 133, 134, 150, 151, 152, 182, 184
The Great Father will pay what he owes them . . . . .	6
If they act like the whites the Great Father will give them implements, and do all he agreed to do for them . . . . .	82, 106, 184



	Page.
<b>Chairman—Continued.</b>	
If they are going to be controlled by Sitting Bull the committee will have no further talk with them.....	72
Sitting Bull has no more authority than any other Indian, and he must behave himself or he will be punished.....	82
The whites will not be allowed to trespass upon their reservation.....	101
The Great Father wants them to send their children to school, and will give them schools and teachers, and their children will be as smart as the whites.....	106
The Great Council must approve all agreements with them before they are binding.....	133, 134, 152
The only way to take care of themselves is by settling on land.....	150
They must treat their women as the white men treat theirs.....	150
The Great Father will not take any of their land without their knowing it.....	184
Changes proposed in present Indian policy of the Government.....	13, 26, 32, 33, 92
Charger, testimony of.....	97, 99
Cheyenne River, South Fork of, intended as one of the boundaries of the ceded land.....	192
<b>Chiefs and headmen:</b>	
Letter of Agent Gasman to Department asking that they may be permitted to hold a general council of the Sioux Nation to confer together in reference to a sale of their land.....	297, 298
They always have been the sole treaty-making power among the Indians.....	198
<b>Children:</b>	
The Indians are, and should be, treated as such.....	12
Were the names of any signed to the agreement.....	138, 161, 202, 203, 223
Indians do not take good care of them.....	165
<b>Church:</b>	
Indians want a Catholic church and priest on the Cannon Ball River....	76
Threat to break up the Episcopal church at Lower Brulé.....	128
Red Cloud says he owns the church at Pine Ridge, and wants a Catholic church there too.....	139
<b>Clothing:</b>	
Indians sell their clothing, and less should be issued.....	21, 22
Sitting Bull asks for all kinds of.....	81
<b>Cloud Hawk, testimony of.....</b>	123
<b>Coal: Anthracite coal would be much cheaper for Cheyenne Agency than wood.....</b>	103
<b>Corral for cattle: Correspondence between Agent Wright and the Department upon the subject of building one at Rosebud.....</b>	172, 173
<b>Council:</b>	
Would it be possible to convene a general council of the bands of Sioux to agree upon a proper cession of land.....	219, 220
Letter of Agent Gasman to Department in reference to holding a general council.....	297, 298
<b>Crazy Bear, testimony of.....</b>	136
<b>Crazy Head and Spotted Horse claim the Little Big Horn.....</b>	21
<b>Crazy Head has not been to agency for rations since 1882. He and his band live by hunting, and are starving.....</b>	21
<b>Crazy Walking, testimony of.....</b>	76
<b>Crow Creek: Questionable title to the land there.....</b>	114, 115, 224
<b>D.</b>	
<b>Dances:</b>	
The Indians will never become self-supporting as long as they are allowed to dance whenever they wish.....	15
Permission should be given to dance once a week, and if they danced oftener rations should be stopped.....	17
White Ghost saw the white men and women in Washington dancing, and thinks the Indians should be allowed to dance too. He is afraid trouble will result from breaking up dances, and the squaw dance particularly.....	113
Why Agent Gasman broke up the squaw dance at Crow Creek.....	119
<b>Documents accompanying the testimony:</b>	
Report of the subcommittee of the select committee, with testimony in reference to Gros Ventres, Assinaboines, Piegans, Bloods, Blackfeet, and Flatheads.....	225-249
Report of the Sioux commission, together with a copy of an agreement negotiated by them.....	249-260

## Document accompanying the testimony—Continued.

	Page.
Letter of General A. H. Terry recommending that the Sioux be made herders instead of farmers.....	260-262
Letter of General H. Haupt, suggesting means by which the Crows can be taught to support themselves.....	262
Printed lists of articles furnished to the different Indian agencies .....	263-293
Communication addressed to the Great Father and signed by a number of chiefs, soldiers, and policemen of the Sioux Nation, calling attention to certain facts connected with the tribe and a certain tract of land owned by them, but now being taken and occupied by the whites... ..	294-297
Letter of John G. Gasman, agent at Crow Creek and Lower Brulé, written at the request of the chiefs and headmen of the Yanktonnais tribe, asking that they may be allowed to hold a general council of the chiefs and headmen of the Sioux Nation, so that they may come to a united understanding as to what they should do in regard to the sale of their lands.....	297, 298
Letter of W. H. Parkhurst to Rev. Luke Walker, asking him to use his influence to get the Lower Brulés to sign the agreement of last fall, and detailing the consequences of their not signing it.....	298, 299
List of minors whose names were placed to the agreement of last fall, and of adults in the different bands who did not sign it .....	299, 300
Contract for furnishing beef, made by Alexander Frazer, of Kansas City, Mo., with the Commissioner of Indian Affairs.....	300-302
Treaty of October 17, 1855, with the Blackfeet Indians.....	302-304
Treaty of July 16, 1855, with the Flathead, Kootenay, and Upper Pend d'Oreilles Indians .....	304-307
Act of Congress, April 15, 1874, to establish a reservation in Montana for the Gros Ventre, Piegan, Blood, Blackfeet, and other Indians... ..	307
Treaty of 1868, with the Sioux Nation.....	307-311
Act of Congress of 1871, requiring that thereafter Indian tribes should not be recognized as foreign nations.....	311
Agreement of 1876-'77.....	311-313
Treaty of 1865 with the Yanktonnais band of Sioux .....	313, 314
Letter of A. M. Quivey upon the grievances and disabilities of the Crow and other tribes.....	314-316
Paper given by S. D. Hinman to Slow Bull for favoring the agreement of 1852 .....	316
Letter addressed to the Hon. H. L. Dawes, signed by James E. Rhodes, E. Whittlesey, C. C. Painter, and Herbert Welsh, inclosing two papers—one in regard to the "pending Sioux treaty," and the other in reference to the "Mohawk Lake (New York) conference," where a free discussion of Indian affairs and the late agreement was had.....	316-119
Dogs will have to be disposed of before Indians could raise sheep.....	60
The Sioux own twenty or thirty thousand; they require a great deal of food, and kill cows and calves; are of no use, and should be gotten rid of.....	177, 178
Drifting Goose, testimony of.....	110
E.	
Eagle Claw, testimony of.....	61
Eagle Man, testimony of.....	77
Edmunds, Hon. Newton, remarks of, upon the Sioux agreement.....	184
Education. (See schools.)	
F.	
Falsehoods:	
The white man made a liar of Two Bears' father, and it killed him.....	82
Red Cloud accuses Hinman of telling falsehoods.....	135
Farming:	
The Indians say they went to farming because the Great Father told them to do so; but they are poor, the land is decreasing; have no implements, but want separate farms and instructors, and other help. 3, 5, 8, 10, 41, 52, 55 67, 75, 89, 92, 99, 100, 108, 109, 112, 118, 124, 125, 129, 158, 166, 176	7, 9, 10, 30, 48, 53, 58
What they raise on their farms .....	11
Implements promised and should be furnished them.....	11
Advantages of Little Big Horn and Big Horn Valleys for farming over present location of Crow Agency.....	11, 13, 16, 20, 23, 24, 25, 27, 40
How much land should each have for a farm.....	13, 41, 49, 128
What effect would owning his own farm have upon an Indian .....	13

	Page.
<b>Farming—Continued:</b>	
Those who are already settled on farms should be allowed to remain where they are .....	14
Relations should be placed together on farms .....	16, 41
Interference with farmers should be promptly punished .....	21
War Man and his people doing well at farming on Big Horn .....	23
Implements not allowed to go over 20 miles from Crow Agency .....	23
The Flatheads depend partly upon agriculture for support. They have small fields, and some sell the products of their farms .....	30
Farmers should be employed to instruct Indians .....	29
The Blackfeet do but little farming .....	31
They must understand that they must keep what they raise on their farms for their own support .....	33
Character of the land on the different reservations. Is it better for farming or grazing purposes? Which occupation is best for the Indians .....	37, 38, 40, 58, 59, 63, 84, 87, 121-123
Piegans cultivate patches, and ask for implements, which, together with instruction in use, would aid them .....	38, 39
Is a threshing machine needed at Crow Agency .....	45, 52
Farming done principally by the squaws .....	48
The young men could be taught farming, but not old ones .....	48
Reservations should be divided into farming districts, with a farmer for each .....	55
Hard to find good, trustworthy white men .....	55
Unnecessary implements on hand at Standing Rock Agency .....	56
Do Indians take care of their crops, or neglect them .....	58
Why they prefer the half-breeds as instructors in farming .....	70
The Indians are planting small fields, but do not raise enough to live on. Poor policy to withdraw rations from those who go to farming; they should be rewarded .....	88
Rations should be withheld from those who refuse to cultivate their farms .....	89, 199
A farmer should be placed at each village .....	89
They need more instructors .....	89
Should fear or rewards be held out to make them go to farming .....	94, 164
Indians at Crow Creek think they could not become farmers on the western side of the Missouri .....	110
Do the Indians at Rosebud want separate farms .....	158, 166
Only one farmer at Pine Ridge, and Indians will make no further advance in farming unless more instructors are given .....	176
Captain Woodson's plan to make farmers of them .....	181, 182
They should be placed on farms gradually .....	199
<b>Fences:</b> Indians should be taught to build, and some are now building pole and wire fences .....	15, 53
<b>Flatheads:</b>	
On well-defined reservations, and depend principally upon their own resources .....	28
Those in Bitter Root Valley should be given lands in severalty there, or removed to the Flathead Reservation .....	29
Report of subcommittee of Senate committee upon the condition of the Flathead and other tribes in Northern Montana, with testimony ....	225-249
<b>Food:</b>	
Rations promised for a certain number of years only, now almost gone, and the Indians should be told that after a certain date they would get no more .....	7, 22, 26, 35
Game cannot be taken into consideration as a means of support in future .....	22, 31, 42, 49, 84, 86, 89, 92, 158
Indians expect rations always, whether working or not, and never will become self-supporting with that idea .....	5, 6, 7-9, 25, 26, 90
The Crows complain that their rations have been cut down, and they get but little to eat .....	8, 73, 75
They want to raise food from the ground, but want ammunition to kill game with .....	9
It has been explained to them that rations were not promised as a gratuity. The man who holds their food controls the Indians; and they should be told that if they would settle on farms and go to work they would receive rations; otherwise none .....	11, 15, 89, 182
Rations should be stopped if they danced without permission .....	17
Crazy Head has not been to Crow Agency for rations since 1882 .....	21

	Page.
<b>Food—Continued.</b>	
Complaints of Indians generally wind up with a request for rations . . . .	92
Reduction of rations causes ill feeling; and is wrong when about to be forced to work . . . . .	22, 24
The Crows did not need rations when treaty was made, and have been receiving rations without treaty stipulation . . . . .	24
The Crows should not be made to come from Big Horn to agency for rations . . . . .	26, 27
The Blackfeet, Bloods, Piegiens, Assinaboines, and Gros Ventres have no regular issue of rations, and depend principally upon hunting for food . . . . .	31, 35
Food considered common among all the lodges; this should be broken up. . . . .	15, 32, 33
Rations should be given for a certain number of years, less every year, to those who take up land and go to work . . . . .	33
Appropriation for Piegiens not sufficient, independent of fact that game is constantly diminishing . . . . .	36
Gros Ventres and Assinaboines have a good hunting range, but the Piegiens have not . . . . .	37
Indians can never advance as long as they receive rations (and annuities), but are entitled to under treaty until they become self-supporting, whether work or not . . . . .	54, 87, 166
The Indian always has, and always will, depend upon the white man for food . . . . .	68
They are anxious to raise their own food . . . . .	75-77
The police think they should have extra rations . . . . .	76, 77
Indians complain that the two weeks' allowance promised under Black Hills agreement now lasts only two or three days, and want old system of drawing rations restored . . . . .	77
They want an increase of food because they are starving . . . . .	80
Indians are crowding into Standing Rock, and they need more food . . . . .	82
Can force them to farming and stock-raising by stopping rations, but it is not proper if you carry out treaty . . . . .	83
Provision of treaty in regard to rations should be modified or new treaty made . . . . .	83, 84, 87, 90, 178
Some hard-working Indians do not come to agency for rations, because they cannot leave their crops . . . . .	87
Those who are working draw rations the same as others, and it would be poor policy to withdraw them. They should be rewarded . . . . .	88, 182
Rations should only be issued upon farmer's certificate that an Indian has worked the past week &c . . . . .	89
Should be paid in rations for a certain amount of work, the agent to be the judge . . . . .	92
How rations were issued at Lower Brulé when the Sioux commission was there . . . . .	121
Dr. McGillicuddy tells them the time will come when they will have no rations, and must depend upon the land; whites see them sitting and smoking and dreaming; that their ideas about being fed for seventeen years are all nonsense; they must go to work; whites getting tired of feeding them . . . . .	149, 150
Definition of ration by treaty . . . . .	166
Agent Wright's plan to locate them permanently; would they not get discouraged and come back for rations again . . . . .	171
No inducement to work when the Indian who does nothing gets the same amount of rations, and if cut down when he goes to work the others will laugh at and bother him . . . . .	176
In 1879 Agent McGillicuddy issued to the chiefs at Pine Ridge to be distributed, and chiefs thought the rations were theirs, but now he issues to 100 subdivisions . . . . .	177
An Indian no longer cares for the chiefs when he can draw rations independently of them . . . . .	177
The squaw always draws the rations; the buck thinks it beneath him; a good thing to push the bucks to the front, but the women have been working so long they want to be slaves . . . . .	177
They should be told to give up their dogs, which require a good deal of food, or do without rations . . . . .	177
Attendance at school can be enforced by withholding rations . . . . .	182
White Thunder said he did not know whether agent gives him all the rations he is entitled to or not; he never sees them weighed . . . . .	184
Under the agreement the agent can compel the Indians to go to farming by withholding rations . . . . .	199

Food—Continued.

Supplies sometimes did not reach Crow Agency for two years after ordered ..... 42

G.

Gall, testimony of ..... 62  
 Garnett, William (agency interpreter), testimony of ..... 131, 137  
 Gasman, John G.:  
     Testimony of ..... 116  
     Remarks to the Indians about breaking up their dances ..... 119  
 Gilbert, Col. Charles C.:  
     Testimony of ..... 62  
     Service upon the frontier ..... 62  
 Glass, John, testimony of ..... 64, 67  
 Goats are very hardy and accumulate rapidly. It would be well for the Indians to raise them ..... 60  
 Good Bear, testimony of ..... 72  
 Gros Ventres and Assinaboins in Northern Montana, report of subcommittee of Senate committee upon, with testimony ..... 225-249

H.

Half-breeds: The Indians want them recognized as part of the tribe ..... 82  
 Hatch, General John P., testimony of ..... 22  
 Herding. (See Cattle.)  
 High Bear, testimony of ..... 75  
 Hinman, S. D.:  
     The Indians claim that he misrepresented the facts in connection with the agreement of last fall ..... 135, 136, 137, 138, 139, 142, 202, 203  
     His denial of the charge that the names of children were written to the agreement, and his explanation of what land he promised in Nebraska to induce the Indians to sign it ..... 223, 224  
     He denies giving a paper to any Indian who signed the agreement in an improper manner—all Indians ask for papers. Copy of the paper he gave to Slow Bull ..... 203, 204  
     His education, experience, and familiarity with the Sioux language ..... 187  
     Did the Secretary of the Interior have authority to send him to obtain signatures ..... 195  
     He interpreted only at Santee Agency. At other agencies he merely read and interpreted the agreement ..... 188, 202  
 Hollow-Horn-Bear, testimony of ..... 162  
 Horse stealing by Indians and whites in Montana ..... 21  
 Horses. (See Ponies.)  
 Houses:  
     The Indians want them, have some now, but claim that they are in bad condition, many now standing without doors, windows, or floors ..... 5, 6, 8, 69, 75, 159  
     Part of the proceeds of the sale of the Crow Reservation should be used in building houses ..... 12  
     Indians should be made to build their own houses, under instruction, and without pay ..... 15-23  
     Number of houses erected on the Little Big Horn by Special Agent Milburn, under instructions from the Department ..... 18  
     He could not find a Crow Indian who could cut a log ..... 20  
     Many houses at Crow Creek are standing unroofed for want of proper timber ..... 118  
     The Indians at Lower Brulé think a great deal of their school-house, and want another ..... 124, 125  
     The policy of the Government has not been to help the Indians in building houses, but doors, windows, furniture, and beds have been furnished to Pine Ridge, and agent at Rosebud authorized to purchase the same articles, and the Indians have been told to build the frames and these things will be furnished ..... 166  
     Houses are built upon the Pine Ridge Reservation under the instruction of the teachers at the different villages ..... 176

I.

Indians:  
 Their character and characteristics; they learn the white man's ways rapidly ..... 15, 38

	Page.
<b>Indians—Continued.</b>	
They are suspicious.....	15-213
They appreciate justice and kindness.....	39-82
They have a very strong family feeling.....	41-43
Have no idea of distance, quantity, or quality, are ignorant of the science of numbers, months, or years, except by seasons or moons, and will repudiate an agreement.....	71-192, 200, 201
They do not appreciate rewards.....	171
They are children, and should be treated as such.....	22, 86, 208
They will not speak in council until all are present.....	62
The fact that they do not know half the time what they are talking about in council requires that the agents of the Government should be careful to see that they understand what is wanted of them.....	175, 176
Instructions to Sioux commission. A copy asked for by committee.....	188
<b>Interpreters:</b>	
At agencies must be of Indian blood.....	189
Hinman and Williamson compared with local interpreters.....	210
Iron Bull, testimony of.....	3
Iron Eyes, testimony of.....	77
Irrigation: What would be required in the Little Big Horn Valley, and could it be easily done.....	16, 27
<b>J.</b>	
Jerry, testimony of.....	245
Jewitt, Louis (interpreter), testimony of.....	95
Jordan, Charles P., testimony of.....	178
Jurors, would Indians make intelligent.....	91
<b>K.</b>	
Kellam, A. G., remarks of, upon the agreement.....	220
Kinney, John Fitch, testimony of.....	93
<b>L.</b>	
Laws of the United States should be extended over Indians to what extent..	39, 91
Lincoln, W. L., testimony of.....	247
Little-no-Heart, testimony of.....	105
Little Wound, testimony.....	143
Logan, Hon. John A., remarks of, to Sitting Bull and the Indians.....	81
Lyon, William H., testimony of.....	46
<b>M.</b>	
Mad Bear, testimony of.....	73
<b>Marty, Bishop:</b>	
Remarks of, that frightened the Indians into signing the Sioux agreement.	65
What Sitting Bull told him before he surrendered.....	79
His letter approving of the agreement.....	190
<b>McGillycuddy, Dr. V. T.:</b>	
Explains to the Indians who the committee are, and the object of their visit.....	131, 132
And the management of the Great Father's Government.....	131, 132
Testimony of.....	147, 174
Why he advised them to sign the agreement.....	148, 150
<b>McLaughlin, Maj. James, testimony of.....</b>	<b>53</b>
Medals given by the Government to White Ghost.....	113
Medicine Bull, testimony of.....	122
Medicine Crow, testimony of.....	9
Michelle, testimony of.....	237
Milburn, George R., testimony of.....	18
Missionaries, their objection to the agreement. They say nothing about deception being practiced upon the Indians, or about the necessity of three-fourths signing it.....	186, 214-220
<b>Money:</b>	
Should the Government pay the Indians in money, or expend it for their benefit.....	11, 12, 13-49, 207
Do they understand the value of money, and do they take care of it.....	15
Moody, Hon. G. C., remarks of, upon the agreement.....	197-204
Morals are at a low ebb among the Crows.....	17-43
Myer, Lieut. Albert L., testimony of.....	91, 102

	Page.
N.	
Narcello, Narcisse (interpreter), testimony of .....	96
No-Flesh, testimony of .....	146
O.	
Outrages, whites always the aggressors .....	44
P.	
Paper in reference to the Sioux Reservation given by White Ghost to the committee to show to the Great Father .....	294, 298
Patent, Medicine Bull wants a patent for his reservation to give to his children .....	131
Plenty Coos, testimony of .....	6
Police:	
Want their pay increased, double rations, and feed and equipments for a horse .....	76-78-162
Police at Crow agency of no account .....	15, 16
Ponies:	
Plenty Coos complains that white men stole his ponies in the day-time over on the Little Big Horn and he could not punish them .....	7
The agent should force or persuade the Indians to dispose of them or exchange them for cattle .....	13-22, 40-48, 59
They should be rewarded for parting with them .....	22
Quite a number are willing to sell .....	22
The Indians at Cheyenne River Agency own a good many individually ..	88
Ponies are not as good working animals as American horses or oxen .....	129
Promises:	
• Promises made by the Government in the Black Hills, Fort Rice, and other treaties and agreements have not been fulfilled, otherwise they would now be in a better condition .....	9, 27, 41, 66-70, 73-77, 79, 80, 82, 89, 95, 98, 100, 101, 104-105, 108, 111, 123, 145, 152, 153, 155, 158, 162, 183, 184
The Indians have no faith in the promises of the Government, and those made in the past must be fulfilled before they will dispose of any more land .....	24, 49, 66, 73, 75, 76, 80, 95, 98, 108, 123, 145, 152, 161
Punishment: Indians punish their own people for stealing horses. At Pine Ridge the discipline is very strict. A few years ago punishment was not practicable without a disturbance .....	7, 164
Q.	
Quivey, A. M.:	
Testimony of .....	14
His letter upon the grievances of the Crows and other tribes .....	314-316
R.	
Railroads:	
The Indians claim they have received nothing for the right of way to different roads .....	3, 27, 41, 67, 75, 76, 110, 126, 137
The people of the Black Hills want railroad connection with the rest of the country, but cannot get it until Sioux Reservation is opened up, because roads must have way traffic .....	204, 220
The railroad as a civilizer .....	205
Reservations:	
Reduction of. Can the Crow Reservation be reduced, and still leave enough farming and grazing land for the Indians. How can the consent of the Indians be obtained should the Indians be placed east of the Big Horn, and would the Big Horn River be the best and most natural boundary line .....	12, 24, 26, 40, 41, 49
The Flathead Reservation can be reduced to the advantage of the Indians .....	37
It is better for the Indians to reduce all large reservations, if it can be done fairly and by treaty .....	37
The Piegan Reservation cannot be reduced .....	38
Character of the land upon the Sioux Reservation. Is it better for grazing or farming .....	84, 86, 89
Can the Sioux Reservation be reduced largely .....	84, 86, 89, 90, 91
Would the Crows or Sioux be willing to part with any portion of their reservation now .....	65,
	89, 99-101, 105, 108, 121, 123, 124, 127, 134, 135, 141, 157, 160, 183

	Page.
Reservations—Continued.	
Suggestions as to the division of the Sioux Reservation and assignments to each band .....	90, 91
Complaint that whites have settled on Bad River.....	101
Reservation at Crow Creek is only a Presidential order reservation, and title questionable .....	114
The Great Father told the Sioux chiefs to select a good home for their children, and they did so, but now the whites want to move them..	120-124, 182, 183
Do the Sioux want separate reservations .....	127, 154, 155
The Lower Brulés complain that the Indians at Rosebud and Pine Ridge are trying to dispose of their reservation without consulting them..	127
What part of the reservation Red Cloud gave to the Great Father.....	137
They want the cattle men to leave the reservation.....	183
Why the people of the Black Hills want the Sioux Reservation opened.	204, 205
Red Cloud, testimony of.....	134
Red Dog, testimony, of.....	142
Red Fish, testimony of.....	68
Relatives should be located together.....	16
Rewards are not appreciated by the Indians.....	171
Roe, Lieut. Charles F., testimony of.....	25
Roe, Lieut. F. W., testimony of.....	37
Roubedor, Louis (interpreter), testimony of.....	151
Ruger, Gen. Thomas H., testimony of.....	28
Running Antelope, testimony of.....	63, 69

## S.

Sage, Capt. William N., testimony of.....	83, 102
Santee Sioux. their relation to the other Sioux.....	188
Schools:	
The feeling of the Indians about sending their children to school....	9, 17, 57, 78
Are the schools of benefit to the children.....	15, 17, 24, 25, 29, 30, 34, 35, 38, 39, 42, 48, 56, 57, 91, 129, 130, 182
Do they change their habits, or try to change the habits of the rest....	15, 57
Should they be day or boarding schools.....	57, 164
Is the result of the instruction at Hampton and Carlisle encouraging?	
Do those Indians who have returned do any work....	17, 34, 129, 164, 169, 170
Would industrial schools at agencies be of benefit.....	57, 58, 91, 168, 169
They adapt themselves to trades very readily, but should be taught in connection with discipline of other schools.....	57
Is it important for the children to be taught English? Can many Indians speak it.....	16, 17, 34, 38, 43
The ages of those who attend school.....	17
Are those children who have been sent to Hampton and Carlisle the children of chiefs or taken from the people.....	17, 130, 170
The number sent to Hampton and Carlisle.....	17
The children should be educated, as our frontier people were educated, to support themselves before going to school.....	24, 42
Is attendance and instruction enforced, or is it voluntary? How can attendance be enforced.....	30, 34, 56, 57, 94, 164, 182
Catholic mission schools more useful than others, and why.....	30
Are the children instructed in English or in their own language.....	34, 176
Why so few Indians speak English.....	34
Should the schools be on or off the reservation.....	34, 164
Will the appointment of an inspector of schools be beneficial.....	34
To what extent schooling should be carried—reading, writing, and arithmetic.....	42, 48, 91
Indians retain knowledge when once acquired.....	39
Hampton and Carlisle should be used to educate for teachers, and agency schools for general instruction.....	39
Indians as teachers would take more interest in the children, &c., than whites.....	39
Teachers generally come merely for salaries. Conduct of the teacher at Crow Agency. The salary can be used by agent for any purpose....	42
The children run away from school.....	56
Pay of teachers.....	57
Number of teachers and buildings insufficient.....	58
After leaving school should be upheld, &c., or will be absorbed.....	57



Page.

## Schools—Continued.

Provisions for schools under treaty of 1868—buildings not large enough to carry them out. Dr. McGillicuddy instructed to build four more; can guarantee more than thirty scholars each .....	58, 176
Common schools easily maintained in farming communities, but herders never have schools .....	63
Indians at Crow Creek dissatisfied with Mr. Burt because he persuaded them to sign the agreement .....	113
The Indians at Lower Brulé think a great deal of their school-house; are willing their children shall go to school, learn to speak English, and could fill two school-houses with children .....	125, 129
Bull Head says the Great Spirit did not bring the old Indians up to talk English, and how he feels about it .....	125
Suggestion to utilize the present Rosebud and Pine Ridge Agencies for schools if the two agencies should be consolidated at another point .....	163, 164
Report of Agent Wright upon schools and school-houses .....	168 169
A good man should be put at each camp as teacher and have supervision of camp and village .....	170, 182
Pay of teachers limited, and hard to get effective men .....	176
The schools are great civilizing centers .....	176
<b>Self-support:</b>	
Suggestions as to the best policy to be pursued to make the Indians eventually self-supporting, and the time it will require .. 10, 11, 12, 15, 20-25, 29, 30, 32-35, 37-44, 48, 49, 52, 54, 55, 83-94, 128, 130, 163, 164, 166, 171, 181, 182, 207	
If they had all the advantages the whites possess they claim they could support themselves .....	10
Do they contribute anything toward their support .....	10,
29-31, 34, 53, 83, 88, 89, 122, 165, 178	
Do they recognize the fact that the game is gone and they must do something for themselves; that the Government will not always support them .....	10, 11, 22, 25, 26, 30, 35, 41, 43, 67, 70, 122
Interference with a farmer should be promptly punished .....	21
Necessity alone forces an Indian to work. If the Government continues to support them they will never become self-supporting .....	35, 54, 178
Would turning the Indians over to the War Department advance them toward self-support more rapidly than under the present system .....	43, 44
The treaty obligation in regard to support should be changed. It retards their advance toward self-support .....	54, 83, 84, 90, 166
The Indians will never become self-supporting as long as they are allowed to dance and to think work degrading .....	15
<b>Severalty:</b>	
Have any of the Indians taken land in severalty, and do they understand and desire it .....	10, 29, 30, 125, 155
Should they be given land in severalty, and make them inalienable for how long .....	10, 15, 29, 41, 48, 49, 91, 128
Does owning his own farm and cattle have a good effect upon an Indian ..	13
The idea of severalty is incompatible with the tribal relation .....	33
Have the Indians carried out their part of the treaty of 1868 by going on separate farms .....	155
Shannon, Hon. Peter C., remarks of, upon the agreement .....	186, 198
Sheep, would it be well for the Indians to raise them .....	60
Sioux language, the character of .....	210
Sitting Bull, testimony of .....	71-79
Spotted Tail, testimony of .....	152-182
<b>Squaw men:</b>	
The Indians say they are a part of the tribe, and they want them to remain. They should be made to help in civilizing the Indians, or ordered off the reservation .....	4, 138
They control the Indians in their councils, and their influence and character are bad .....	18
They control the Indians in their councils, and their influence and character are bad .....	175
<b>Squaws:</b>	
Squaws do most of the work, draw the rations, and have worked so long they prefer to continue slaves .....	7, 69, 88
Squaws and soldiers should be kept apart, and why .....	19
They should be instructed in the use of cooking utensils, and in housework ..	52
White Ghost thinks the Indians should be allowed to dance as well as the whites, and is afraid breaking up the women's dance at Crow Creek will bring trouble .....	113
Why Agent Gasman broke up the women's dance at Crow Creek .....	119

	Page.
Squaws—Continued.	
The whites are getting tired of seeing the squaws drawing rations and the bucks doing nothing.....	149, 150
The Indians will never prosper until they treat their women as the white men treat theirs.....	150
Standing Bear, testimony of.....	160
Sumner, Col. E. V., testimony of.....	162
Swan, William A., testimony of.....	86
Swift Bird, testimony of.....	103
Sword, George, testimony of.....	140
T.	
Takes Wrinkles, testimony of.....	8
Terry, General A. H., letter of, upon the Indian question; the Indians should be made herders of.....	260-262
Thin Belly, testimony of.....	9
Thrashing-machine:	
Not needed at Crow Agency.....	45
Requisition for.....	52
Timber:	
Complaint that whites are cutting timber on the Sioux Reservation.....	101
Have the military the right to cut timber on an Indian reservation.....	102, 103
Contractor for furnishing wood for military should not be made to pay for it.....	
Torn Belly, testimony of.....	144
Traders and trading:	
Complaint that the white traders do not deal fairly with them, and they want half-breed traders.....	74
Indians know how to trade.....	129
Treaties with the different tribes. ( <i>See Documents.</i> )	
Two Bears, testimony of.....	82
Two Belly, testimony of.....	5
Two Strike, testimony of.....	160
V.	
Vest, Hon. G. G.: Remarks of, to Indians, explaining object of committee in going to see them.....	237, 242
Report of, and Hon. Martin Maginnis, upon the condition of the Indians in Northern Montana, with testimony.....	225-249
W.	
Wagons exposed to the weather at Crow Creek.....	12
War Department, would it be advisable to turn the Indians over to the.....	43, 44
War Man and his people are willing to exchange ponies for cattle, and are doing well at farming.....	22
Washakie, Fort, horse-shoes furnished there to Indians weighing 5 pounds, and as large as a hat.....	45
Wells, Mark (interpreter), testimony of.....	106
Wells, Phillip (interpreter), testimony of.....	61
White Cow Man wanted his ration ticket.....	136
White Ghost, testimony of.....	106, 119
White Swan, testimony of.....	97
White Thunder, testimony of.....	156, 183
Woodson, Capt. A. C., testimony of.....	150
Wright, J. G.:	
Explains who committee are, and the object of their visit.....	151
Testimony of.....	165
Y.	
Yellow Hair, testimony of.....	145
Young Men:	
Cloud Hawk tells what they wish the Great Father to do for them.....	123
The committee invite them to speak.....	133