

MESSAGE

FROM THE

PRESIDENT OF THE UNITED STATES,

TRANSMITTING

Reports relative to the proposed division of the great Sioux Reservation, and recommending certain legislation.

FEBRUARY 10, 1890.—Read, referred to the Committee on Indian Affairs, and ordered to be printed.

To the Senate and House of Representatives :

In pursuance of the power vested in me by the terms of the last clause of section 3 of the act of Congress approved March 2, 1889, 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 30th, 1890, and for other purposes," a Commission as therein authorized was appointed, consisting of Charles Foster of Ohio, William Warner of Missouri, and General George Crook of the United States Army. This Commission was specially instructed to present to the Sioux Indians occupying the Great Sioux Reservation, for their acceptance thereof and consent thereto in manner and form as therein provided, the act of Congress approved March 2, 1889, entitled "an act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations, and to secure the relinquishment of the Indian title to the remainder, and for other purposes."

The report of the Commission was submitted to me on the 24th day of December, 1889, and is, with the accompanying documents and a letter of the Secretary of the Interior, herewith transmitted for the information of Congress. It appears from the report of the Commission that the consent of more than three-fourths of the adult Indians to the terms of the act last named was secured, as required by section 12 of the treaty of 1868, and upon a careful examination of the papers submitted I find such to be the fact, and that such consent is properly evidenced by the signatures of more than three-fourths of such Indians.

At the outset of the negotiations the Commission was confronted by certain questions as to the interpretation and effect of the act of Congress which they were presenting for the acceptance of the Indians. Upon two or three points of some importance the Commission gave, in response to these inquiries, an interpretation to the law, and it was the law thus explained to them that was accepted by the Indians. The commissioners had no power to bind Congress or the Executive by their construction of a statute, but they were the agents of the United

States, first to submit a definite proposition for the acceptance of the Indians, and, that failing, to agree upon modified terms, to be submitted to Congress for ratification. They were dealing with an ignorant and suspicious people, and an explanation of the terms, and effect of the offer submitted could not be avoided. Good faith demands that if the United States expects the lands ceded, the beneficial construction of the act given by our agents should be also admitted and observed.

The chief difficulty in the construction of the act grows out of its relation to prior treaties, which were by section 19 continued in force so far as they are not in conflict with the terms of the act. The seventh article of the treaty of 1868, relating to schools and school-houses, is by section 17 of the act continued in force for twenty years, "subject to such modifications as Congress shall deem most effective to secure to said Indians equivalent benefits of such education."

Section 7 of the treaty of 1868 provides only for instruction in the "elementary branches of an English education," while section 17 of the act, after continuing this section of the treaty in force, provides a fund which is to be applied "for the promotion of industrial and other suitable education among said Indians. Again, section 7 of the treaty provides for the erection of a school-house for every thirty children who can be induced to attend, while section 20 of the act requires the erection of not less than thirty school-houses, and more if found necessary.

The commissioners were asked by the Indians whether the cost of the English schools provided for in section 7 of the treaty, and of the school-houses provided for in the same section, and in section 20 of the act, would be a charge against the proceeds of the lands they were now asked to cede to the United States. This question was answered in the negative, and I think the answer was correct. If the act, without reference to section 7 of the treaty, is to be construed to express the whole duty of the Government towards the Indians in the matter of schools, the extension for twenty years of the provisions of that section is without meaning.

The assurance given by the commissioners that the money appropriated by section 27 of the act to pay certain bands for the ponies taken by the military authorities in 1876 would not be a charge against the proceeds of the ceded lands was obviously a correct interpretation of the law.

The Indians were further assured by the commissioners that the amount appropriated for the expenses of the Commission could not under the law be made a charge upon the proceeds of their lands. This I think is a correct exposition of the act.

It seems from the report of the Commission that some of the Indians at the Standing Rock Agency asked whether, if they accepted the act, they could have the election to take their allotments under section 6 of the treaty of 1868 and have the benefits of sections 8 and 10 of that treaty, and were told that they could.

As the treaty is continued in force, except where it contravenes the provisions of the act, I do not see any difficulty in admitting this interpretation.

It will be found that the Commission has submitted many recommendations, some of them involving legislation and others appealing to powers already possessed by the Executive Department. The consent of the Indians to the act was not made dependent upon the adoption of any of these recommendations, but many of them are obviously just and promotive of the true interests of the Indians. So far as these require legislation they are earnestly commended to the attention of Congress.

The Secretary of the Interior has prepared and submits with his

letter transmitting the report of the Commission the draught of a bill embodying those recommendations of the Commission requiring legislation.

The appropriations necessary to carry into effect the provisions of the act should be promptly made and be immediately available.

BENJ. HARRISON.

EXECUTIVE MANSION,
February 10, 1890.

DEPARTMENT OF THE INTERIOR,
Washington, January 30, 1890.

The PRESIDENT :

The Sioux Commission has filed in this Department its report, a copy of which is herewith transmitted. This Commission was formed and acted under two separate acts of Congress both dated March 2, 1889, the one (25 Stats., 888) entitled "An act to divide a portion of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder, and for other purposes," and the other, the appropriation bill (25 Stats. U. S., page 1005) approved March 2, 1889.

As pointed out in the annual report of the Secretary for the last fiscal year the Commission, though appointed under the last mentioned act, by instructions from this Department submitted the first-named act for the acceptance of the Sioux. It was provided by that act that it should take effect upon the acceptance thereof and consent thereto by the different bands of the Sioux Nation of Indians in manner and form prescribed by the twelfth article of the treaty between the United States and the said Sioux Indians concluded April 29, 1868, which said acceptance and consent should be made known by proclamation of the President of the United States upon satisfactory proof presented to him that the same had been obtained in the manner and form required by said article twelve of said treaty, which proof should be presented to him within one year from the passage of that act, and upon failure of such proof and proclamation the act should become of no effect and null and void.

There is now presented to you in this report the proof required by the provisions just recited, and from a careful examination of the same I have to say that I believe it is complete under the requirements of the act, and that upon proclamation by you the act will legally go into effect, as provided.

There does not seem to have been any negotiations and agreements with the Sioux as authorized by the *appropriation* bill above mentioned, which provided that the Commissioners appointed thereunder might enter into negotiations and agreements with the Sioux Indians, occupying the great Sioux Indian Reservation in Dakota, for a full and complete cession and relinquishment to the United States of a portion of their reservation, and to divide the remainder into separate reservations, and for such other purposes as they might find necessary touching said reservation; and which agreements, when made, were to be submitted to the first session of the Fifty-first Congress for ratification. But, as will appear by examination of the report, there were many things requested by the Sioux outside of the provisions of the act submitted to them, and which the Commissioners promised they would recommend

to the favorable consideration of the President and Congress, and the report contains a series of such recommendations.

A short analysis of the report may be of assistance to you in arriving at a satisfactory appreciation of the points involved:

The Indians seem to have had several general objections to any acceptance of the act. There was an unwillingness to part with any of their reservation; a dread of any new propositions submitted to them and a fear on the part of the chiefs of a loss of power, and they demanded many explanations of the act that was offered them. The Commissioners ventured to give instruction to different provisions of the act submitted, and particularly to sections 17 and 20. The Indians were told that the schools or school-houses thereby provided for were not chargeable to the moneys that might arise from the sale of lands; that one-half of the interest arising on the permanent fund provided for by the act would be used to maintain the *industrial* schools and not for schools under the treaty of 1868. It was also said by the Commissioners that the money provided by the act for the payment for ponies formerly taken from the Sioux was not chargeable to the land money; that the expenses of the Commission were not to be charged, and that any Indians wishing it could take allotments under the treaty on the *diminished* reservations under article 6 of the treaty of 1868, and if the *head* of a family or lodge selected lands and received a certificate, as provided in said article 6, he would be entitled to the benefits of articles 8 and 10 of said treaty: but not if selection was made under the act of 1889. (Warner's speech in Washington.)

The acceptance of the act of 1889 was made by the Indians signing and sealing a printed form, which also contained a quitclaim of their interests in the ceded territory, and is thus presented in the form of a *deed*. The Commissioners in their report state that if the deed as signed by the Sioux Indians is accepted, it should carry with it the construction placed on the act of March 2, 1889, by the Commission.

I think the construction given by the Commissioners was in every particular correct, and that it should be that to be forever hereafter placed upon the provisions mentioned. I know of no way by which this construction can be made permanent other than thus expressing the approbation by this Department of it, with such declaration in regard thereto as the President may see fit to make, either in his message to Congress or in the proclamation declaring the act to have taken effect.

There was some dispute among the Indians as to the right of the Santees, Poncas, and Flandreaus to participate in the benefits secured by the bill; but it was apparent that inasmuch as these last-named Indians were parties to the treaties of 1868 and 1876, their rights should not be ignored.

At the Santee Agency it appears that there are a few Indians who have not yet taken lands in severalty, but are entitled thereto and that all the lands of the Santees have been allotted. The Commission had to meet this condition by promising to recommend that the Government should furnish lands elsewhere or pay those entitled a money equivalent. As will appear further on, legislation is recommended to this effect.

A kindred difficulty was found also to exist at the Crow Creek Agency, and arose from the fact that by section 6 the separate reservations of the Indians at Crow Creek would scarcely afford sufficient agricultural or grazing lands for the allotments provided in section 8, and the Indians asked that several adjoining townships might be added.

The Commission promised to call attention to this matter and to recommend such action as would be equitable.

The per capita amount of land in the entire great Sioux Reservation is about 906 acres. In the division made by the act the per capital amount to Pine Ridge is about 563 acres; to Rosebud, about 550 acres; to Standing Rock, 665 acres; to Cheyenne River 972 acres; to Lower Brulé about 442 acres, and to Crow Creek, 260 acres. It is only in the last-named agency that the discrepancy became so great as to demand some recommendation on the part of the Commissioners.

Connected with these several difficulties the Commissioners invite attention to certain matters upon which they deem the future good results of their action will depend. They state as one conclusion that there is a necessity for industrial and other education; in the cultivation of the soil and raising stock, that the Indian may become self-respecting and self-supporting, that he must take his land in severalty, settle upon it and work, and that to insure this every encouragement should be given in furnishing markets for his surplus products and employment where he can be useful, paying him a day's wages for a day's work, and elevating him in the consideration of the agents, by giving him recognition in every way possible by these officers, and that, in this connection, the agents to be selected should be men of high character, active, intelligent, energetic, industrious, and thoroughly in accord with the purpose of their work. To this extent the views of the Commission are indorsed without hesitation, as it has already been the object of this Department under your direction to carry these purposes into effect. But the further recommendation that the agent should be given absolute power to dismiss or discharge summarily any and all employes needs more consideration, as it takes from the Commissioner of Indian Affairs a control heretofore exercised by him, it is thought, with good effect, and which should not be too readily surrendered. The recommendations of the agents have always heretofore been sufficiently recognized to secure benefits, quite as great as it is believed would come from giving the agent himself this control, while it prevents him from being too arbitrary.

The Commission further remarks that as to the quality of rations furnished there seems to be no just cause for complaint, but that it was particularly to be avoided that there should be any diminution of the rations promised under the former treaties *at this time*, as the Indians would attribute it to their assent to the bill. Such diminution certainly should not be allowed, as the Government is bound in good faith to carry into effect the former treaties where not directly and positively affected by the act, and if under the provisions of the treaty itself the ration is at any time reduced, the Commissioners recommend that the Indian should be notified before spring opens, so that crops may be cultivated. It is desirable that the recent reduction made should be restored, as it is now impossible to convince the Indians that it was not due to the fact that the Government, having obtained their lands, had less concern in looking after their material interests.

The Commissioners also remark upon the increased interest in education taken by the Sioux, which it may be stated was clearly exhibited by the delegation that visited the Department before the report was finally signed.

The clothing furnished by the Government does not seem to have been of the best quality, and the woollen clothing should be greatly improved. It is remarked by the Commission that many Indians who take pride in their appearance decline to wear the clothes furnished by

the Government, who otherwise would have gladly assumed the civilized garb. This is a matter which it seems proper should be specially brought to the attention of Congress. The treaty names no specific sum to be expended in the purchase of clothing. Congress has for a number of years past appropriated for that purpose the sum of \$130,000. It is manifestly impossible for the Government to furnish, with this amount, clothing of a very substantial quality for over 25,000 Indians.

It is also stated that the annuities should be distributed not later than the 15th of November. To enable the Department to carry out this recommendation it will be necessary for Congress to make the appropriation for the Indian service earlier in the year, since by law no purchases by contracts or otherwise can be made unless there is an appropriation available therefor. To enable the Department to meet this just complaint, arising from delay in distributing annuities to Indians, it might be well for Congress to make the appropriations therefor a year in advance. A very just recommendation is made, under section 27, relating to the payment to Red Leaf and Red Cloud bands for horses taken; the other bands of Sioux, whose claims are more equitable, should be re-imbursed.

The hides of beef cattle killed on the block should be allowed to go to the Indians, who are in much need of them for moccasins and other purposes, and the Indians should be allowed their usual dances of an innocent character, excluding only such savage ordeals as the "sun dance." And it is recommended that the fund derived from the sale of the ceded lands should be divided on a per capita basis, each reservation having credited to it the amount thus found to be its proportion. This point was agreed to under the negotiations preceding the one that has now taken effect, and seems to be just and reasonable.

A survey, it is recommended, should be made before the ceded lands are thrown open for settlement, such as will clearly indicate the lines of the separate reservations, and such regulations adopted as will protect the Indians in all allotments they may see proper to take in the ceded portion of the reservation, and that suitable reservation be made to cover the school buildings at Lower Brulé and Cheyenne River Agencies.

There is submitted herewith a report of the Indian Office, with accompanying papers, giving a description of lands at Cheyenne River and Crow Creek Agencies which the agent thinks should be reserved to protect the agency's sites and buildings. In any proclamation that may be issued this reservation I recommend should be made. A full description by metes and bounds is to be found in the report of the Commissioner of Indian Affairs. This matter was brought before the Sioux Commission, but no action was taken by them, nor do I suppose there could be other than that which is contained in their report making mention of the necessity for this reservation.

The Commission also recommends the erection of saw and grist mills; also further regulation or additional legislation such as will prevent trespassing upon the Indian reservations by white people; that in the matter of trading on the reservations the mixed bloods should be placed on the same footing as the Indians of full blood; and that the Indians should be allowed to take their lands as grazing lands, inasmuch as they are valuable for that purpose chiefly.

It is further recommended that the Rosebud Agency should be moved eastward toward the Missouri River, where there is plenty of good lands, and that the treaty of 1876 should be regarded by the employment of Indians wherever possible.

These matters which I have hastily enumerated rest chiefly within

the power of the Secretary to have carried into effect, and they will receive immediate attention after the act has taken effect upon the proclamation of the President and will go to form a part of those concessions and acts the Indians seem to have expected by the Government when they gave their assent to the bill.

But the more important matters that are to be carried into effect through legislation are brought to your consideration. It is true that the assent was given on promises by the Commission that they would *recommend* these matters, and the knowledge on the part of the Indians that that recommendation might fail of effect. Nevertheless, with the knowledge that we have of the Indian character and the expectations that must have been awakened by these promises, I submit, if the act is proclaimed, the recommendations of the Commissioners as to the matters involved should be most earnestly urged and insisted upon.

These recommendations are to be found at length in the report, pages 37 to 41, and are in brief as follows:

The Commissioners recommend first an appropriation to enable the Department to furnish the Indians with mares, cows, bulls, agricultural implements, seeds and cash payments, to assist them in agricultural pursuits. These should be given them early in the coming spring.

Second. The interest on the permanent fund should be made available at once, that *industrial and agricultural schools* may be established on each of the reservations in the near future. This is of first importance, and if the interest is not sufficient it should be supplemented by additional appropriations.

Liberal appropriations should be made to carry into effect article 7 of the treaty of 1868, securing to the Indian youth the benefits of the "*elementary branches of an English education.*" This is desired by the Indians. It is also recommended that the children between six and sixteen years should be compelled to attend school nine months in the year. In addition to the treaty schools, section 20 of the act of March 2, 1889, stipulates for the erection of school-houses and at such distances from the residences of the children as to enable them to "return home at nights, as white children do attending district schools."

Third. Legislation should be enacted dividing the "permanent fund" arising from the sale of the lands *between the different reservations*, giving to each *reservation* a part of the fund in proportion to the number of Indians receiving rations and annuities at said reservations. This legislation is asked for by all the Indians, and in the opinion of the Commission is wise.

Fourth. An appropriation of \$187,039 is recommended for the benefit of the Indians residing on the Crow Creek Reservation. The Crow Creek and Lower Brulé Indians are given less land per capita than those of any of the other reservations, as is shown in the report. The number of Indians upon the Crow Creek Reservation is as great as those on the Lower Brulé Reservation, yet the former are given 187,039 *less* acres of land than the latter. Estimating the land at \$1 an acre would give them the amount asked for. The appropriation, if made, should be added to the "permanent fund" of the Crow Creek Indians and expended for their benefit, as is provided in section 17 of the act of March 2, 1889.

Fifth. The Commission urgently recommends legislation to carry out the suggestions of the honorable Secretary of the Interior for the year ending June 30, 1888, to the effect that the proper officers of the military post on or near Indian reservations should be allowed to purchase from the Indians in open market at fair and reasonable rates, not to exceed the market prices in the localities, any grain, hay, or other produce they

may have for sale, and which may be required for the military service at said post. This has been heretofore recommended by the Quartermaster-General of the Army, the Secretary of War concurring, and legislation has been urged to this effect, but nothing has yet been done. The Indians have not sufficient business capacity to compete for contracts, and are often forced to part with their hay and grain at rates below local market prices to contractors who reap the great benefits therefrom. Such a law would not only be generally helpful, but is fairly required by our treaty obligations with certain bands of Sioux, ratified by the act of February 28, 1877, whereby it was stipulated that the Government would aid the Indians as far as practicable in finding a market for their surplus productions. (19 Stats., 256, article 5.)

Sixth. In consequence of the reduction in the appropriation for the support of the Sioux for the fiscal year 1890 of \$150,000, the rations of the Sioux were greatly reduced, and it should be borne in mind that during the last summer throughout Dakota and the Northwest the crops were almost an entire failure.

The Indians who planted have received very little, if any, benefit from their labor. The Commissioner therefore earnestly recommends an appropriation, to be immediately available, of a sum sufficient to make the beef ration of the Sioux Indians equal to that of the fiscal year 1889. Much of the beef necessary to supply this deficiency could and should be bought from the Indians upon the reservations.

Seventh. Provision by law should be made to furnish lands or a money equivalent for the Santee Indians entitled to the same.

Eighth. An appropriation should be made to pay what is due for the ponies taken in 1876 and 1877 by the Government at the Cheyenne River and Standing Rock Agencies.

The Department will be enabled to take favorable action upon the recommendations made by the Commission for more adequate compensation for the Indian police and the judges of the courts of Indian offenses, if Congress shall make ample appropriations therefor, as presented in the annual estimates already submitted.

The question of removal of the Rosebud Agency recommended by the Commission should be reserved for further consideration, when proper estimates for new buildings, etc., may be prepared and submitted, if such removal shall be determined upon.

With reference to the recommendation by the Commission in favor of placing the mixed bloods on the same footing as other Indians on the reservation in the matter of trading, it is remarked that existing law on the subject (22 Stat., 179) is against this, and I do not think that any action should be taken thereon until the matter shall have had more careful consideration.

The Commission reports that in its councils with the Indians it gave them to understand in plain terms that it had no power either to take from or add to the act it was commissioned to present to them for their acceptance or rejection; it told them further that in case of their acceptance the members of the Commission would use their influence to see that the Sioux Indians should be protected in every right given them under the act; and further, that it would make certain recommendations to the Government to remedy evils of which they complained.

The deed submitted herewith is executed and signed by 4,463, being over three-quarters of the adult male Indians occupying or interested in the great Sioux Reservation; the whole number being 5,678.

The tabulated statement submitted with the report shows the number of adult male Indians at each of the agencies and the number of signers to the agreement.

There are two courses that may be pursued in regard to this business. The one is now to proclaim the act of March 2, 1889, to have taken effect because of the assent thereto of the requisite number of the Sioux, and to leave the matters suggested by the Commission to be carried into effect by the Secretary of the Interior through the Commissioner of Indian Affairs, and by Congress through appropriate legislation. So far as this Department is concerned it will be an easy matter by order, which can be immediately made, to carry into effect all those provisions recommended and within the control of the Secretary.

On the other hand, after the report has been transmitted by message to Congress requesting the legislation necessary, the proclamation may be delayed until such legislation has been inaugurated and is in a fair way of success. The latter course must lead necessarily to much disappointment on the part of the settlers who contemplate moving upon the ceded territory, and it may be doubtful whether it is within the power of the Executive to refuse to proclaim the act, if, indeed, it has received the requisite assent.

In my own judgment, the act should now be proclaimed, the surveys made as soon as possible, and the Secretary of the Interior required, so far as he may, without further legislation, to carry into effect the recommendations of the Commission; and the further recommendations of the Commission be transmitted to Congress for action by it in accordance with the spirit and fair understanding of the negotiations exhibited to have taken place between the Commission and the Sioux.

It may be relied upon, I think, that the legislative branch of the Government will execute what it believes to have been this understanding with the Indians, in good faith. The burdens assumed are light in comparison with the benefits obtained, and there will be no substantial reason for refusing to supplement the act assented to by such further provisions as are recommended to make it fair and acceptable.

Upon your request this Department will have the proclamation prepared. The draught of a bill covering the recommendations of the Commission is herewith presented.

It is noted that the language used in section 17 of the act of March 2, 1889, providing for the expenditure of the interest on the permanent fund is calculated to lead to some embarrassment in the future. The words referred to are these: "The interest of which, at five per centum per annum, shall be appropriated, under the direction of the Secretary of the Interior, to the use of the Indians receiving rations and annuities upon the reservations created by this act," etc.

As time passes and some of the Indians become self-supporting, and for that reason will be, under the treaty of 1868 and the agreement of 1877, no longer entitled to receive rations and annuities, the accounting officers of the Treasury may hold that such Indians are not entitled to receive any benefit from this interest, because they are not receiving rations and annuities.

This obstruction to the work of encouraging and inducing the Indians to become self-supporting should not exist. This portion of the act should be so amended as to remove this difficulty, and section 3 of the draught of bill herewith presented has been drawn with the design to accomplish this, by providing that the moneys shall be expended for the use and benefit of the Indians residing and belonging upon each of the said separate diminished reservations.

All of which is most respectfully submitted.

JOHN W. NOBLE,
Secretary.

A BILL to enable the Secretary of the Interior to carry out, in part, the provisions of an act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder, and for other purposes, approved March second, eighteen hundred and eighty-nine and making appropriations for the same, and for other purposes.

Whereas, in accordance with section twenty-eight, of the act of March second, eighteen hundred and eighty-nine, entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder, and for other purposes," (public one hundred and forty-eight), the President of the United States has made known, by proclamation, that satisfactory proof has been presented to him that the consent of the different bands of the said Sioux Nation of Indians to the said act has been obtained in the manner and form required by the said twelfth article of the treaty of April twenty-ninth, eighteen hundred and sixty-eight, Therefore:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress Assembled, That the following sums, or so much thereof as may be necessary, be, and the same are hereby, appropriated, out of any moneys in the Treasury not otherwise appropriated, to be immediately available to enable the Secretary of the Interior to comply with and carry out certain provisions of the act of Congress approved March second, eighteen hundred and eighty-nine (public one hundred and forty-eight, Statutes twenty-five, page eight hundred and eighty-eight), and for other purposes:

For the purchase of ten thousand of the twenty-five thousand cows, and of four hundred of the one thousand bulls, provided for in section seventeen, in the above-mentioned act, four hundred thousand dollars.

For providing each head of family or single person over the age of eighteen years, who shall have or may hereafter take his or her allotment of land in severalty, with two milch cows, one pair of oxen with yoke and chain, or two mares and one set of harness in lieu of said oxen with yoke and chain; one plow, one wagon, one harrow, one flue, one ax, and one pitch-fork; also, for the payment of fifty dollars in cash, to be expended for the erection of houses and other buildings suitable for residence, or improvement of their allotments, in accordance with section seventeen of the above-mentioned act of March second, eighteen hundred and eighty-nine, three hundred and eighty thousand dollars.

For the erection of day schools, providing furniture and other necessary articles, and pay of teachers, in accordance with article seven of the treaty of April twenty-nine, eighteen hundred and sixty-eight, which said article of treaty is continued in force for twenty years by section seventeen of the above-mentioned act of March second eighteen hundred and eighty-nine: *Provided,* That as fast as school facilities are furnished, the Secretary of the Interior is hereby authorized and required to compel all children between the ages of six and sixteen to attend the schools on the reservations at least nine months in the year, except such as may be attending school elsewhere, one hundred and fifty thousand dollars.

For the erection of thirty school buildings, provided for in article twenty of the above-mentioned act of March second, eighteen hundred and eighty-nine, thirty thousand dollars.

For one year's interest in advance, on the sum of three million dollars, provided for in section seventeen of the act of March second, eighteen hundred and eighty-nine, as a permanent fund, to be expended in the manner and for the purposes as provided for in said section seventeen, one hundred and fifty thousand dollars.

To enable the Secretary of the Interior to pay to such individual Indians of the Standing Rock and Cheyenne River Agencies as he shall ascertain to have been deprived by the authority of the United States of ponies in the year eighteen hundred and seventy-six, at the rate of forty dollars for each pony; and he is hereby authorized to employ such agent or agents as he may deem necessary in ascertaining such facts as will enable him to carry out this provision, and to pay them therefor such sums as shall be deemed by him fair and just compensation: *Provided,* That the sum paid to each individual Indian under this provision shall be taken and accepted by such Indian in full compensation for all loss sustained by such Indian in consequence of the taking from him of ponies as aforesaid: *And provided further,* That if any Indian entitled to such compensation shall have deceased, the sum to which such Indian would be entitled shall be paid to his heirs at law, according to the laws of the State of Dakota, two hundred thousand dollars.

For compensating the Indians of the Crow Creek Reservation for loss sustained by those Indians in receiving less land per capita in their diminished reservation than is received by the Indians occupying other diminished reservations, the amount to be added to the share of the permanent fund of the said Crow Creek Indians, and to draw interest at the rate of five per centum per annum, one hundred and eighty-seven thousand and thirty-nine dollars.

To enable the Secretary of the Interior to purchase for the Sioux Nation of Indians

additional beef, required for issue, the rations having been reduced on account of reduced appropriation for the fiscal year ending June thirty, eighteen hundred and ninety, one hundred thousand dollars.

To enable the Secretary of the Interior to purchase lands for such of the Santee Sioux Indians in Nebraska as have been unable to take lands in severalty on their reservations in Nebraska by reason of the restoration of the unallotted lands to the public domain, thirty-two thousand dollars.

SEC. 2. That the funds appropriated by this act shall not be liable to be covered into the Treasury, but shall remain on said books until used and expended for the purposes for which they have been appropriated.

SEC. 3. That the principal of the permanent fund provided for under section seventeen of the said act of March second, eighteen hundred and eighty-nine, dividing a portion of the reservation of the Sioux nation of Indians in Dakota into separate reservations, and for other purposes, shall be divided in proportion to the number of Indians entitled to receive rations and annuities upon the separate reservations created by the above act, or residing and belonging thereupon at the time the said act took effect, and the Secretary of the Treasury shall carry the amount of principal of said permanent fund belonging to the Indians of each of the diminished reservations to the credit of the Indians of each of the said diminished reservations, separate and distinct from each other, and the principal as well as the interest of each of said funds shall be expended for the purposes specified in said Article seventeen, of the above-mentioned act, only for the use and benefit of the said Indians so entitled to receive rations and annuities upon each of the said separate diminished reservations or so residing and belonging thereupon.

SEC. 4. That the Secretary of War be, and he is hereby, authorized and directed when making purchases for the military posts or service on or near Indian reservations to purchase in open market, from the Indians as far as practicable, at fair and reasonable rates, not to exceed the market prices in the localities, any cattle, grain, hay, fuel, or other produce or merchandise they may have for sale and which may be required for the military service.

DEPARTMENT OF THE INTERIOR,
Washington, November 16, 1889.

MY DEAR SIR: I herewith inclose to you a letter received by me from the Commissioner of Indian Affairs in regard to delegation of Indians which will explain itself. The communication comes from Senator Manderson. Will you please give it consideration in your deliberations at Chicago, and include any recommendations you may have to make in your report?

I have also a communication from the Commissioner of Indian Affairs in regard to Indians outside the reservations left to the Sioux, which seems to be of some importance and demanding early consideration by the Secretary. If you can throw any light upon the subject please do so, and if you have any recommendations on this score to make please include them in your report.

Yours, truly,

JOHN W. NOBLE,
Secretary.

Hon. CHARLES FOSTER,
*Chairman Sioux Commission,
Grand Pacific Hotel, Chicago, Ill.*

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, December 19, 1889.

SIR: Referring to office report of November 13, 1889, calling attention to the fact that the Cheyenne River Agency site and buildings, boys' boarding school, St. John's Mission school, two day-schools and two Government farmer's houses, also the agency site and buildings

of the Lower Brulé Agency, are all outside of the separate reservations provided for in the late Sioux act, and stating that the agents of the respective agencies had been called upon for a particular description of the smallest tract of land that will embrace all of the agency buildings and improvements appertaining thereto and at the same time serve the ordinary purposes of an agency, I now have the honor to transmit herewith the reports of said agents upon the subject and accompanying diagrams, for consideration in connection with the report of the Sioux Commission, in which it is presumed the subject is discussed.

Very respectfully, your obedient servant,

T. J. MORGAN,
Commissioner.

The SECRETARY OF THE INTERIOR.

UNITED STATES INDIAN SERVICE,
Cheyenne River Agency, November 15, 1889.

SIR: I have the honor to acknowledge receipt of office letter L. 2222-1889, of October 31, 1889.

In compliance with the instructions therein contained, to furnish "a description of the smallest tract of land that will embrace all of the agency and other buildings and improvements appertaining thereto, and at the same time serve the ordinary purposes of an agency," I respectfully submit the following:

Commencing at a point in the center of the main channel of the Missouri River, opposite Deep Creek, about 3 miles south of Cheyenne River Agency, thence due west $5\frac{1}{2}$ miles, thence due north about $9\frac{1}{2}$ miles to the Cheyenne River; thence down said Cheyenne River to a point in the center of the Missouri River, due east of or opposite the mouth of the Cheyenne River; thence down the center of the main channel of the Missouri River to the place of beginning, including also entirely within said tract of land all islands in said river, and also the main wagon-road as at present established, from the Cheyenne River Agency to the crossing of the Cheyenne River.

I transmit herewith a drawing of the country embraced in the above description, showing the location of the agency, the military post of Fort Bennett, adjoining the agency proper, the boys' schools, St. John's school, the Episcopal church, and the houses of a number of Indians, as well as the main wagon-road hence to the Cheyenne River. This map is as accurate as can be made with the instruments here.

In regard to the amount of land embraced in this description as necessary to serve the ordinary purpose of this agency, I would respectfully state that the greater part of it is very rough country, and only fit for grazing and hay land with the exception of the part taken up by Indians.

It is necessary at this agency that we should have reserved sufficient land for hay and grazing purposes for agency use, as well as camp and grazing ground for the Indians, and I have therefore included the land lying to the south and west of the agency proper, over which we have to cut each year to secure enough hay, and to the north of said hay land, I have reserved a sufficient area to enable the agency to hold temporarily part of its beef cattle, at times when it is not practicable to cross the Cheyenne River with it, to meet the periodical issues, and within the lines first described I have accomplished all these purposes.

In regard to reserving the islands, I would say that timber is very scarce around the agency, and that it is absolutely necessary that these Indians should have, in common, the use of the islands to secure wood for fuel while camping at the agency for rations and annuities.

The description as given will not include the farmer's house on Bad River, 50 miles south of the Cheyenne River, nor the farmer's house and day school No. 2 at Cook's Camp, 25 miles west of agency, and day school No. 3, on Plum Creek, 60 miles west of agency, all of which are south of the Cheyenne River, and on land that will be opened to settlement in case of ratification of the late agreement with the Sioux tribes.

Nos. 2 and 3 day schools and the farmer's house on the Cheyenne River, I think, could be advantageously moved across the Cheyenne River on the new reserve, but the farmer's house on Bad River is too distant to be so moved.

The Indians south of the agency have expressed a desire to remain upon the land they now occupy, and if they do so the farmer's house on Bad River ought to remain where it now is.

I would respectfully invite the attention of the Department to that part of my

letter of August 7, 1889, asking for surveys south of the Cheyenne River to fully protect the interests of the Indians now located on land to be opened to settlement. I have told these Indians that the Government would fully protect them in their rights, and pledged them my official and personal aid to have their lines established and allotments made before the land is opened to white settlement.

Very respectfully, your obedient servant,

CHAS. E. MCCHESENEY,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

UNITED STATES INDIAN SERVICE,
CROW CREEK AND LOWER BRULÉ AGENCY,
South Dakota, December 9, 1889.

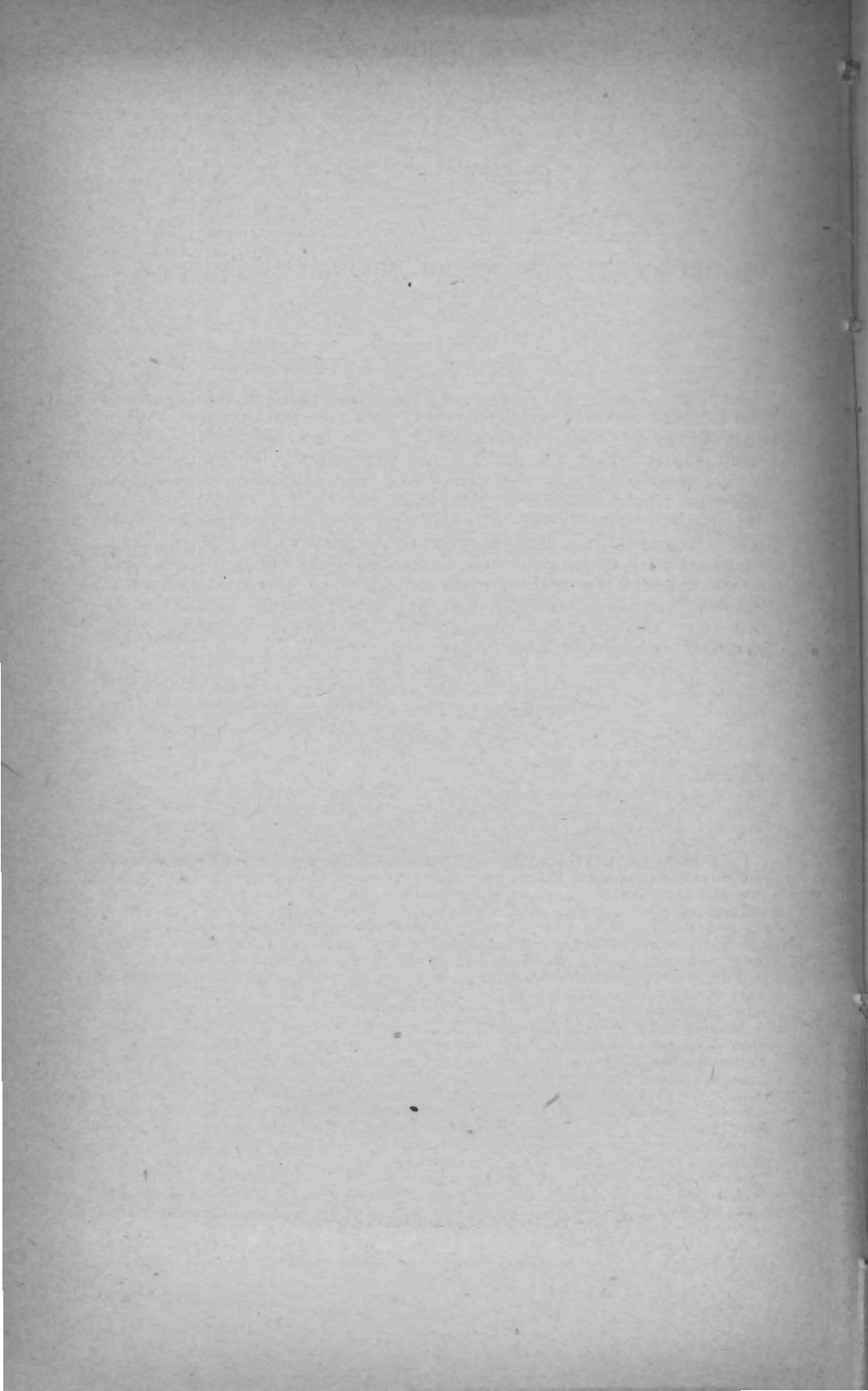
SIR: In answer to your communication "L" 22282-1889, calling for legal subdivision of land now occupied by agency and school buildings at Lower Brulé Agency, South Dakota, and the amount necessary to receive in order to protect Government buildings and other improvements, I have the honor to inclose herewith tracing showing such legal subdivision so occupied and also sections adjacent to same. The line in red shows the portion that should be reserved viz: W. $\frac{1}{2}$ of SW. $\frac{1}{4}$ sec. 24; E. $\frac{1}{4}$ of SE. $\frac{1}{4}$ sec. 23; W. $\frac{1}{4}$ of NW. $\frac{1}{4}$ sec. 25; E. $\frac{1}{4}$ of NE. $\frac{1}{4}$ sec. 26; NW. fraction of SE. $\frac{1}{4}$ sec. 26, township 104, range 72 west of fifth principal meridian. As it is likely that many Indians of the Lower Brulé Reservation will hold the same land they are now occupying and cultivating in different directions from the agency, and as the present site of the agency is the center of a circumference within which they live, it might be well as a matter of convenience to keep the agency where it now is, at least until matters develop and until the effects of opening the reservation can be seen and approved.

There is a plot of ground within the legal subdivisions above given, occupied for church purposes by an Episcopal Church, which could be still used for the purpose, if that position is retained by the Government.

Very respectfully,

W. W. ANDERSON,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.



REPORT AND PROCEEDINGS OF THE SIOUX COMMISSION.

WASHINGTON, D. C., *December 24, 1889.*

DEAR SIR: The Sioux Commission was commissioned under date of April 19, 1889, and was invited to meet you and the Commissioner of Indian Affairs on the 7th of May, 1889, at the Interior Department in Washington, at which time and place Commissioners Foster and Warner were present. It was then agreed that the Commission should meet in Chicago, Ill., on the 27th of May, 1889.

On the date named the commissioners met at the Grand Pacific Hotel in Chicago, Ill., and there received the letter of the Commissioner of Indian Affairs, approved by the Secretary of the Interior, dated May 20, 1889, in which we were informed as to the law under which our appointment was made, and directed to present to the Indians of the Great Sioux Reservation a certain act of Congress. The information and directions are as follows, viz:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, May 20, 1889.

Hon. CHARLES FOSTER, *Fostoria, Ohio, chairman.*
Hon. WILLIAM WARNER, *Kansas City, Mo.*
General GEORGE CROOK, *U. S. Army.*

GENTLEMEN: You have been appointed by the President commissioners to negotiate with the Sioux Indians of the Great Sioux Reservation in Dakota, under and in pursuance of the last clause of section 3 of the Indian appropriation act of March 2, 1889 (Public No. 155), which provides as follows:

"The President of the United States is hereby authorized and empowered to appoint three commissioners for the purpose of entering into negotiations and agreements with the Sioux Indians occupying the Great Sioux Reservation in Dakota for a full and complete cession and relinquishment to the United States of a portion of their reservation, and to divide the remainder into separate reservations, and for such other purpose as they may find necessary touching said Indians and said reservation; and such agreements when made, to be by them submitted to the first session, Fifty-first Congress, for ratification; and to carry out this provision the sum of twenty-five thousand dollars, or so much thereof as may be found necessary, to be expended under the direction of the Secretary of the Interior, is hereby appropriated, this amount to be immediately available: *Provided*, That the pay of such commissioners shall not exceed ten dollars per day exclusive of traveling expenses."

Under the foregoing provision of law you are hereby directed to present to said Indians the act of March 2, 1889, entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder, and for other purposes" (Public No. 148), which said act was passed by Congress after due deliberation and discussion, and, agreeably with its requirements, must be submitted to the said Indians for their assent.

It is expressly provided in the twenty-eighth section of said act (Public No. 148):
"That this act shall take effect only upon the acceptance thereof and consent thereto by the different bands of the Sioux Nation of Indians, in manner and form prescribed by the twelfth article of the treaty between the United States and said Sioux Nation concluded April twenty-ninth, eighteen hundred and sixty-eight,

which said acceptance and consent shall be made known by proclamation by the President of the United States, upon satisfactory proof presented to him that the same has been obtained in the manner and form required by said twelfth article of said treaty; which proof shall be presented to him within one year from the passage of this act, and upon failure of such proof and proclamation this act becomes of no effect and null and void."

(The letter given in full in the appendix.)

Having accomplished the work we were directed to perform, the Sioux Commission submits the following as the report of its labors:

After consultation at the first meeting in Chicago the Commission decided to begin its labors at the Rosebud Agency. In arriving at this decision, consideration was given to the fact that this agency being the largest on the Sioux Reservation, there would be no grounds of complaint on the part of the Indians from local jealousies as would probably arise had the first visit been made at a smaller agency. It was also thought that as the influential chiefs of that agency had taken a less prominent part in the proceedings of last year's commission, they would therefore probably be less likely to be committed against the bill, and therefore the better prepared for an impartial discussion of the provisions of the act of Congress which the Commission was instructed to present for their acceptance.

The Commission left Chicago May 29, arriving at the Rosebud Agency May 31. It was soon discovered that there was strong opposition on the part of the Indians. Very few, if any, of the prominent men were in favor of the acceptance of the proposition offered, and its only friends were the squaw men, half-breeds, and a few of the more progressive Indians.

The opposition at this agency was mainly the same as at all the other agencies. The opposition was based largely on the following, viz:

First. An unwillingness of the Indians to part with any portion of their reservation.

Second. The dread and suspicion with which the Indian regards any new proposition, especially when requiring any change from past conditions.

Third. The fear of the chiefs and influential men that individual proprietorship on the part of the Indians would result in individual responsibility and consequent personal independence; the breaking up of tribal relations and community of interests; the loss of the heretofore unquestioned authority, prestige, and influence of the chiefs.

The commissioners at every agency found that their greatest obstacle was to reach the individual Indians. In spite of the Indian department to break up the control of chiefs and to deal only with individuals, it was found that in all matters of general interest the influence of the chiefs was almost as great as ever.

Prior to the visit of the Commission, the act of Congress had been discussed among the Indians, who were fairly well informed as to its provisions. In their councils the Indians had arranged their line of argument and selected their speakers. At the first council held at Rosebud on June 4, the bill was read section by section; its provisions explained; the Indians took some days to consider, when their speakers asked some pertinent questions: What effect would the acceptance of the bill presented have on prior treaties? Would the provisions of the treaties of 1868 and 1876 be abrogated? Or would the new bill and their old treaties "run side by side"? To these questions it was stated that "all the provisions of said treaties" not in conflict with the act presented remained in full force; "that their rations and annuities would continue as provided in former treaties."

Great interest was manifested at this and every other agency as to the proper construction of sections 17 and 20 of the act, relating to the continuance of article 7 of the treaty of 1868 for the period of twenty years, and the erection of "not less than thirty school-houses and more if found necessary in the different reservations." Fears were expressed by those speaking for the Indians that the cost of the maintenance of the schools provided for in the treaty of 1868, as well as the cost of the erection of the school-houses named in section 20 of the act, would be a charge upon the moneys arising from the sale of their lands if they accepted the act presented to them.

It was stated by the Commission at each of the agencies that not 1 cent of the money required to continue the schools provided for in the treaty of 1868, or for the erection of the school-houses provided for in section 20 of the act, would be taken from the proceeds arising from the sale of their lands.

It was also stated to the Indians that the one-half of the interest on the "permanent fund" of \$3,000,000 named in said section 17 would be "expended for the promotion of industrial and other suitable education" among them, and that no part of this interest could be used for the maintenance of the schools provided for in the treaty of 1868, in which the "elementary branches of an English education" are to be taught.

That article 7 of the treaty of 1868 "securing to said (Sioux) Indians the benefits of education" being continued in force by section 17 of the act of March 2, 1889, for twenty years from and after "said act shall take effect, in the opinion of the Commission the cost of maintaining the schools provided for in said treaty should of necessity be borne by the Government and not by the Indians, this being a consideration offered the Indians by the act in addition to the price to be paid for the lands, to induce them to accept the bill.

The question was asked whether the \$28,200 appropriated in section 27 of the act to pay for ponies taken in 1876 from the "Red Cloud and Red Leaf bands of Sioux" was to be charged against the proceeds of the lands?

This question was answered in the negative by the Commission. If the Government owed these bands of Indians for ponies taken from them, it could not pay this debt from money received from the sale of lands purchased from the Sioux Nation.

It was also stated that no part of the expenses of the Commission was to be paid by the Indians, the Commission having been appointed under the Indian appropriation act of March 2, 1889 (Public, No. 155), provision being made in said act for its expenses.

Additional points were made at Standing Rock Agency:

First. Whether the Indians, if they so elected, after signing the bill, could select lands on their diminished reservation as provided in article 6 of the treaty of 1868? This question was answered in the affirmative.

Second. If the head of a family or lodge selected lands and received his certificate as provided in article 6 of the treaty of 1868, would he be entitled to the benefits of articles 8 and 10 of said treaty? This question was also answered in the affirmative.

Many other less important questions were asked of and answered by the Commission. These will be found in the reports of the different councils, especially those at Standing Rock Agency, to which the attention of the President and the honorable Secretary of the Interior are respectfully invited.

The construction of the provisions of the act of March 2, 1889 (Public, No. 148), was left to the Commission. Its construction was accepted by the Indians at the various agencies and became a part of the contract between them and the Government in signing the deed for a part of their lands. If the deed signed by the Sioux Indians is accepted it should carry with it the constructions placed on the act of March 2, 1889, by the Commission.

Objections at the Rosebud Agency as well as at all those subsequently visited were raised against the participation of the Santees in any benefits secured under the provisions of the bill, the Indians claiming that whatever rights this tribe may have had in the Great Sioux Reservation had been extinguished by their acceptance of another reservation in Nebraska. Complaints were also made with reference to the share of the Poncas and Flandreaus. The commissioners quieted the opposition by stating that these Indians had been parties to the treaties of 1868 and 1876 and had equitable rights with the Sioux Indians; that these rights having been recognized when these treaties were made could not now be rejected.

At the close of the council at Rosebud on June 8, the Indians were informed that signatures to the agreement would be received. Signing began at once and proceeded for several hours as rapidly as names could be taken and verified from the lists prepared by the agent. The Commission remained at this agency until June 12, upon which date the requisite number of signatures having been obtained securing the assent of the Indians at this agency to the act of Congress, it left Rosebud arriving at Pine Ridge Agency on the next day.

At this agency a much stronger opposition was encountered. During the progress of the negotiations at Rosebud, the opposing elements had been consolidated and strengthened under the leadership of Red Cloud, assisted by the active influence of the Indian Defense Association. It is proper to say here that not only at Pine Ridge, but at the other agencies, the agents of this association used every effort to defeat the purpose of the Commission. This is evidenced by the circular letter of May 23, 1889, addressed to "the chiefs and head men of the Sioux Nation of Indians," and also by the personal letters of Mr. Bland which were exhibited to the commissioners. Every effort had been made prior to the arrival of the commissioners to bind the Indians by a mutual agreement not to assent to any proposition providing for the cession of any portion of the Great Sioux Reservation, and so far as possible to prevent discussion of any measure with that end in view. While this agreement was not entered into by all the Indians, most of the influential chiefs were parties to it, notably Little Wound, Young Man Afraid of his Horses and Red Cloud, the stand taken by American Horse, No Flesh, and others, representing the more progressive Indians, alone prevented absolute unanimity against the bill.

The effect of this agreement was seen at the first council, when after an explanation of the act of Congress, the pavillion where the council was held was surrounded by a body of mounted Indian soldiers, who made a simultaneous rush upon the assembled Indians scattering them in all directions. It was discovered afterwards that this action had been taken by the opponents of the bill to prevent any expression of opinion favoring acceptance.

Upon another occasion the commissioners were informed by the spokesmen of the opposition that the matter had been discussed among themselves, and that in their councils they had decided that they would not accept the bill; that they had been empowered by the

Indians to give this as their answer, and that as the answer had been given, they desired that the Commission leave the agency without delay.

In spite of the unfavorable outlook, the commissioners continued their efforts, working quietly with individuals, and though they did not succeed in breaking down the unfriendly combination, they did secure important secessions from its ranks. The rolls were opened on June 17, and signatures were received daily until June 28, when the Commission left the agency en route to Crow Creek and Lower Brulé, having secured the signatures of about one-half of the adult Indians belonging to the agency; it being evident that no substantial advantage would result from further efforts without a radical change in conditions.

Throughout the visit of the commissioners it was apparent there was some hidden influence other than the efforts of the Indian Defense Association, back of the ostensible grounds of opposition which served to hold the chiefs together in their unfriendly attitude, and although at the time it was impossible to determine the character of the power brought to bear, the indications pointed to something beyond and outside of any possible objections which could lie against the proposed bill. Inasmuch as the bulk of the money to be paid for the horses taken from the Red Cloud and Red Leaf bands, would, in the event of the acceptance of the act of Congress, be disbursed among the Indians at this agency, it was fair to suppose that had the objections referred to any conditions in the act of Congress, these features would have been complained of in the councils and some effort made to arrive at a satisfactory understanding.

At Pine Ridge, as well as at Rosebud, the mixed bloods and white men associated with the Indians were almost unanimously favorable, and, as a rule, aided the commissioners to the extent of their power.

During the last week at Pine Ridge, Governor Foster, with the stenographer and two clerks, visited the Santee Agency, arriving there on the 25th of June. The Santees and Flandreaus are much more advanced in civilization than the Indians of the other agencies. They have taken lands in severalty, and are near a condition of self-support; most of them write their own names, and they have become citizens of the States of Nebraska and South Dakota.

Section 7 of the act presented reads as follows: "That each member of the Santee-Sioux tribe of Indians now occupying a reservation in the State of Nebraska, shall be entitled to allotments upon said reserve in Nebraska," etc. The Santee Reservation is now fully occupied, and there are no lands left upon which to provide for those who are yet without land. We met this embarrassment by promising to recommend in our report that the Government will furnish lands elsewhere or pay those entitled to them a money equivalent. The Commission feels that the simple statement is all that is needed to induce such legislation as will do full justice to the parties interested. Lands may be provided for them in the ceded territory in Nebraska, north of the Niobrara River. These Indians, relying upon the good faith of the Government, together with the Poncas and Flandreaus, with few exceptions, gave their assent to the act.

The Commission arrived at Lower Brulé Agency on July 1. On the day following a council was held, at which the usual explanation of the purposes and scope of the act of Congress was made. At this agency the opposition was led by the old chief, Iron Nation, who last year succeeded in preventing many of his following from accepting the bill offered, but after several conferences the adherence of this chief was secured. On July 3 the rolls were opened and Iron Nation was the first

to sign, followed by all of the chiefs. The signatures of nearly all the Indians at the agency were secured, there being practically no opposition after the chiefs had signed.

The commissioners at this point desire to say that a large number—probably most of the Lower Brulé Indians—live on White River and are anxious to receive allotments there.

On July 5 the Commission proceeded to Crow Creek Agency. At this agency two well-organized parties were found, one in favor of signing the bill and the other in opposition. The opposing party was represented by the two most prominent chiefs, White Ghost, the leader of the unprogressive element, and Drifting Goose, who is probably the most advanced. This opposition was ostensibly based on the fact that the portion of the Great Sioux Reservation set apart by section 6 as the separate reservation of the Indians at Crow Creek, would scarcely afford sufficient agricultural or grazing lands for the allotments provided in section 8. Attention was also called to disparity in size between their proposed reservation and that of the Indians at the other agencies, and they asked that several adjoining townships be added. This complaint and the subsequent request of the Indians were both reasonable, but the commissioners were without authority to make any change in the conditions contained in the act of Congress; they, however, promised to call attention to the matter in their report, and to recommend such action as would be equitable to them.

The Commission remained a week at Crow Creek, during which time something more than one-half of the adult males signed the roll accepting the bill.

The Commission next visited Cheyenne River Agency, arriving on July 13. The conditions at this agency differed from those at the agencies hitherto visited, in that it seemed there was almost unanimous opposition to the ratification of the bill. At this agency the influence of the mixed bloods was in part unfriendly, and it became a question of great difficulty how best to convince the Indians that their true interests dictated an acceptance of the proposition of the Government.

It was objected that the lands on the reservation, with the exception of narrow strips lying along the banks of streams, were unsuited to agriculture, and that even upon the best of them crops were uncertain on account of the lack of rain. That at least in two out of three years crops were failures for this reason. That a large portion of their proposed reservation was destitute of water and could, therefore, never be available for settlement. That the line should run 10 miles south of the Cheyenne, instead of following the river, which would give them the bottom lands on both banks. That if the proposed line should be insisted upon, all their agency buildings and all the important school buildings would be on ceded lands. The presence at this agency of several hundred Indians, a portion of the bands which had surrendered with Gaul and Sitting Bull, was an added source of difficulty, since these Indians were practically as little civilized as when they first surrendered, and opposed unalterably to progress of any kind.

At the different councils the act of Congress was thoroughly explained, and by means of numerous interviews with individuals it was sought to create an element friendly to the Commission. After a week of persistent work the opposition which up to this time had been apparently impregnable, began to disintegrate; every Indian who signed became a worker with the zeal of a proselyte for success. At this agency the source of the adverse influence was found to be money; by whom used, or in what sums, was not learned, but that it had been

used was definitely ascertained and in amounts sufficient to have possibly defeated the efforts of the Commission, had not its use been discovered. The behavior of prominent Indians at Crow Creek and Pine Ridge was so similar to that shown by the Indians at Cheyenne River, who had been corrupted by money, that we have little doubt that the same agency had been there employed to prevent the success of the Commission.

After remaining at the agency two weeks, believing that the main obstacle to success had been removed, and that the bill would finally receive the assent of the requisite number of signatures, the commissioners decided to proceed to Standing Rock, leaving the work at Cheyenne River in charge of the agent, Dr. McChesney, and Maj. G. M. Randall, Twenty-third Infantry, who had formerly been in charge of these Indians as agent, and who, in a very large degree, possessed their respect and confidence. The services of these gentlemen were of great importance, and the commissioners desire formally to acknowledge the valuable assistance rendered by them in securing the assent of the Indians to the bill submitted.

The commissioners arrived at Standing Rock July 27. As at Cheyenne River, they found strong opposition. This agency was the battleground of last year's Commission, and the leaders were fully conscious that they had the power to defeat the proposition submitted or by their acceptance insure its success. At the councils the same, or mainly the same, objections as last year were raised, though the better terms offered for their land weakened the argument of inadequate compensation. Here, as at all the other agencies, the unwillingness to part with their land, the dread of results which would follow a new departure, distrust in the promises of the Government, were the all-controlling reasons which actuated their chiefs.

At the councils the Indians gave close attention to all that was said, but gave no indication of favor. Their demeanor was rather that of men who had made up their minds and listened from curiosity as to what new arguments could be advanced.

It was soon discovered that it was impossible to deal with the Indians as a body in general councils. The matter had been already decided as the result of their tribal councils, and that when all were present each one sustained the other in the opposition to which each had pledged himself. It was therefore determined to endeavor to convince individuals that substantial advantages to the Indians as a whole would result from an acceptance of the bill. For a time the task seemed almost hopeless, but persistence prevailed and interest was awakened. As soon as the question became debatable the situation changed and success was secured. In this connection it is but due Agent McLaughlin to say that his assistance was invaluable.

The Commission left Standing Rock for Chicago on August 7, where after consultation it adjourned August 12, to meet at the call of the chairman.

It has not been considered necessary in this report to notice at length the discussions at the different agencies, since everything that was said by either the commissioners or the Indians was taken down by the official stenographer and the record accompanies this report, to which careful attention is respectfully invited.

The commissioners deem it proper at this point to say that at nearly every agency they had the hearty co-operation of the agent, and they desire to acknowledge their indebtedness. The assistance of agents

McLaughlin, McChesney, Anderson, Galligher, Hill, and of Mr. Wright was especially valuable.

The work of the Commission has not been accomplished without the most persistent effort. Before closing our report we desire to invite the attention of the honorable Secretary of the Interior to certain matters which, if not strictly germane, are at least important as bearing on the future results to be expected from the work of the Commission.

The one great object to be attained is the future development of the Sioux Indians from their present condition of dependence to one of self-supporting independence. How this object is to be accomplished is the problem to be solved.

It is impossible for men of average intelligence to devote themselves exclusively to a task like the one in which this Commission has been engaged, especially when from the conditions surrounding them they have been for considerable periods absolutely separated from the outside world and every distracting agency, without forming conclusions as to the best methods to be employed to secure the ends desired.

It must be evident to all that present conditions on the reservation are far from satisfactory. It is now more than ten years since the last war parties came in and surrendered at the agencies. During this time Congress has appropriated large sums of money for the benefit of the Sioux Indians. They have been fed, clothed, and sheltered at the expense of the Government, and it is hardly too much to say that every reasonable want has been fairly satisfied. Large sums of money have been spent for agricultural implements; horses, harness, and wagons have been supplied, farmers employed to teach the Indians to cultivate the soil, and seeds furnished for planting. Cows and bulls have been given to them in numbers sufficient to have almost covered their reservations with herds of cattle had they been properly cared for.

With all these advantages it might reasonably be expected that the Indians would now be well advanced on the road to independence and self-support. On the contrary, many of them, most of them probably, are relatively in worse condition than ten years ago. They have so long been accustomed to have their wants supplied while they lived in idleness, that they have become enervated and have lost much of the manliness and self-respect which characterized them in their savage state. A people thus fed and clothed without labor on their part must necessarily lose their self-respect, and under such conditions vagabondage becomes a question of time. It is true that this method of treatment has resulted in practically emasculating their power as a menace to the country, but at the same time it has rendered it more difficult for them to become self-respecting citizens, and every year under such methods increases in ever-multiplying ratio the obstacles to be overcome.

The average Sioux Indian believes himself "the ward of the Government." He recognizes no dignity in labor, or credit in "earning his bread by the sweat of his brow." Ten years ago it would have been easier to have taken these Indians fresh from the war-path, full of the energy of their wild life, and set them to work on farms than in their present enervated condition.

The solution of the Indian problem lies in industrial and other education, in the cultivation of the soil and the raising of stock, to the end that he may become self-respecting and self-supporting. He must take his land in severalty, settle upon it, and work. To insure this, he should be given every encouragement in the furnishing of markets for his surplus

products, employment when he can be useful, paying him a day's wages for a day's work. Let him be taught that industry secures him more consideration from the agent, distinction among his people, and increased comfort for himself and family.

INDIAN AGENTS.

A matter of the first importance is the selection of the agents who are to manage and superintend affairs at the separate agencies. By law they are intrusted with large powers, and their administration must necessarily have a vast influence upon the progress of the people committed to their care. They should be men of high character, active, intelligent, energetic, industrious, and thoroughly in accord with the purpose of their work.

The only question to be considered in their selection should be their mental, moral, and physical fitness and their special aptitude for the position they are to fill. The proper agents secured, they should be supported by the Department, and their control of agency affairs at their agency be practically absolute. This control, to be of full effect, should carry with it the power to dismiss or discharge summarily any or all employes for cause. One of the most prolific causes of trouble at agencies in the past has been that agents have been placed at a disadvantage by having employes appointed to serve ostensibly under their orders, but who, by virtue of influence at Washington, are practically independent of their control. Such men are often insubordinate; feeling sure of support by higher authority, they are careless and indifferent in the performance of duty. Instances have come to our notice where such employes have absolutely no knowledge or qualification for the duties they were appointed to perform. Indians are very shrewd and quickly observe the agent's lack of power, and loss of their respect quickly follows; without this respect best results are impossible.

The same conditions should govern the appointment of all employes from the agents down. Employes selected as above should be held to the most rigid responsibility, and the advancement and progress of the Indians should be made the one condition upon which the tenure of their positions depend.

RATIONS, ETC.

With reference to the quality of rations furnished there seems to be no just cause for complaint, but our attention was frequently called to the quantity, especially of the beef ration, which naturally is considered the chief article of their subsistence, and any shrinkage is immediately noticed. During our conference at the different agencies we were repeatedly asked whether the acceptance or rejection of the act of Congress would influence the action of the Government with reference to their rations, and in every instance the Indians were assured that subsistence was furnished in accordance with former treaties, and that signing would not affect their rations, and that they would continue to receive them as provided in former treaties. Without our assurances to this effect it would have been impossible to have secured their consent to the cession of their lands. Since our visit to the agencies it appears that large reductions have been made in the amounts of beef furnished for issues, amounting at Rosebud to 2,000,000 pounds, and at Pine Ridge to 1,000,000 pounds, and lesser amounts at the other agen-

cies. This action of the Department, following immediately after the successful issue of our negotiations, can not fail to have an injurious effect. It will be impossible to convince the Indians that the reduction is not due to the fact that the Government, having obtained their land, has less concern in looking after their material interests than before. It will be looked upon as a breach of faith, and especially as a violation of the express statements of the Commissioners.

Already this action is being used by the Indians opposed to the bill, notably at Pine Ridge, as an argument in support of the wisdom of their opposition. In all such matters, unfortunately, Indians can not understand that persons clothed with certain powers, such as the Sioux Commission, are not personally responsible in the event that their promises are not fulfilled. Their line of argument is as follows: "The Commissioners told us our rations would continue under the treaties just the same as before, but we find that so soon as we consented to the sale of our lands a large portion of our beef ration is taken away." The conclusion is that the Commissioners have broken faith with them. The Government, they will say, surely would not do this act now, except upon their advice. No action could possibly have been more ill timed, and its results will be more apparent as the reduction in their food supply becomes noticeable. When the Government hereafter urges the taking of land in severalty, or seeks to induce the Indians to consent to any of the changes in existing conditions on the reservations, which must necessarily follow if any improvement is to be expected in their future status, it will be found that their natural disinclination to accept innovations will be strengthened, their suspicions more difficult to satisfy, because they feel that they have been deceived.

We do not desire to be understood as recommending that the Indian ration shall be continued as at present; on the contrary, we believe it should be gradually reduced. The conditions on the Sioux Reservation have greatly changed within the past ten years. Now the only way in which the Indians can obtain food, other than such as is issued as rations, is from the cultivation of the soil and the grazing of animals. The game which formerly supported them is gone, and even the wild fruits and wild vegetables have largely decreased in quantity.

It is therefore an act of injustice closely approaching cruelty to take away, in their present condition, rations to which they have been accustomed, without notice, so that means may be taken to supply the deficiency.

No people who have been cared for as these Indians have for years can be expected to work under the discouraging conditions attending agriculture on their reservations, without a stronger stimulant than homilies on the dignity of labor. For this reason we think rations should be reduced in order that the necessity for increasing their food supply should prove the needed stimulant to exertion, but this should not be done at the end of summer or at a season too late to plant crops.

When it is deemed advisable that rations should be reduced we think the Indians should be notified before spring opens so that crops may be cultivated. The industrious and progressive would then take measures to raise something from the soil to supplement the reduced allowance. Then the lazy and unprogressive element only would suffer, while under the method taken this year both elements suffer alike, which is wrong. If there is any way that can be devised to remedy the (in our opinion) grave error here referred to, we most earnestly urge such action as will result in its speedy correction.

EDUCATION AND SCHOOLS.

In one direction substantial progress has been made by the Sioux Indians, which it gives us pleasure to note. We refer to the interest taken in the matter of education. At every agency we found young Indians of full blood able to read and write and converse with a fair degree of intelligence, and this is true to a greater extent among the children of the mixed bloods. We have great faith in education as a means of civilization, but efforts to this end should be carefully directed. The education should be largely practical; the young boys should be required to learn trades, the girls to sew and make clothing, to cook and become housekeepers. In our judgment the instruction most likely to prove permanently useful to the Indians will be best taught in schools established on the reservations. The Indians are now thoroughly in favor of them, and there is no further necessity for sending children away long distances from their homes in order to be taught the elementary branches of an English education.

The great majority of the growing generation of the Indians must necessarily become farmers, in order to become self-supporting; and by this term we do not mean agriculturists exclusively, but in the American sense, proprietors who own the land upon which they live, who not only raise all crops and fruits suitable to their soil, but stock of different kinds; men whose diversified industries guard them against the failures which so often discourage the mere cultivator.

It is therefore important that special attention should be paid to instruction fitting them for the paths in life in which their lot is cast. In their present condition there can be no greater cruelty inflicted upon these Indian children than to accustom them, by means of schools away from their homes, to comforts and conditions which they can not expect to realize in after life. They should receive instructions which will enable them to make the best of their surroundings. Students educated in schools away from the reservations return to their homes with a smattering of education, but in many instances unfitted for the realities of the life which confronts them. They find that their home life differs from that of their school experience; their homes, their food, the method by which crops must be raised or stock cared for, and even the character of shop-work or mechanical industries, are all different, and it is but natural that they become discouraged, and in the reaction which follows they retrograde.

We do not wish to be understood as objecting to higher education for the Indian. And in order that the student may receive the full benefit of such an education, he should attend those institutions of learning in which, by separation from other Indians and by constant contact with white students, he is the better qualified to contest with them in any of the learned professions.

At an early day industrial schools should be established on the several reservations, under the provisions as contemplated in section 17 of the act.

CLOTHING—TIME OF ISSUING ANNUITIES.

In this connection we respectfully call attention to the complaints of the Indians with reference to the inferior quality of the clothing issued to them.

The present issue of working clothing is probably as durable and well suited to the purposes for which it is used as any which could be obtained at the price paid, but in our judgment the wool clothing should

be improved. It was, as heretofore furnished, in many cases inferior in quality, size, and appearance, and in consequence many Indians who take pride in their appearance declined to wear it who would otherwise have gladly assumed civilized garb.

A change should also be made in the time of issuing annuities. They should be distributed not later than November 15. At present these issues are often made in mid-winter, causing much unnecessary exposure and needless suffering, particularly with the old and infirm and the children.

PAYMENT FOR HORSES.

Section 27 of the bill providing for the payment at the rate of \$40 each for the horses taken from the Red Cloud and Red Leaf bands of Sioux in 1876, was constantly alluded to by the Indians in the general councils, though perhaps oftener in private talks with the commissioners.

It was well understood by the Indians that the ponies had been taken to prevent these bands going on the war-path. While at other agencies, notably at Cheyenne River and Standing Rock, large numbers had been taken from the Indians about whose loyalty there was no question, as a precautionary measure, or, in other words, to prevent their possible use by war parties. These ponies were, it seems, sold at auction by the War Department, and the proceeds, after deducting all expenses, expended in the purchase of cows and bulls. It appears that the gross proceeds of these sales amounted to some \$27,000. The number of ponies taken can not be definitely stated, but General Carlin reports that from October 22, 1876, up to September 27, 1877, 1,963 were taken from the Indians at Standing Rock. Indian Agent Cravens (Cheyenne River), reports between 2,000 and 2,200 taken at his agency. There was also a large number taken at Fort Keogh. If the whole number taken is estimated at 5,000, which we believe to be under rather than an over estimate, it will be seen that the average sum realized was about \$5.50 for each animal. About \$20,000 of the amount realized from the sales of the ponies was expended in the purchase of 965 cows and young heifers and 17 bulls. Of the balance, over \$6,000 went in payment for expenses attending sales, forage for animals, hire of herders, etc.

It is within the knowledge of the Commission that many Indians who were at the time, and are now, among the most progressive on the reservation, lost considerable herds, and for which they have received no adequate compensation. If Red Cloud and his band, who were notoriously disaffected, are to be paid for their losses, then certainly the other bands of Sioux, whose claims are more equitable, should also be reimbursed.

BEEF HIDES, ETC.

Among minor matters, no action of the Department seems to have caused more dissatisfaction at all the agencies, and especially at Rosebud and Pine Ridge, than the retention of a considerable portion of hides of the beef cattle killed for issues on the block. This action, it is claimed, is in violation of the express promises of President Hayes, given to a visiting delegation from the Sioux Reservation in the hearing of General Crook. It is submitted that the necessity for this action is hardly sufficient to justify the Department in nullifying the promises of the Executive. It is understood that the money received for the sales of hides retained by the agents is used in paying certain expenses incurred in herding and caring for beef cattle. Apart from other objec-

tions to this method of indirectly meeting expenses, which it seems are a proper charge against the general appropriations, is the fact that, to many Indians, the money derived from sales of hides is of great relative importance, and without this money it is impossible to procure the numerous articles really needed by them, which are not furnished by the Government.

The item of deer-skins may be instanced, which are now bought in other markets and sold by the traders to the Indians. The skins are really a necessity for moccasins, which must be worn, the shoes issued by the Government being insufficient in quantity as well as inferior in quality.

INDIAN DANCES.

Another matter in which the action of the Department in the past appears hardly judicious. It has been considered good policy to prevent Indian dances. It, of course, can not be questioned that the savage ordeals like the sun dance have been properly interdicted, but other forms of amusement, such as corn dances, squaw dances, and the Omahas, are innocent; we can see no good reason why these should be discouraged any more than the forms of dancing in vogue among civilized people. Pastimes are a necessity to all people, and perhaps more necessary to the Indians whose conditions afford so few opportunities for diversion, than to the whites whose lives contain so much more of variety.

INEQUALITY IN THE SIZE OF RESERVATIONS.

We are without information as to the reasons for the great inequality in the per capita size of the several diminished and separate reservations.

The per capita amount of land in the entire Great Sioux Reservation is about 906 acres. Yet in the division we find that the per capita allowed to Pine Ridge is about 563 acres; to Rosebud about 550 acres; to Standing Rock about 665 acres; to Cheyenne River about 972 acres; to Lower Brulé about 442 acres, and to Crow Creek about 260 acres.

Thus it will be seen that Cheyenne River has a per capita quantity left, 66 acres greater than it had before nearly one-half of their lands were sold, while the Crow Creek Indians, who, in fact, have made the greatest advancement, have not enough land allotted to them to cover the amount to which they are entitled under the act, if they should take their allotment in grazing land.

We therefore earnestly urge the importance of placing the Crow Creek Indians on a basis equal to at least the Lower Brulés, their near neighbors across the Missouri River. This may be done by returning to them some of the lands they have ceded or by giving them a money equivalent therefor. This, in the opinion of the Commission, would be but a simple act of justice. The map of the different reservations furnished the Commission by the Interior Department, is herewith attached as an exhibit.

DIVISION OF MONEY.

The suggestion was made by John Grass and others that inasmuch as the Great Sioux Reservation was to be divided into six separate and independent reservations, the fund derived from the sale of the ceded land should be divided on a per capita basis; and each reservation have credited to its fund the amount thus found to be its proportion thereof.

This the commissioners believe to be fair, and they promised to recommend in their report such division of the funds arising from the sale of the ceded land.

They do this the more readily for the reason that this point was agreed to by the late Secretary (Vilas) in his conference with the Indian chiefs at Washington, in October, 1888.

ALLOTMENTS ON CEDED LANDS.

We think it will be found that there are Indians on all of the agencies who will desire to take allotments on the ceded lands and that in the Lower Brulé and Cheyenne River Agencies, quite a large number will desire to remain where they are now located, being on the ceded lands. They have thus located on streams where they have water, timber, and good land. They have made considerable advancement in the line of civilization and self-support. The agency buildings in these two agencies are located on ceded lands. These include the school buildings of the Government, and also missionary buildings of the churches.

The Commission urgently recommends that such survey shall be made before the ceded lands are thrown open for settlement as will clearly indicate the lines of the separate reservations, and such regulations adopted as will protect the Indians in the enjoyment of all allotments they may see proper to take in the ceded portion of the reservation under the provisions of the act (Public No. 148), and that suitable reservations be made to cover the agency and school buildings at Lower Brulé and Cheyenne River Agencies. Unless the Indians are fully protected before the ceded lands are thrown open to settlement there is great danger that serious wrongs will be inflicted upon them.

We know the anxiety of the people of South Dakota for the early opening of the ceded territory, and we would be glad to advance their wishes in all proper ways, yet the duty of the Government lies in the direction of the protection of the Indians in the full enjoyment of every right accorded to them in the new law, to which they have given their assent. Indeed, we think but for our statements that they would be so protected, we would have failed to accomplish our mission.

GRIST MILLS, ETC.

Under the last clause of article 4 of the treaty of 1868, it is provided—

That 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.

The importance of a faithful compliance with this treaty stipulation can not be overestimated in its effects upon the Indians. The Commission urgently recommends that these mills be erected upon the reservations not now supplied with them at the earliest practicable day.

TRESPASSING UPON THE INDIAN RESERVATIONS BY WHITE PEOPLE.

If any regulation or additional legislation can be had to improve this condition, the Commission earnestly recommend it. We are not informed as to what the law or regulations on this subject now are, but as a matter of fact, the Indian seems to have no adequate remedy.

If further regulation or additional legislation can be had that will prevent this injury we earnestly recommend it.

POLICE AND INDIAN JUDGES.

It affords us pleasure to state that we found a most admirable condition of affairs at all the agencies, so far as concerns the internal regulations. We believe that the credit for this condition is largely due to the efficiency of the police force. We can not speak too highly in their praise. The universal testimony of all the agents is evidence that the police as a body are intelligent, energetic, fearless, and conscientious in the discharge of every duty.

Complaint was frequently made with reference to the small compensation allowed for the services of the police, and we promised to bring the matter to the attention of the Department, and to recommend that the rate of pay allowed be made more in accordance with the importance of the services rendered, which are at times most dangerous.

In this connection we also call attention to the services of the Indian judges appointed at most of the agencies to adjudicate in matters in dispute between Indians. We found them to be men of high character, their decisions being just and equitable.

As the Indians take lands in severalty, their tribal relations will become weakened, and their personal independence more assured, the influence of their chiefs will have less effect in arranging difficulties between individuals, and an increase of disputes which must be settled by the Indian courts is to be expected. At present the judges are, as the rule, hereditary chiefs, who receive merely nominal compensation for their services. We feel, however, that under the changes in the social conditions which must inevitably follow the new departure which is to be expected, the judges should receive salaries commensurate with the importance of their positions.

TRADERS.

We were asked to recommend that in the matter of trading on the reservation, the mixed bloods be placed on the same footing as the Indians of full blood. We feel that freedom from governmental restraint, so far as their financial relations with each other are concerned, will prove advantageous in making them self-reliant, in teaching them economy and the value of money. In our judgment there seems to be no good reason for making any distinction between the two classes.

LANDS.

In the opinion of the Commission the lands in the different reservations set aside for the Indians are "mainly valuable for grazing purposes." Certain it is that in taking their lands by "allotment in severalty," the Indians should be permitted to take them as grazing lands.

ROSEBUD AGENCY.

The attention of the Commission was called to the inconvenience of the present location of the Rosebud Agency. In our opinion this agency should be removed eastward towards the Missouri River, where there is plenty of good land, and where the agency will be more convenient of access for the Indians. If this change is made, the present buildings may be utilized for industrial school purposes.

FURNISHING EMPLOYMENT TO THE INDIANS.

Under the last clause of article 5, of the treaty of 1876, with the Sioux Indians, it is provided :

The Government will aid the Indians in finding employment, and will also employ Indians, as far as practicable, in the performance of Government work upon their reservation.

In its intercourse with these Indians many complaints were made to the Commission of the failure upon the part of the Government to carry out the provisions of the treaty of 1876, just quoted. Their young men should be encouraged by giving them the preference at the agencies in such work as they can perform.

LEGISLATION.

The Indians of this generation should be made to feel that the performance of the nation is equal to its promises. Whatever legislation is needed to carry into effect the provisions of the act of March 2, 1889, (Public, No. 148) should be enacted at an early day. The Indians having ceded their lands they should receive the full consideration promised. The Commission recommends the following legislation :

First.—An appropriation to enable the Department to furnish the Indians with the mares, cows, bulls, agricultural implements, seeds, cash payments, to assist them in agricultural pursuits. Their land being chiefly valuable for grazing purposes, the Indians being better adapted at present to tending herds than to tilling of the soil, they should be furnished in the early part of the coming spring with cattle, teams, and reasonable cash payments, and also such agricultural implements as they can be induced to use. The interest of the permanent fund should be made available at once. That industrial and agricultural schools may be established on each of the reservations in the near future. This legislation the Commission deem of first importance. This interest, if insufficient, should be supplemented by additional appropriations.

Second.—Liberal appropriations should be made to carry into effect article 7 of the treaty of 1868, securing to the Indian youth the benefits of the "elementary branches of an English education." The Indians upon each of the reservations manifest great interest in the education of their children. That the children of the Sioux Nation may receive the full benefits of appropriations made by the Government for their education, all of them between the ages of six and sixteen years should be compelled to attend school nine months in the year.

Section 20 of the act of March 2, 1889 (Public, No. 148), stipulates for the erection of school-houses, and at such distances from the residence of the children as to enable them to "return home at nights, as white children do attending district schools."

Third.—Legislation should be enacted dividing the "permanent fund" arising from the sale of the lands between the different reservations, giving to each reservation such a part of such fund in proportion as the number of its Indians receiving rations and annuities are to the whole number of such Indians of the Sioux Nation, on all the different reservations. This legislation is asked for by all the Indians, and, in the opinion of the Commission, is wise.

Fourth.—An appropriation of \$187,039 is recommended for the benefit of the Indians residing on the Crow Creek Reservation. The Crow Creek and Lower Brulé Indians are given less land per capita than those of any of the other reservations, as is shown in a former part of

this report. The number of Indians upon the Crow Creek Reservation is as great as those on the Lower Brulé Reservation, yet the former are given 187,039 less acres of land than the latter. Estimating the land at \$1 an acre would give to them the amount asked for. The appropriation, if made, should be added to the "permanent fund" of the Crow Creek Indians, and expended for their benefit, as provided in section 17 of the act of March 2, 1889 (Public, No. 148)

Fifth.—The Commission urgently recommends legislation to carry out the following suggestions of the honorable Secretary of the Interior for the fiscal year ending June 30, 1888, viz :

It was recommended by my predecessor, in his annual report for 1886, that existing law should be so modified as to "allow the proper officers of the military posts on or near Indian reservations to purchase from the Indians, in open market, at fair and reasonable rates, not exceeding the market prices in the localities, any grain, hay, or other produce they may have for sale, and which may be required for the military service at said posts."

This has been recommended by the Quartermaster-General of the Army, who has recently had the matter before him for consideration; and the Secretary of War, concurring in his views, presented the subject to Congress in January last, urging the enactment of such legislation. Nothing has yet been done by Congress in the matter. The Indians, in general, have not sufficient business capacity or education to compete for contracts to furnish supplies to the Army, and consequently are often forced to part with their hay and grain at rates below local market prices to those contractors who supply the military posts, which are situated in many instances on the very lands owned by or reserved for the Indians; and the just fruits and rewards of the labor of the Indians go to make profits for some contractor or subcontractor, rather thus discouraging than inciting to renewed industry in the coming season.

I concur in the recommendations already made to Congress for proper legislation on this subject, under which the Indians may receive the encouragement in their industrial pursuits which may in this way properly be afforded through the needs of the military service. Such a law will not only be generally helpful, but it is fairly required by our treaty obligations with certain bands of Sioux, ratified by the act of February 28, 1877, whereby it was stipulated that "the Government will aid said Indians as far as practicable in finding a market for their surplus productions." (19 Stats., 256, art. 5).

Sixth.—For the fiscal year ending June 30, 1889, Congress appropriated for all purposes for the support of the Sioux the sum of \$1,318,500, but for the current fiscal year (1890) the amount was reduced to \$1,168,500, a reduction of \$150,000. In consequence of this large reduction, the rations of the Sioux had to be considerably reduced. It should be borne in mind that during last summer throughout Dakota and the Northwest the crops were almost an entire failure, and the Indians who planted have received very little, if any, benefit for their labor during last summer.

The Commission earnestly recommends an appropriation, to be immediately available, of a sum sufficient to make the beef ration of the Sioux Indians equal to that of the fiscal year 1889. Much of the beef necessary to supply this deficiency could and should be bought from the Indians upon the reservations. In this connection attention is called to that portion of this report under the heading of rations.

Seventh.—Provision by law should be made to furnish lands or a money equivalent for the Santee Indians entitled to the same.

Eighth.—An appropriation should be made to pay what is due for the ponies taken in 1876 and 1877 by the Government from the Indians at the Cheyenne River and Standing Rock Agencies.

CONCLUSION.

The Commission in its councils with the Indians gave them to understand in plain terms that it had no power either to add to or take from the act it was commissioned to present to them for their acceptance or

rejection; it told them, further, that in case of their acceptance the members of the Commission would use their influence to see that the Sioux Indians should be protected in every right given them under the act; and, further, that it would make certain recommendations to the Government to remedy evils of which they complained.

They recognize the Commission as the mouth-piece of the General Government, and as far as the Commission is concerned, it will keep faith with them. The recommendations promised have been made.

The deed herewith submitted, executed and signed, has 4,463 signers, being over three-fourths of the adult male Indians occupying or interested in the Great Sioux Reservation.

The tabulated statement to be found in the appendix to this report shows the number of adult male Indians at each of the agencies on the reservation, and the number of signers to the deed.

In submitting its report the Commission desires to return thanks to the Secretary of the Interior for the cordial support rendered it in its labors, without which its mission would have been more difficult.

All of which is respectfully submitted.

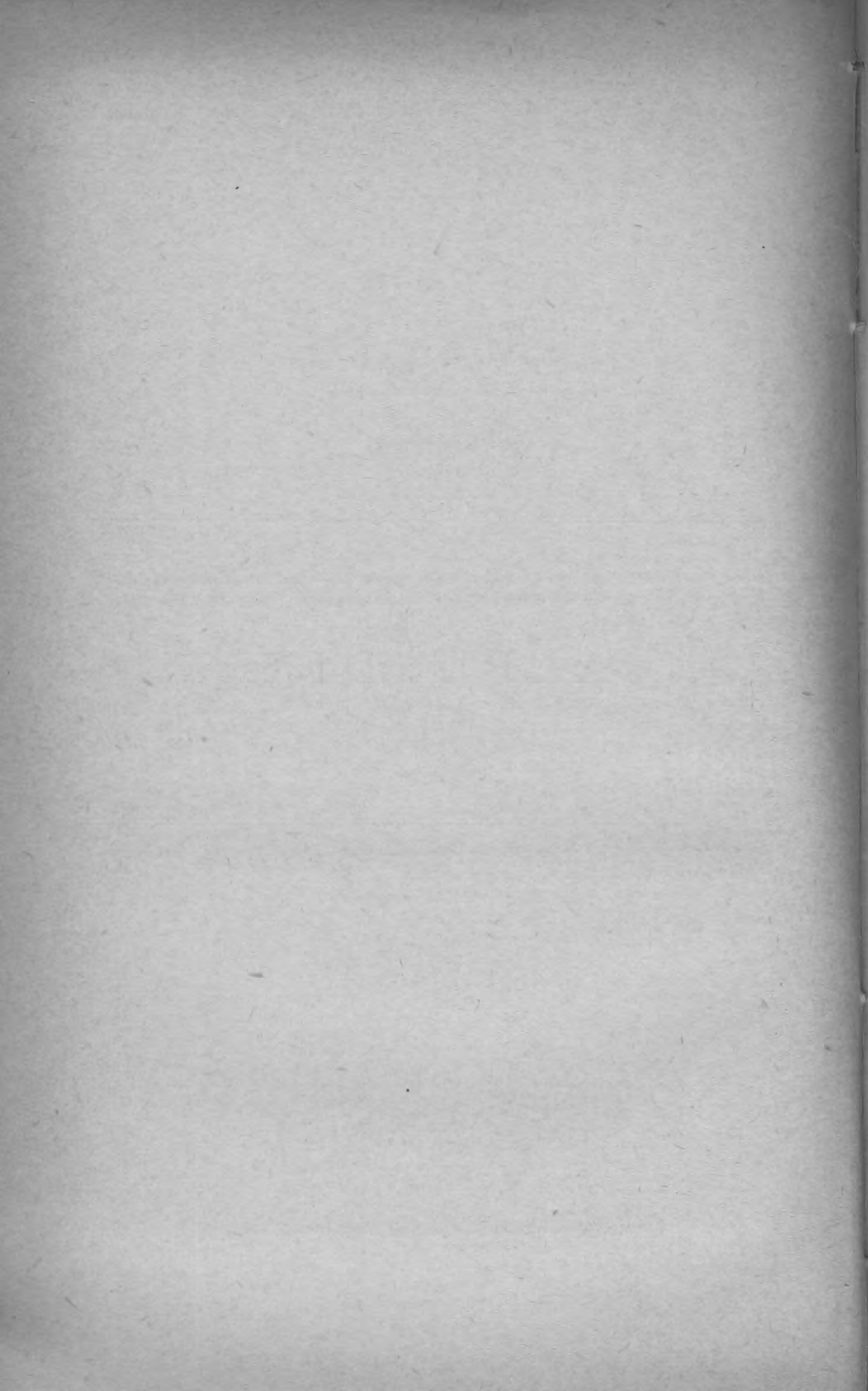
CHARLES FOSTER, *Chairman,*
WM. WARNEE,
GEORGE CROOK,
Commissioners.

Hon. JOHN W. NOBLE,
Secretary of the Interior, Washington, D. C.

APPENDIX.

S. Ex. 51—3

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APPENDIX.

EXHIBIT A.

Adult males at the different agencies entitled to vote in the matter submitted by the Sioux Commission, and the number of signers to the act of Congress (Public No. 148), at each of the separate agencies.

| Agency. | Number voters. | Number signed. |
|----------------------|----------------|----------------|
| Rosebud | 1,476 | 1,455 |
| Pine Ridge | 1,366 | 684 |
| Santee: | | |
| Santee | 222 | 222 |
| Ponca | 53 | 44 |
| Flandreau | 72 | 68 |
| Lower Brulé | 314 | 297 |
| Crow Creek | 305 | 248 |
| Cheyenne River | 749 | 642 |
| Standing Rock | 1,121 | 803 |
| Total | 5,678 | 4,463 |

EXHIBIT B.

LETTER OF INSTRUCTIONS.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, May 20, 1889.

HON. CHARLES FOSTER, *Fostoria, Ohio, Chairman,*
HON. WILLIAM WARNER, *Kansas City, Mo.,*
General GEORGE CROOK, *U. S. Army.*

GENTLEMEN: You have been appointed by the President commissioners to negotiate with the Sioux Indians of the Great Sioux Reservation, in Dakota, under and in pursuance of the last clause of section 3 of the Indian appropriation act of March 2, 1889 (Public, No. 155), which provides as follows:

"The President of the United States is hereby authorized and empowered to appoint three commissioners for the purpose of entering into negotiations and agreements with the Sioux Indians occupying the Great Sioux Reservation in Dakota for a full and complete cession and relinquishment to the United States of a portion of their reservation, and to divide the remainder into separate reservations, and for such other purposes as they may find necessary touching said Indians and said reservation; and such agreements when made to be by them submitted to the first session, Fifty-first Congress, for ratification; and to carry out this provision the sum of \$25,000, or so much thereof as may be found necessary, to be expended under the direction of the Secretary of the Interior, is hereby appropriated, this amount to be immediately available: *Provided*, That the pay of such commissioners shall not exceed \$10 per day, exclusive of travelling expenses."

Under the foregoing provision of law you are hereby directed to present to said Indians the act of March 2, 1889, entitled "An act to divide a portion of a reservation of the Sioux Nation of Indians in Dakota into separate reservations, and to secure the relinquishment of the Indian title to the remainder, and for other purposes" (public No. 148), which said act was passed by Congress after due deliberation and discussion, and agreeably with its requirements must be submitted to said Indians for their assent.

It is expressly provided in the twenty-eighth section of said act (public No. 148):

"That this act shall take effect only upon the acceptance thereof and consent thereto by the different bands of the Sioux Nation of Indians, in manner and form prescribed by the twelfth article of the treaty between the United States and said Sioux Nation, concluded April 29, 1868, which said acceptance and consent, shall be made known by proclamation by the President of the United States upon satisfactory proof presented to him that the same has been obtained in the manner and form required by said twelfth article of said treaty, which proof shall be presented to him within one year from the passage of this act; and upon failure of such proof and proclamation this act becomes of no effect and null and void."

In submitting the act for the acceptance of the Indians, as required, the following instructions are issued for your guidance:

The act, as will be observed, is similar in its general objects, aims, provisions, and form to an act passed in the first session of the Fiftieth Congress under a similar title (25 Stats., page 94), and which the Indians rejected (the consent of three-fourths of the male adults being required as in the present case), chiefly because of the unsatisfactory price and terms of payment offered them for the lands to be ceded thereunder, the points of difference being altogether in favor of the Indians, as will hereafter appear. The fact of this similarity will afford you very material aid in presenting the present act for the acceptance of the Indians, inasmuch as the Indians generally throughout the entire reservation are perfectly familiar with the provisions of the rejected act, it having been thoroughly explained over and over again and fully discussed in councils held at Standing Rock, Crow Creek, and Lower Brulé Agencies, and later upon the occasion of the visit to Washington of the representatives of the various tribes or bands. Besides all this, printed copies of the act, with map attached showing the boundaries of the present reservation and of the several proposed diminished reservations, were freely distributed to the Indians throughout the reservation, and also a translation in the Dakota (Sioux) language of the more important features thereof. Hence, knowing the provisions of the first act by heart as they do, it will not be very difficult for them to comprehend the new features introduced in

the recent act, and to promptly decide upon the question of accepting or rejecting the same.

The points of difference between the rejected act and the one now to be presented to the Indians are substantially as follows:

The tract of land to be set apart as a permanent reservation for the Indians of the Pine Ridge Agency (Section 1) is extended east to the mouth of Black Pipe Creek, as shown upon the map herewith. By the terms of the rejected act the Pine Ridge Reservation extended east only as far as Pass Creek.

The west boundary line of the diminished reservation set apart for the Indians of the Rosebud Agency (Section 2) is altered so as to conform to the proposed new east boundary of the Pine Ridge Reservation, viz: A line extending from the mouth of Black Pipe Creek on White River due south to the Nebraska State line.

(Sections 3, 4, 5, and 6 remain unaltered.)

In section 7 of the new act, wherein provision is made for allotments in severalty to the Santee Sioux upon their reservation in the State of Nebraska, the words "not having already taken allotments" are added; and in the same section the amount to be paid to the Flandreau band in lieu of the allotments of land therein provided for in the former act, to \$1 per acre, for the land to which they would be entitled.

Section 8, which provides for the allotment of lands in severalty to the Indians within the several diminished reservations created by the act, under certain conditions therein named, doubles the quantity of land to be allotted to heads of families, that is to say, it gives to each head of a family 320 instead of 160 acres, as in former act.

The quantity to be allotted to each of the other classes remains the same as that specified in the old act.

In section 9 a proviso has been added, as follows:

"That these sections as to the allotments shall not be compulsory without the consent of the majority of the adult members of the tribe, except that the allotments shall be made as provided for the orphans."

This virtually leaves it to the Indians themselves to determine whether they will take their lands in severalty or not, except as to orphan children.

(Section 10 remains unaltered.)

A provision in section 11, not found in the rejected act, extends the provisions of section 6 of the general allotment act (24 Stat., page 388) to all individual allottees under the present act, giving them the benefit of and rendering them subject to the laws, both civil and criminal, of the State or Territory in which they reside, and making them citizens of the United States, with all the rights, privileges, and immunities of such citizens.

The language of said sixth section is as follows:

"That upon the completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside; and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the law. And every Indian born within the territorial limits of the United States to whom allotments have been made under the provisions of this act, or under any law or treaty, and every Indian born within the territorial limits of the United States who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, whether said Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the territorial limits of the United States, without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property."

(Section 12 remains without alteration.)

In section 13 (which provides for allotments to Indians residing on the ceded lands who may elect within one year from the time when the act shall effect, and within one year after he shall have been notified of said right of option) the quantity of land which each head of a family will receive is double the quantity he would have been entitled to under the rejected act, and the Poncas are given double the quantity they would have been entitled to under the provisions of the former act on the old Ponca Reservation.

(Sections 14, 15, and 16 are precisely the same in this as in the former act.)

Section 17. Important changes of great pecuniary and other advantage to the Indians are to be found in this section, and some of lesser importance, viz: I will state them in the order in which they occur.

Among the various articles and things enumerated in the seventeenth section of the former act to be given to "each head of a family or single person over eighteen years of age who shall have or may hereafter take his or her allotment of land in severalty" was "one pair of oxen with yoke and chain" and "\$20 in cash." In the

present act the Secretary of the Interior is authorized in his discretion to substitute "two mares and one set of harness" for the oxen yoke and chain; and instead of the cash payment of \$20 it is provided that each of said allottees shall receive \$50 in cash, "to be expended under the direction of the Secretary of the Interior in aiding such Indians to erect a house and other buildings suitable for residence or the improvement of his allotment." The sale, bartering, or bargaining by any person other than said Indians with each other of any of the articles or things so provided for such allottees is prohibited and made punishable by fine or imprisonment, or both, in the discretion of the court.

The "permanent fund" is increased from \$1,000,000 to \$3,000,000. By the terms of the rejected act \$1,000,000 was to be set apart to the credit of the Indians as a permanent fund, to draw interest at 5 per centum per annum, whereas under the present act the sum is increased to \$3,000,000, and a clause is inserted including the Santee Sioux, the Flandrean Sioux, and the Ponca Indians in the benefits of said permanent fund, as provided in sections 7 and 13 of said act, and there is added a further provision, as follows: "And at the end of fifty years from the passage of this act said fund shall be expended for the purpose of promoting education, civilization, and self-support among said Indians, or otherwise distributed among them as Congress shall from time to time determine."

In section 18, wherein provision is made to enable religious societies to purchase lands, not exceeding 160 acres in any one tract, either within or outside of the diminished reservations, for use in educational and missionary work among the Indians, the price at which such lands may be purchased is raised from fifty cents, as provided in the former act, to \$1.25 per acre.

(Sections 19 and 20 remain without alteration.)

In section 21 further material changes of decided value to the Indians are made, viz: By the terms of the rejected act all the lands of the Great Sioux Reservation outside of the separate diminished reservations, except certain islands therein named, were to be restored to the public domain and disposed of to actual settlers under the homestead laws (except section 2301 thereof) and the law relating to town sites, each settler to pay 50 cents per acre, in addition to the fees, provided by law; whereas under the new act settlers are required to pay \$1.25 per acre in addition to fees, for all lands disposed of within three years after the act goes into effect; 75 cents per acre for all lands disposed of within the next two years following thereafter, and 50 cents per acre for the residue of the lands then undisposed of. And all lands remaining undisposed of at the end of ten years are to be taken and accepted by the United States and paid for by the United States at 50 cents per acre, the money so paid to be added to and credited to said Indians as part of their permanent fund.

The exact language of the provision relating to the disposal of the ceded lands wherein it differs from the old act is as follows:

"That each settler, under and in accordance with the provisions of said homestead acts, shall pay to the United States for the land so taken by him, in addition to the fees provided by law, the sum of one dollar and twenty-five cents per acre for all lands disposed of within the first three years after the taking effect of this act, and the sum of seventy-five cents per acre for all lands disposed of within the next two years following thereafter, and fifty cents per acre for the residue of the lands then undisposed of, and shall be entitled to a patent therefor according to said homestead laws, and after the full payment of said sums; but the rights of honorably discharged Union soldiers and sailors in the late civil war, as defined and described in sections twenty-three hundred and four and twenty-three hundred and five of the Revised Statutes of the United States, shall not be abridged, except as to said sums: *Provided*, That all lands herein opened to settlement under this act remaining undisposed of at the end of ten years from the taking effect of this act shall be taken and accepted by the United States at fifty cents per acre, which amount shall be added to and credited to said Indians as part of their permanent fund, and said lands shall thereafter be part of the public domain of the United States, to be disposed of under the homestead laws of the United States and the provisions of this act; and any conveyance of said lands so taken as a homestead, or any contract touching the same, lien thereon, created prior to the date of final entry, shall be null and void: *Provided*, That there shall be reserved public highways four rods wide around every section of land allotted or opened to settlement by this act, the section lines being the center of said highways; but no deduction shall be made in the amount to be paid for each quarter-section of land by reason of such reservation. But if the said highway shall be vacated by any competent authority the title to the respective strips shall inure to the then owner of the tract of which it formed a part by the original survey."

The further provisions of section 21, relating to public highways, railroad grants, and the islands in the Missouri and Niobrara Rivers, are exactly similar to the provisions of the rejected act.

Section 22. The language of this section is changed, but in effect it is the same as in the original act.

(Section 23 remains unchanged.)

Section 24, relating to school sections, requires the United States to pay to the Indians \$1.25 per acre for all lands reserved for school purposes, instead of 50 cents per acre, as provided in section 25 of the original act.

Section 25. The provisions of this section are entirely new. It appropriates the sum of \$100,000, or so much thereof as may be necessary, for the survey of the lands to be opened to settlement, which sum, it is expressly stated, shall not be deducted from the proceeds of the sale of the lands disposed of under the act.

Section 26 is also entirely new, and declares that all expenses for the surveying, platting, and disposal of the lands opened to settlement under the act shall be borne by the United States, and not deducted from the proceeds of the sale of said lands.

Section 27 is also entirely new. It appropriates the sum of \$28,200, or so much thereof as may be necessary to enable the Secretary of the Interior to pay to such Indians of the Red Cloud and Red Leaf bands of Sioux Indians as he shall ascertain were deprived of ponies by authority of the United States in 1876 at the rate of \$40 per head, and to employ such agent or agents as he may deem necessary to ascertain such facts as will enable him to make such payment to said Indians or to their heirs at law as therein provided.

Section 28 is the same as section 24 of the rejected act, and provides as follows:

"That this act shall take effect only upon the acceptance thereof and consent thereto by the different bands of the Sioux Nation of Indians, in manner and form prescribed by the twelfth article of the treaty between the United States and said Sioux Indians concluded April twenty-ninth, eighteen hundred and sixty-eight, which said acceptance and consent shall be made known by proclamation by the President of the United States, upon satisfactory proof presented to him that the same has been obtained in the manner and form required by said twelfth article of said treaty, which proof shall be presented to him within one year from the passage of this act, and upon failure of such proof and proclamation this act becomes of no effect and null and void."

Section 29 appropriates the sum of \$25,000, or so much thereof as may be necessary, for procuring the assent of the Indians to the act, as provided in section 27 thereof. Under the former act the sum of \$18,000 was appropriated (section 26 thereof) for obtaining their assent to that act.

Section 30, which provides "That all acts and parts of acts inconsistent with the provisions of this act are hereby repealed," is also new.

Having thus at some length pointed out the differences between the two acts they may, for convenience, be summarized as follows:

The Pine Ridge Reservation is to be extended east some 18 or 20 miles, and the Rosebud Reservation correspondingly reduced on the west.

The Flandreau Sioux who may not elect to take allotment on the Great Sioux Reservation are to be paid \$1.25 per acre in lieu of allotments, instead of 50 cents per acre as previously provided.

The allotments in severalty are not to be compulsory, except as to orphans, without the consent of a majority of the male adults of the tribe.

Every allottee is made a citizen of the United States, and given the benefit of and made subject to the laws of the State or Territory within which he resides.

Heads of families who desire to take allotments on the ceded lands will receive 320 acres instead of 160, and the Poncas get double the quantity (on their old reservation) they would have been entitled to under the former act.

Horses (mares) are to be substituted for oxen, in the discretion of the Secretary of the Interior, in the distribution of articles and things to be given to allottees, and \$50 in cash to be expended for their benefit.

The permanent fund is increased from \$1,000,000 to \$3,000,000, and at the end of fifty years the fund is to be expended for the benefit of the Indians or distributed among them.

Religious societies must pay \$1.25 per acre for any land they may want, instead of 50 cents per acre.

The ceded lands are to be sold to settlers (except such as may be disposed of under the town-site laws), at \$1.25 per acre for the first three years, at 75 cents for the next two years, and at 50 cents for the next five years, and then the Government is to pay for the remainder at the rate of 50 cents per acre.

The United States pays \$1.25 per acre for lands reserved for school purposes, instead of 50 cents per acre, as heretofore provided.

The Red Cloud and Red Leaf bands are to be paid for ponies taken from them in 1876.

The twelfth article of the treaty of 1868, referred to in the act, provides as follows:

"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 6 of this treaty."

Complete lists, in duplicate, of the names of all the adult male Indians present and absent belonging to the territory appertaining to the several agencies, giving separately, those of the age of twenty-one and upwards and those of the age of eighteen and under twenty-one, were prepared in June and July of last year by the respective agents for the use of the commissioners who presented the former act to the Indians.

Under date of March 19 and 23, 1869, the several agents were called upon to make corrected lists as above up to March 31, 1869, for the special use of the Commission, and you will find these lists at the agencies. They should be submitted to the Indians in council, in order that any errors or omissions may be corrected.

All male Indians of the age of eighteen years or upwards will be allowed to vote upon the question of acceptance and consent.

The Indians who refuse to give their assent to the act will not be required to signify their refusal by signing an instrument to that effect, as was required in the negotiations last summer. No Indian who does not sign will be deemed to have assented to the act.

The attempt to secure the signatures of those who opposed the acceptance and ratification of the act created mistrust and fear in the minds of the Indians, and embarrassed the work of the Commission, and I do not think that any considerations either of precaution or justice require such unusual procedure. If three-fourths of all the adult male Indians occupying or interested in the Great Sioux Reservation execute and sign a deed or instrument of acceptance and ratification of the act in the form herewith inclosed that is all that should be required. Having a complete census of all the male Indians of the age of eighteen and upwards, it will not be a difficult matter to determine whether the required three-fourths have consented and signed.

The agencies to be visited are: Standing Rock, Cheyenne River, Crow Creek and Lower Brulé, Rosebud, Pine Ridge, all in Dakota, and Santee, in Nebraska.

The Indians belonging to each of these agencies were parties to the treaty of April 29, 1868.

You will visit these agencies in such order as you may deem expedient, and hold open councils with the Indians of each agency, to which all the male Indians thereof eighteen years of age and upwards shall be invited.

The agents will be instructed to afford you every possible assistance in the discharge of your duties.

Great care should be taken in your interviews to secure proper and exact interpretations of the communications passing between you. The act should be carefully read and interpreted and all its provisions fully and fairly explained to their satisfactory understanding. The points of difference between the present and the former (rejected) act should be made plain to them, and they should be made to understand that this effort on the part of the Government to procure a reduction of their present reservation is intended to cement the long-continued peace and friendship existing between them and the whites, by opening to settlement, with their consent and upon just and reasonable terms, the vast areas of unoccupied and unused lands embraced therein, thus making room for the constantly increasing tide of settlers moving westward in search of homes, and bringing the Indians more directly under the influences of civilization; and what is also of immeasurable importance, if it has not already come to be a necessity, removing the barrier to free communication and commerce between the eastern and western portions of Dakota, which the reservation now prevents for a distance of nearly 400 miles north and south on the Missouri River. It is the declared policy of the Government to reduce to proper size existing reservations when entirely out of proportion to the number of Indians occupying them, as in the case of the Great Sioux Reservation; but it is not the wish of the Government to take from the Indians any of their property or rights without returning a fair and just equivalent therefor. However, there has existed, and still exists, an honest difference of opinion as to what would be a fair and just equivalent for the lands it is proposed to purchase from the Sioux, and it must be assumed that Congress felt that the offers made in the act of April 30, 1868, were fair and just; but in order to avoid any just cause of complaint hereafter, and as an evidence of the kindly disposition and intentions of the Government toward them, the former offers have been increased beyond the most sanguine expectations of those who have watched with friendly interest the final outcome of the matter. It may be presumed, however, that Congress in making these last efforts has reached the limit of its generosity, and has gone as far as a proper regard for the interests of the whole people would warrant.

The act must be accepted or rejected as a whole, and every Indian entitled to vote should have the privilege of expressing individually his opinion and wish in regard to the acceptance of its provisions.

In presenting the provisions of the present act to the Indians it will be well for

you to examine and familiarize yourselves with the propositions made by the Secretary of the Interior to the delegations of Sioux Indians representing the Indians of the several agencies (except the Santee Agency) upon the occasion of their visit to Washington in October of last year, and also the majority and minority reports of said delegations in reply to said propositions, all of which may be found, with other matter of useful information, including the report of the late Sioux Commission, the instructions of the Secretary of the Interior under which it acted, the proceedings of the councils held with the Indians in the field, and with the visiting delegations in Washington, in Senate Ex. Doc. No. 17, Fiftieth Congress, second session, a copy of which will be furnished you.

The entire visiting delegation virtually acknowledged the justice of the demand for a reduction of their reservation and were willing to have it reduced substantially as proposed, and fifteen of the delegation were in favor of accepting the Secretary's offer. The objections made by the majority had reference to the considerations offered for the ceded lands. They demanded \$1.25 per acre, to be placed directly to their credit, clear of all expense, and to draw interest at 5 per cent. per annum, and asked for certain other concessions of greater or less import.

A comparison of the present act with the propositions made by the majority side of the delegation will show how far Congress has seen fit to accede to their demands. In the matter of the disposal by the Government of the ceded lands, while not complying fully with the demands of the majority, the provisions of the present act are infinitely more advantageous to the Indians—doubly if not trebly so, by any reasonable calculation—and very much better than the contingent offer made by the Secretary of the Interior (Mr. Vilas).

One of the objections raised by the Indians in their councils with the late Commissioners was that much of the ceded territory might never be sold, in which event they would have nothing added to their permanent fund. This objection is removed by the provisions in the present act which binds the Government to pay for all the lands remaining unsold at the expiration of ten years at 50 cents per acre.

These important concessions in respect of the sale of their lands should be clearly pointed out and carefully explained to the Indians, and it will not be improper to remind them that at the general council held at the Crow Creek Agency in the latter part of September, 1888, when the Commissioners, the several agents, and delegations from all of the six agencies were present, and the question of the Washington visit was under discussion, it was (according to the former Commissioner's report) "clearly, distinctly, and unequivocally agreed on the part of the Indians that as to price they would not demand more than 50 cents an acre for the land proposed to be ceded, but would ask for a change as to the mode and time of payment."—Report of Commission, Senate Ex. Doc. No. 17, page 13.

It should also be pointed out that in deference to the wishes of the Indians, allottees are to be given horses for their farm work instead of oxen, as before provided, in the discretion of the Secretary of the Interior.

Furthermore, the entire cost of surveying, platting, and selling the ceded lands is to be borne by the United States, and not deducted from the proceeds of the sales, as would have been the case under the provisions of the former act.

It will not be necessary to enumerate or further discuss the various concessions made to the Indians. They will not escape your notice nor fail to receive your careful study.

In the preparation of the map to accompany these instructions I caused a most careful computation of areas to be made both of the lands to be ceded and of the proposed diminished reservation (the total of the areas being the same in both acts), and it has been found that the Sioux commissioners of 1888 largely overestimated the quantity of land to be ceded under the provisions of the former act.

The draughtsman of this office, with a skillful assistant, repeated the computations several times by different methods, each time arriving at results not differing more than 2 per cent.

The following are the areas arrived at:

| | Acres. |
|---|------------|
| Proposed Standing Rock Reservation | 2,672,640 |
| Proposed Cheyenne River Reservation | 2,867,840 |
| Proposed Crow Creek Reservation | 285,521 |
| Proposed Lower Brulé Reservation | 472,550 |
| Proposed Rosebud Reservation | 3,228,160 |
| Proposed Pine Ridge Reservation | 3,155,200 |
| Proposed ceded land (yellow) | 9,053,935 |
| Total | 21,735,846 |

As the lands of the Great Sioux Reservation are unsurveyed, and its boundaries extremely irregular, a closer estimate can not be obtained.

You will take the above computations as your guide in the contemplated negotiations with the Indians.

You are referred to pages 90, 91, 108, *et seq.*, of the published proceedings (Senate Ex. Dec. No. 17, Fiftieth Congress, first session) for evidence that the former Commission estimated the area of the proposed cession at 11,000,000 acres.

You will make a complete and accurate report of all your proceedings, and of the proceedings of every council held, including all that is said or done by any person present, and the same must be certified by your signatures as correct and submitted with your final report.

In addition to the original written proceedings and report of the Commission, you will present two copies thereof, in order that the same may be in condition to submit to Congress.

You are authorized to employ such stenographers, type-writers, interpreters, and other assistants, and to incur such other necessary expenditures as may be necessary to the proper discharge of the duties devolving upon you, observing, however, to make no expenditure in excess of the appropriation of \$25,000 made for the purpose.

Mr. Irvine Miller, of Chicago, Ill., has been appointed to act and serve as secretary to the Commission, and has been designated as special disbursing agent of the Commission, and has been required to give bond in the sum of \$10,000 to secure the faithful performance of his duties as such disbursing officer.

Beyond these general instructions I rely upon your wisdom and fidelity, and leave the details of the work to your good judgment and discretion.

If, after the act has been fully explained to the Indians to their understanding, they shall fail or refuse to give their acceptance and assent thereto, as required and provided for, you will, before returning to this city, make a report of that fact to the Secretary of the Interior, to be presented for the consideration of the President for such further instructions as he may deem necessary and proper to cause to be communicated to you.

You will proceed without unnecessary delay to the execution of the duties assigned you.

Very respectfully,

Approved.

JNO. H. OBERLY,
Commissioner.

JOHN W. NOBLE,
Secretary of the Interior.

EXHIBIT C.

RECORD OF THE PROCEEDINGS OF THE SIOUX COMMISSION.

ROSEBUD AGENCY, DAK., June 3, 1889.

In pursuance of the call, the council was opened at 2 o'clock in the afternoon. Commissioners present: Hon. Charles Foster, chairman, Hon. William Warner, and General George Crook.

Stenographer: Jno. L. Lott.

Indians present: Twelve chiefs and eight hundred Indians.

While the Indians were gathering the chiefs held a consultation among themselves, and Swift Bear announced that they had selected Louie Richard to be their chief interpreter, and Charles Tackett and Louis Bordeaux as assistant interpreters.

The council was then addressed by Agent L. F. Spencer as follows (Louie Richard interpreting):

My Friends, before the commissioners talk to you I want to say a few words. I want to tell you that this council is of more importance to the Sioux than any you ever attended.

The bill presented to you last fall at Lower Brulé, by Captain Pratt, Mr. Cleveland, and Judge Wright, you did not like. You also thought that the commissioners should have come here and talk to you at your own agency, as they were directed to do. These things the Great Father has considered, and his council has made a better bill, and he has appointed these gentlemen to explain it to you. He has sent them to you first, of all the Sioux Nation, as you desired, and they come here with a good heart.

You have known General Crook for many years, and during all that time he has never told you a lie. You know that he has always kept his promises with the Indians. Governor Foster and General Warner are also your friends, and they do not talk with a forked tongue. I have invited you to the agency, and you have left your farms to see what these gentlemen have to say, and you will meet them with a good heart. They come with the Great Father's words, and what they tell you the Great Father believes to be good for his red children in Dakota. You will treat them respectfully, listen attentively, and have ears for what they have to say. They talk for the Great Father and the words they speak come from him. You have selected those who will speak for you, and if they speak respectfully, the commissioners will listen to what they have to say. Governor Foster, the chairman of the Commission, now talk to you for a little while, and then the bill will be read.

Governor FOSTER then addressed the council as follows (Louie Richard interpreting):

Dakotas of the Rosebud Agency, we come to you to-day as one friend comes to another. As has been told you, we come from the Great Father, to speak words of truth and kindness, and explain as far as we can the meaning of the act of Congress which we come here to present to you for your adoption. If you approve it, about 9,000,000 acres of land will pass into the hands of the Government and will be thrown open for settlement, and what you will have left will amount to about 12,000,000 acres. The largest portion of this will be in Rosebud. You will have 3,200,000 acres. The figures I give you as to the amount to be taken and the amount left are prepared by our most faithful and efficient draughtsman, and are supposed to be correct. If you accept the proposition, you will have about 550 acres land for each man, woman, and child left. With what the Government gives you for the ceded land your property interest will far exceed that of any other farming people on the face of the earth. The number of acres of land to be ceded is about 2,000,000 acres less than was supposed last year.

You well understand the present condition of the Indian, compared with the past. Your ability to secure a living as your father's did, is past forever. We need not talk about how this change came about. It can not be changed. A much more kindly feeling, thank God, prevails with the present 65,000,000 of American people toward our Indian brother than ever existed before. We want nothing but your good. There doubtless are white men who for themselves would cheat and defraud the Indian, but they do not represent the white people. We are glad to know that a much more kindly feeling exists towards the white people by the Indians now than ever existed before. This kind feeling on both sides settles one thing, we are to be at peace forever.

The Great Father and all of his people believe that your best interests will lead you, as far as you can, to adopt the habits of our civilization, and to become each and every one of you American citizens and have your share in the common glory of the country.

The proposition we are making, if accepted by you, is a long step in this direction. No other people that ever existed have entered upon such a movement, under such favorable circumstances as yourselves. Already many of you have adopted our habits and customs. Schools are already established at which 700 of your children are receiving instruction. Many of your people are farming and many more are raising cattle, and soon with the aid the Government will give you, and the determination on your part to achieve success, the whole face of things will be changed. Your children will be educated and your people self-supporting, and instead of the Government sending off for supplies for you, you will be able to furnish all these things yourselves, and will have much to sell.

You must know the great importance and necessity of removing this wall [indicating on the map] to free communication between the east and west Dakota; this reservation now presents a distance of 400 miles. And if it is not speedily removed it will cause a feeling of unkindness toward those who persist in refusing to remove it. It is, as you know, the policy of the Government to reduce to proper size the reservations, when entirely out of proportion to the number of Indians occupying them, but it is not the wish or purpose of the Government to take from the Indians any of their property without a fair and just equivalent, and as an evidence of this and in order to avoid any just complaint, and to meet fully the views of the Dakotas as expressed by themselves at the various conferences last year, Congress has increased its former offer to a point that goes beyond the expectations of the most sanguine, and covers practically all you asked. It must now be assumed that Congress has reached the limit of its generosity.

We are instructed to read the law in full to you. Since we came here we learn that you fully comprehend and understand the proposition of last year. It may not be necessary then to read the law. We are prepared to explain the difference between the law of last year, and this one, and if it is agreeable to you, we will omit the reading of the law, and explain the difference between the two laws. But we want to do just exactly as you wish about it. We have the law here in printed form and can furnish it to you to take to your councils if you so desire. I only make the suggestion because it is quite lengthy, and will consume a good deal of time to read it. You may also have from the notes of the stenographer everything that is said here to-day, which you can take with you, if you desire it at your councils. Now we would like to know whether you want the law read now or whether we shall go on and explain the difference between the two laws.

After a short consultation between the chiefs, Swift Bear announced that they desired to have the law read in full at present.

The act was then read in full by Commissioners Foster and Warner, the Indians paying close attention to the reading.

During the reading Swift Bear remarked that the ox-yokes furnished the Indians were nothing but pine and would break easily.

After reading the act, Swift Bear insisted upon having the copy of the act from which the commissioners had read, and which request was granted him.

Governor Foster then addressed the council (Louie Richard interpreting):

MY FRIENDS: I want now to point out the difference between the act of last year, and the one of this year. The main points of difference I will briefly state. The first relates to change of boundaries between the Pine Ridge and the Rosebud Agencies. In this act the Flandreau Sioux who care to take allotment on the Great Sioux Reservation are paid \$1 an acre, instead of 50 cents by the act of last year. The quantity of land to be allotted to heads of families of the Sioux Nation, whenever they take their lands in severalty, is double the quantity provided last year, and to all others the same as last year. The allotments in severalty are not compulsory, except as to orphans, without the consent of the majority of the male adults of the tribe.

Every allottee is made a citizen of the United States and given the benefit and made subject to the laws. Heads of families who desire to take allotments of the ceded lands will receive 320 acres instead of 160 acres as in the act of last year. Mares are to be given in the place of oxen—that is in the discretion of the Secretary of the Interior—in the distribution of articles and things to be given to allottees, and \$50 expended for their benefit instead of \$20. The permanent fund is raised from \$1,000,000 to \$3,000,000, and at the end of fifty years the fund is to be expended for the benefit of the Indians, or distributed to them. Religious societies must pay \$1.25 per acre for the land they may want instead of 50 cents last year. The ceded lands are to be sold to settlers at \$1.25 per acre for the first three years, and 75 cents an acre for the next two years, and 50 cents an acre for the next five years, and after that all that is left, good or bad, the Government takes at 50 cents an acre. The United States pays \$1.25 per acre for all school lands taken, whether they are good or bad.

According to the twelfth article of the treaty of twenty-one years ago, all male Indians of the age of eighteen years and upwards will be allowed to vote on the question of acceptance or rejection of this treaty. Any Indian who refuses to give his consent will not be required to sign a paper as was required last year. No Indian who does not sign will be held to have agreed to it.

We have now completed the presentation of this matter, unless Mr. Warner wants to say something when he comes back. What you do must be the free act of each one of you. You will not be asked to sign any paper against your will. We are not here to use any force or persuasion to secure your consent, except to express our opinion that its acceptance by you will be an act of the highest wisdom. We expect you to ask us questions, and to explain further anything you fail to understand. We will try to honestly answer all the questions you may ask us. We have General Crook with us, who has the reputation of never having told a lie to an Indian, and Mr. Warner and myself hope to achieve that same reputation with you. [General laughter.]

This act you must accept as a whole. We have no power to treat with you. We come with the act itself, and ask you to approve or reject it. Now meet us to-morrow morning at 10 o'clock. Then we hope you will do the talking, and that you will all be General Crooks in what you say.

SWIFT BEAR. We ate too much and were a little lazy in coming in to-day.

And thereupon the council adjourned until to-morrow morning at 10 o'clock.

ROSEBUD AGENCY, DAK., June 4, 1889.

The council was opened at 11.30 a. m.

During the assembling of the Indians White Tail asked them to come up and get ready to talk.

Governor FOSTER (Louie Richard, interpreter). You listened to us yesterday, and now we are here to listen to you to-day. You will therefore commence your talk.

SWIFT BEAR. Yesterday evening I understood you did not read a part of the articles, and asked me to come here this morning at 10 o'clock, and so I have come here. I am not ready to speak to you yet.

Governor FOSTER. We read everything.

SWIFT BEAR. I thought General Crook would say something to-day.

General CROOK. We want to hear what you have to say to the act that was read yesterday, and I thought I would not say anything until after I heard what you had to say, and it was all explained to you.

SWIFT BEAR. This business you are after here, I don't want you to hurry me, for it is a pretty hard case for me to decide, and I want you to give me time on it.

Governor FOSTER. We recognize the importance of it, and will give you all the time you want.

SWIFT BEAR. The law you brought me here by the Congress and the Great Father, I am not like the white people. I can't sit down and read it all in one day like you white people. I am not educated. It will take me five or six days to study that matter. And we have come here and made up our minds to take it easy and take our time to it, and understand it very well before we can give you the answer. I thought there was an article to be read or explained to us this morning.

General WARNER. My friends, I am glad to meet you on this pleasant morning. [Applause.] In the name of the Great Father, I welcome you. [Applause.] We come, not to throw a blanket over your eyes, but to answer any questions you may have to ask. [Applause.] We are here to hold friendly council with you, to talk with you face to face. We bring in our hands the act of Congress, passed by the great council. The things in this act are believed to be for the benefit of you, your women and children. The act is, we think, more liberal than any terms that have ever been offered before. My friends, we have no power to change the terms of this act. The great council has written down here what we are to offer you. After you have considered it in your councils you will find it plain, and there will be no misunderstanding. I shall try to speak to you plainly.

We visit the Rosebud Agency first because the greater number of people belong to this agency. We come, as Governor Foster, the chairman of the Commission, said yesterday, in the spirit of friendship. [Applause.]

One of the Commission, General Crook, whom you call "Three Stars," you have known long and well. As we understand, when the Commission visited you last year you then in substance stated that you were willing to part with the lands marked on the map in yellow [indicating] if the terms were acceptable to you. Your chosen men who visited the Great Father at Washington a few months since said this in substance again.

It is the wish of the Government that your people should advance in agriculture,

That fact must be known to you that you can no longer live as your fathers did, either by the energy of the chase or the genius of the fisherman. To enable you to have your herds of stock, as the white man has on his land, it is provided in this bill that the Great Father is to purchase for your people 25,000 cows. This would be more than one cow to every man, woman, and child of the great Sioux Nation. In addition to this, to purchase 1,000 bulls, by which you may be enabled to raise stock. This bill further gives to each of your people who is the head of a family, or an unmarried person, man or woman over eighteen years of age, who desires to take his land in severalty to himself, as the white man takes his land, the following articles and animals, viz: Two milch cows, two mares, a set of harness, plow, wagon, harrow, hoe, ax, hay-fork, and money amounting to \$50. The \$50 in money is given to you in addition to the cows and mares the wagon, and other articles, to enable you to build your house. The two mares are given in the place of the yoke of oxen, if you so desire, and the Secretary of the Interior thinks it is for your welfare. The Great Father thus places you on the road to prosperity by giving you horses, wagons, cows, and the needed tools to cultivate your land.

And more than this. If one of you wishes to plant 5 acres of ground, the Government gives you the necessary seeds to raise corn, potatoes, and other things that you desire to cultivate. None of these things the Great Father gives to his white children. This law protects you in the ownership of these things. If a white man, good or bad, should succeed in getting them away from you by purchase, trading, or any other way, the Great Father may send him to jail for one year, and your property to be returned to you.

I wish to say a few words to make it plain to you about the allotment, or your taking your lands in severalty. If you sell the lands marked yellow on the map to the United States, you may continue as now to hold the lands on your reservation in common. Yet, if your advancement in civilization justifies it, and a majority of your adult population ask for the lands to be given to you individually, then the President is to do so, and these lands will be marked off by lines to each of you. Let me illustrate the workings of this allotment. One of my friends here who has a family consisting of himself, one child over eighteen years of age, single, and three children under eighteen years of age, let us see what lands he would receive for himself and children.

First, he would select for himself 320 acres of land. His child over eighteen years of age and unmarried 160 acres of land. His three young children would receive each 80 acres of land, 240 acres for the three, giving to him and his wife and four children, 720 acres of land.

If this land should not be suitable for farming purposes, raising corn, potatoes, and wheat, but valuable mainly for grazing purposes, then you and your children receive twice the amount of land that you would if it had been farming land. That is, the family I have supposed would get 720 acres of farming land would get 1,440 acres of grazing land. And until you become self supporting on this land the Government issues the rations the same as now.

Some objection was made by your people at Washington that the old men receive 320 acres of land, while the young people over eighteen years of age and unmarried only receive 160 acres of land. The young men should know that the lands of the old men will soon belong to them.

SWIFT BEAR. I hope you would not wish us to die soon. [Laughter.]

General WARNER. No, but all of us must die sometime, and the old men usually before the young men. To prevent designing persons from trading you out of these lands, they are made so that you can not sell them for a period of twenty-five years. But if at the end of twenty-five years your advancement in learning and in the ways of buying and selling and trading is such as to satisfy the President that you can handle your own lands without being wronged, then you may be given the right to sell these lands for money, or otherwise dispose of them, as the white man now sells his lands. This provision is made by the Great Father believing that it is for your good and the good of your children. Any lands that you are asked to sell the Great Father, the white man who comes to settle upon them can only get 160 acres of land, although his family may be as large as my friends, as I have illustrated, having five. And before he can sell or bargain the 160 acres that he gets he must live upon it and farm a part of it for five years, and must pay for it the prices named in this bill. That is, if he settles on it within three years after this treaty shall be proclaimed by the President, if you have signed it, he must pay \$1.25 an acre. If he settles upon it in the fourth and fifth years after you shall have signed this agreement, he must then pay 75 cents an acre. If he settles at any time after five years, he must pay 50 cents an acre.

One thing more that had escaped my notice. The bad lands that you sell to the United States that may be in this yellow strip [indicating], although it is not fit for farming or grazing, the Government must pay you 50 cents an acre for all such lands that are left.

The Great Father provides for the education of his white children, and of every thirty-six parts of this land you sell he takes two parts. If you divide every 6 miles square into thirty-six parts (that we call sections), he takes two of these thirty-six parts for school purposes, and for these lands, good or bad, he pays you \$1.25 an acre.

Now, I am willing to answer any questions that you may have to ask about these lands, if there is anything you don't understand.

SWIFT BEAR. Do you want us to council right now or not?

General WARNER. No; but I simply thought there might be something you would want us to answer now about the explanations I have given thus far.

One other thing in this bill which I think for your greatest good. It is that providing for the education of your people. Under the treaty with the Great Father twenty-one years ago it was provided that wherever there were thirty of your children between six and sixteen years of age who were either willing to attend school, or could be compelled to attend it, a school-house should be built for them and a teacher provided to teach them reading, writing, and spelling, and other elementary branches of an English education. It has been stated by some that you have had those schools but ten years, instead of the twenty years. This bill provides that these same schools shall be continued for twenty years after you shall have signed this agreement and this act takes effect; that the school-houses must be built and the teachers provided, as agreed in the treaty of twenty-one years ago, at the Government's expense. To further aid you in your advancement in educational, industrial, and other suitable education, this bill provides that the Great Father is to place in the Treasury of the United States \$3,000,000. In the bill of last year that was submitted to you only \$1,000,000 was to be put in the Treasury for that purpose in this way.

This money is to bear interest for your good at 5 per cent. a year, and is to be expended by the Secretary of the Interior in such a way as he thinks will aid you most, which I shall name. One-half of this interest each year, which would be \$75,000, is to be paid out to teach you industrial and other suitable education, in addition to that provided in the treaty of twenty-one years ago. This is separate and distinct from that. The other half, \$75,000 a year, is to be expended by the Great Father in payments in cash to your people which he shall think from time to time for your greatest good. Then after the Government shall have been re-paid he may expend 10 per cent. of the amount each year. This is to be paid out in the purchase of farm wagons, plows, and other tools that you may need on your farm. And at the end of fifty years this money of the permanent fund in the Treasury of the United States is to be paid out to aid your children in education and self-support among all of your people.

One thing more. Some of you may be living on the lands marked in yellow outside of the reservation. If so, a ceding of these lands does not affect your ownership or rights where you are living. You are entitled to take your allotment upon land on which you are located if you so desire. Or, if you wish, you may sell your houses and improvements that you have upon these lands and take your lands separately in the reservation.

I have now explained the principal points in this bill and in such a way that, if possible, you would understand it. And my friends, in conclusion, I long for the glad coming day when your people will be educated, prosperous, and self-supporting. When your children and mine shall enjoy the blessings of citizenship that belong to and is the chief blessing of a great, free, and prosperous people. Whatever may be the result of this council, this I do know, that when we shall meet you again, as I hope we may, you will say we have told you nothing but the truth this day. [Applause.] That the Great Spirit may wisely direct you in your deliberations is my only wish. General CROOK, the other member of the Commission, whom you all know, will now, if you desire, say a few words to you. My friends, I thank you, and my only regret is that I can not speak to you in your own tongue.

General CROOK. The two other members of the Commission have explained to you the provisions of this bill, and they have told you all of the bill and given the explanations. We want to give you plenty of time so you can understand it [signs of approval], but we want you to be as quick about it as possible, as we have a good deal of other work to do. If you want me to explain it to you in your own councils, I will do so. You have received all the explanations here, but when you get to discussing the matter among yourselves, if you can't understand it, and want me to tell you, I will do so [signs of approval]. That is all I have to say. I would suggest that you come back here day after to-morrow morning for another council. In the meantime we want you to discuss it among yourselves, and if you want my assistance, I will come and explain it to you. You should get all your men in.

Swift Bear then asked his people to choose two young men to go and call all of their people together for a council.

SWIFT BEAR. You have asked me to call a council and see about this bill, and I intend to call a council, but I intend to hold a council with all the people—every man

that has got title to this land, half-breed and squaw man. I want to hold a council of all, and then decide upon this bill, and then give our decision. Give us time to consider everything in this bill, half-breeds and squaw men, and then we will come and give you our decision.

And thereupon the council adjourned to meet on Thursday morning at 10 o'clock.

ROSEBUD AGENCY, DAK., June 7, 1889.

The council was called to order at 1 o'clock p. m.

After the council was called to order, Yellow Hair came forward and addressed the council as follows:

Chiefs present, 24; Indians, about 700.

YELLOW HAIR (by Louie Richard, Charles Tackett, and Louie Bordeaux interpreting). To-day, my friends, we have all met together, but there is one thing we don't understand, and I want to ask you about it—the seventeenth section. We have got nine years to go yet on the treaty of 1868, and the schooling of the children; that we don't understand. The money paid out for the children—whether that payment comes out of this new land or the treaty of 1868.

Governor FOSTER. It comes out of the treaty of 1868.

YELLOW HAIR. What is your reason for putting it all at \$1.25 an acre for three years, and the next two years at 75 cents, and the next five years at 50 cents. What is your idea about that?

Governor FOSTER. The land is sold to actual settlers. We believe that for the first three years all of the best land will be taken at \$1.25 an acre, and the next two years the next in quality will be taken, and the poorest last.

YELLOW HAIR. My friends, that was something we did not understand. That was what we wanted to know, and that is all I have to say.

SWIFT BEAR. Mr. Jordan will now say something to the benefit of the whole nation. He knows it better than the Indians, and Mr. Jordan will make a speech here for the benefit of the whole nation.

Mr. C. P. JORDAN. You know what I said to you in council yesterday. I learned then that the Indians who opposed the bill and seemed deeply interested in the future welfare of their children were just such men as do not work now, or do anything towards helping these children, whose welfare they seem so much distressed about, and those who are farming and known as industrious Indians appear to favor the bill. I know it is not the intention of the Government to allow any small party of Indians in accordance with your old-time custom to control the action of the majority as a tribe. Therefore the opportunity will be offered each and every one of you to sign this bill, if you so desire. And you must not fear you will be persecuted for signing the bill, for the United States Government will sustain you.

It becomes a duty to yourselves and your posterity to accept this bill, and thereby secure the friendship of the white people of the country. And I can not understand why you require so much counciling to enable you to arrive at a decision in your acceptance of this bill offered to you by three distinguished gentlemen, who are your friends, and who represent the white people of the United States in these negotiations. Sign this paper and all will be well.

It has been stated that some of the Ogalallas have decided not to sign the bill. It is known that three runners from Pine Ridge who were sent by the council of 360 men visited me before the Commission arrived here. These young men desired my views as to the advisability of accepting the bill, because, as they stated, I had always been the friend of that tribe and never lied to them. And they concluded that the bill was for their interest, and further stated that if I should visit Pine Ridge the Indians there would listen to my words.

As I said in council yesterday, four of my children were born here, and their interests are the same as yours. And I could not advise you to do that which would result to their or your disadvantage. Many of these old men who consider themselves chiefs mean what is right, but they do not understand the danger you are in if you refuse this bill.

I have recently been to Washington, and I know that it is the desire of the authorities to open that country to settlement, and if it is not opened, I fear, as one of you, that you will suffer by it. Your old men do not know what is for your good. You all know that I am an educated man, and know what I speak of. This is the last opportunity which will be offered to you to make yourselves rich and happy. In future years you will know that what I tell you to-day is for your interests, and that of my children who are as dear to me as your children; and I ask you to come forward as sensible men, and not be afraid to speak, such of you who are in favor of the bill. That is all I have to say and I know what I am talking about.

HOLLOW HORN BEAR: I heard that you had come here the other day. You are all my friends and I see that you are all nice, good-looking men, and to-day I have met you again, and I am right glad of it, and have faith in you. Of course, when I go to visit a friend of mine, he looks upon me as a friend, and I always like to see a friend of mine do the same with me, and that is the way I feel towards you people.

My friends, this way I look at this business and I want to tell you of it. To-day I have come here. You are all men of good meaning and to-day I have kind of looked into that law you brought with you and read to me, and my people spoke to me and to-day I will make it a little stronger. There are lots of commissioners sent here, but they are not men fit to be commissioners, but they always get a big crowd and want to make up the laws the best way they can, and who are not as big men as you are. I guess General Crook knows all about it. [Great Applause.]

When we used to make a treaty we used to call the Indians from every agency and get them all together. Then when the one man would get up and make a speech they would accept the whole thing. You have called us to this agency, the largest agency in the reservation, and you told us you picked out this agency and came here first. You are all good men, and the other day I understood if I didn't agree to this you would not speak to me, and go off, and that I did not like. I come here and thought you were good men, and of course you would not look at me and go off in a hurry, and that displeased me. We have six agencies in the entire reservation and you are going around to every one of them to speak to them. Of course, you are not going out of the reservation, you are going in the reservation. You must visit every agency before you come back. I will look over this matter just the best I can. I am not fighting you or anything of this kind, but I would like to look over this matter as well as I can. I haven't anything against you, but what you have to say to me, give us understanding thoroughly; that is what we want, to see into it. [Applause.]

I would like to have you telegraph the Great Father and have him call all the six agencies here together, and then we can accomplish something. [Great applause.]

You have picked out this agency first, where we have the most men, and come here first to do anything and make everything safe. I guess of the number of Indians we have at this agency the most of them are here. Of course if you pick out four men to decide on anything, and have those four men at different places, of course we can't tell what the other three will agree to, but if they come all together the three men will know what they all agree to. If those four persons would come together, there may be two of them on each side and that will be just half and half, and after they get to find out one of them may join on the other side, and of course the three men will be the winners. You are all good men and I don't like that and that is the reason I am speaking to you now. [Applause]. As far as to agree to this now the other people back at the agencies would not look at this, and of course my word would not be of any account.

All the Indians here belong to the Rosebud Agency, and twelve men were picked out and they have given me power to speak for them. I wish you would telegraph the Great Father and telegraph the different agencies to bring their Indians here. [Applause]. That is all I have to say, and it is the wishes of our people, and it is for you people to consent. [Applause].

Hollow Horn Bear then shook hands with the Commissioners and retired.

General CROOK. All those who have anything to say, say it now.

LOUIE BORDEAUX. Every man is supposed to have his own opinion in regard to this business. It is not left with a body of men to decide upon in this matter. We have the bill here with us and the bill has been read to you. It has been read time and again, and we want to find the men who are not the friends of this bill, and ask him his reasons for not signing it. I want you to bring the man who is using his influence; who is not in favor of signing this bill. You are influenced by other parties and I know it. We are Indians, and we came before you and read the bill and explained it thoroughly to you, and you are putting this off.

In regard to the treaty of 1868 we have explained it to you, and explained it thoroughly, and we have also explained to you the treaty of 1876. That has been explained to you thoroughly. We want you to bring the man to talk who has been using his influence against the bill. We are Indians ourselves, and if this bill was an injury to us we would have explained it to you and acknowledged it. And here is "Three Stars," he that is always true to his word. You know that he has been true to his word, and he has explained it to you.

TWO STRIKE. We are not arguing against the bill. We don't say the bill is not good, but we have got up here to ask some questions. We are not against the bill; we are here to ask the Commissioners questions about this bill, and we are not here to quarrel over it. We have not come here to quarrel over this bill, and I don't want you [speaking to Bordeaux] to talk so hard to us. We picked out this man to make this speech and would like to have the Commissioners give us their advice about it. We want you to speak to us.

CHARLES TACKETT. There has been complaint made that we interpreters werk for the Commission.

CROW GOOD VOICE. I belong to this agency and I am on this land. All the Indian tribes all over the country, and the Great Father, has told me to work for them. To try and be like white people. That is what the Great Father told me. The Great Father told me to look on way ahead and to look good. I have got a lot of rations before me. The Great Father told me to go on with the treaty of 1868, but the people that come here crowd upon me. The treaty has not expired. I am here with this tribe to council, and I belong to them, and this is the wish of the tribe that we had a man to speak to you. This man that spoke a little word here to-day.

HOLLOW HORN BEAR. Lonie Bordeaux said those parties that opposed this bill, said that after it was explained to them would not listen to it. We don't mean anything wrong in this. We meet here before the Commission that is here, to ask them several questions, but it seems that you take it bad, and get up as if we were opposed to it, and we don't like it. We merely came here to ask those questions and see if we could not get all the other Indians to come here on this agency and have a grand gathering on this agency. That is all we wish. Then we think we can get together and decide the matter. We can consult the matter over among ourselves, and then we can say what decision we can come to.

GENERAL CROOK. My friends, I want to say a few words to you now. The President sent us here to the different agencies to consult with you at your station. He does not want you all to come together at one place, because it is spring now and your crops will all suffer, so that we have nothing to do but come as he directed us; to lay this bill before you and explain it to you, and then let you decide what you are going to do, and whichever way you decide, of course you must take the consequences. I heard yesterday that some of the Indians had said that I had Lonie Richard to help to get them to sign this bill. What object could I have in trying that, when I have no interest in your signing this bill? You know that I have always been your friend and tried to help you out, and what I have told you in the past you have seen has come true. As your friend, I want you to come in and I will explain this fully to you, and do my duty, so if any trouble comes to you after this, I will not feel that I am to blame.

The Commission was anxious that you should have your own interpreters, so they would give you a thorough explanation, and you selected Lonie Richard as your interpreter. I was very glad you selected Lonie, because he and I campaigned together, and I know him to be a good friend to the Indians, and if there was anything crooked in the Commission, or anything else about here, he would tell you. But Lonie Richard and all of the rest of the half-breeds can read and write, and they know what is going on. They can see what is coming, and the reason they sign and want their friends to sign is, so that when they are dead and gone their children can have something that nobody can take away from them.

When I left you before I expected much good of you, and here after eleven years I come back and find that you have done but very little towards civilization. You have been contented to sit down and eat rations that the Government gives you, without making any progress, thinking the Government is always going to keep you. I find you have to get passes, every Indian that goes away, just like a child. When I was here before I was proud of you. You were full of manhood, and any decision that was required of you, you could give it right away. Here we have been several days and you don't seem to be any nearer a conclusion than when we came here. This indolent life you have been living has made squaws of you, and if you don't work and help yourselves you will get such a bad record that the Government will have to send out dolls and rattles to amuse you. [Laughter]. It is time you was doing something for yourselves. The Government is not always going to give you these rations, and if your rations were taken away from you to-day you would have to starve or steal. I want you to decide for yourselves what you are going to do.

This bill that the Government offers you is very liberal, and it does more for you than the Government does for its white children. They give \$1.25 an acre for your good land, and 75 cents for the next best, and 50 cents for land that is no earthly account, and the Government can never do anything with it. That land, you know as well as I do, that it is so poor that you couldn't raise grasshoppers on it, and the Government gives you 50 cents an acre for it, and it can never do anything with it. And when the Government can get all the money it wants for 2½ per cent. a year, it pays you 5 per cent.

I want you now to do as you please, and in the future if any harm comes to you by not doing right you are to blame and not me. [Applause.] You represent the largest number of Indians and the most country on the Sioux Reservation. All that the Government asks of you is to decide for your own interest in this reservation. Now the papers are here and all of you who want to sign can step up and sign.

STANDING BEAR. My friends, we have come here to-day for this council, and now I have been here nine days and my horses are lost. That is the way they do their

business whenever there is any disputes, and they want to come up and the party that gets the most folks wins. There are two bands of Indians here that I am speaking for. That is what they wish for me to say. You have told these people here the law, which law they can't get around. All the people know that, but we think this way. I wish they would have put something in there which the Indian would have a power. I want to know if the Government will comply with this bill, and if they will not comply with it, you gentlemen will help us to make them comply.

COMMISSIONERS. We will.

STANDING BEAR. If you are willing to give us consent, whenever this thing is brought up after to give them authority to do the work, and you will help them to go to Washington if the Government don't comply with it. Our friends here they don't understand anything; don't see anything; and, hereafter, if our people are sufferers by this bill, we will not blame you for it. The people that don't comply with this bill we will blame the Great Father's council. This we mean: I don't want the Great Father to send men here to cheat me out of my employment and keep me poor. I want you to help me in this; that is what I mean. And I ask you if anybody tries to steal off of me, not to allow him to do it. I hope to go to you and you will help me in this, and that you will do this for us.

If it was not for the people we would not do this. We know this is not much for the land, but we respect you, and therefore we will not say anything about it. And whenever they make appropriations for this bill, if the Indians wish anything for their benefit that they know they can use, I want you people to help get it for them. In this bill, of course, it provides for the cash payments every twelve months, and we don't know how much each person is entitled to every year, and if we don't get it each year we will know that somebody has taken it. I thought it would not be right to have each agency a separate reservation. You are friends and I have thought straight towards you, and they have told me to tell you this. There is not a leading agency among the Indians; they always have mercy upon the others. This is the principal agency. [Applause.] There are men of the Santee Indians who have sold their lands right along, and we never got a cent, but when they got this bill they said they were to have a share of the land. That is what displeases me.

Another thing we want you to allow us, and that is, if any Indian wants to travel anywhere, we want to go without permission. Whenever the Great Father sends a man here now, if we know that he has got to be in any way a rascal, will you allow us to write to the Great Father about it? [Applause.] I did not say I did not believe the Great Father will help me for this, but you know who will get the benefit of it, and what people will get the benefit of it—the contractors and the Government. When we get through with this help us so that whenever any Indian works I want them to get pay for it the same as the white men get paid for it. If they give us encouragement we will go to work, and if we fall we will get up and try again. We are not lazy, but the pay they give us is very small, and that is why they are not able to work for it. Hear, now, after this thing is done, I want if there is any employment in the agency, if there is a half-breed or Indian capable of filling those places, I want them to have it. Here are two mechanic shops, and if I have any work done there I must pay for it.

My friends, I am ashamed to tell you that I will get through this day or the next day. I am ashamed to tell you that; to put you off from day to day; I am ashamed to tell you that.

My friends, there are two bands here to-day that are willing to sign the bill, and because we know the law, and according to it we sign it. And all those that don't want to sign it let them go, and all willing to sign, let them sign.

General CROOK. Everything that has transpired here is taken down in writing. When we get through this is sent to the President, and these writings and every construction we have placed on this bill is sent to him. And if the President says that the construction we put on it is not right, then it goes for nothing. If he does not approve it, then it all goes for nothing; and what he approves they will carry into effect.

This is different from a good many other treaties. As your friend I would be glad to see you keep all of your land, but I believe that if you don't accept this that Congress is liable to make such legislation without your consent which will probably not be as favorable as this. So as your friends, we believe it is the best thing for you to do. I want you to take your land in severalty and the Government will have to survey it for you and give you papers for it, so that nobody can take it away from you and when you are dead nobody can take it away from your families. And when you have done all this and got far enough along, then you can go any where without a passport. Unless you do something for yourselves and help yourselves, you will not make any progress. The longer you stay in this position the worse you will get.

HOLLOW HORN BEAR. Look at the clothes you have given me [exhibiting an old coat]. This is the kind of clothes you have given me, but now you talk nice.

General CROOK. But that is because you are so unsteady and will not do anything

I have been telling all my friends here what fine men you were. I want you to become self-sustaining so you will not have to wear such clothes. [Applause.] I see these things way ahead and I know what is coming. You know that I have always been your friend, and when I am away from here I always worked for you. I worked for you through Congress, and have written letters to try and help you. If I did not believe this bill was a good one, I would not have come here.

HOLLOW HORN BEAR. Back here the time of the council is what I explained to you, that we would get all the agencies together and have a council among ourselves.

General CROOK. We can't do that. The President said we must come here, and that is the end of it. The people here should decide this on their own reservation. You ought not to acknowledge that you haven't the manhood to do what is right.

HOLLOW HORN BEAR. The whole reservation belongs to the six tribes, and the payments are the same to all of them.

General CROOK. Yes, in proportion.

HOLLOW HORN BEAR. The other day when we had a council upon the hill there you talked very good.

General CROOK. I don't like to talk rough to you now, but when I know it is for your good, I am not afraid to talk. It is the part of a friend to talk plainly, and tell the truth as I have done here. Now all of you who want to sign can come up and sign.

Great commotion in the hall. Hollow Horn Bear tells his followers to leave the hall, and a great many do so.

Swift Bear, the head chief, Crow Dog, and other Indians come forward and sign. When Standing Bear was signing the treaty some of the Indians in the hall called out to kill him. After about 300 Indians had signed the treaty, Hollow Horn Bear and his followers came back in the hall, and addressed the council as follows:

HOLLOW HORN BEAR. My friends, you are three good men. That is what I have told you here to-day, and I would like to explain it over again. You are all good men and you want to be doing this for the Indian tribe, and that is the reason I spoke to you about it. I thought you would get about twelve men to each agency. I thought that was the best for us to do was the reason I spoke to you about that. We have a good man here as agent that has put me on the road and advised me to do good things. I never said anything bad to you gentlemen, for I had made up my mind and spoke to you very well, and said I was going to think over this matter and for you to think of it. We never talked over the matter much, and Louie Bordeaux looked at me like a dog, and that was the reason we never finished up the matter and walked out. Do you think he takes me for a fool, and wants me to sign the paper right away without talking? Look at me. There are but a few of us left now, and let us go home and look after our corn. You have the majority. [Applause.]

The Indians here feel very bad for what happened to-day, but it is not from you, but from our own people. And we agreed not to sign, and let us go home and attend to our stock. There are but a few of us left and I think you will outvote us. That is all I have to say.

HIGH HAWK. I have met General Crook before, but you two gentlemen I have not seen before. I am the man that always made the treaty with the Government. My father made the treaty with General Sanborn and General Harney, and my father always told me to keep that treaty and work till it lasted. That is the way my father told me, the treaty he made with that party, "That it was for your children and your grandchildren to go on." He told me also that I would be among white people, and the white people would have mercy on me and pity me. You are the gentlemen and those are your words to take around with you. General Harney said we had a war, and on that account and because you have come to make peace I will turn the land back to you. He told that to my father and said hereafter there will be nobody trouble you for your land. He took up a piece of dirt like that [indicating] I have now, and he said you will hold your land as before I gave it to you. General Harney and General Sherman, they are the men who spoke those words to us, and said if anybody come into our country and would go to selling our country that General Harney and General Sherman would watch out and they would not be allowed any Indian land. And we have not got through the treaty of 1868 yet, but have some years to go yet, and that they were not to come and buy our land until that was all gone through with, and now you are here to buy it. That is what my father said the Great Father said. [Applause.] My friends came here in the treaty of 1868, and made a treaty with me, may be they haven't the power now. May be Harney is dead, and may be you are stronger than they are and come before the time. [Applause.] The land you have now surveyed out for us is but a very small piece. And I expect my children to have children and grandchildren, and get all over the country, and now you want me to cut off my "tool" and not make any more children. I remember what the Great Father said to us in the treaty of 1868, and I was thinking over that and it kind of made my heart sad. General Harney and General Sanborn said that if anyone would trouble us, they would take care of us as long as they lived, and when he died the

treaty would still go on. I hope you will have pity on me and have mercy on me, for I would like to go clear through the treaty of 1868. [Applause.] To-day we were going to ask your judgment about it, and it went a little too quick and we did not have time to ask it.

Before we got through they commenced signing and the house was "chuck" full, and so we all got a little hot and went out. Back in 1868 my old father and the old men made a treaty and we all felt good over that treaty and never had any trouble. It is not up to the treaty of 1868 and that is the reason I spoke that way. I hope you will let the boys go home now and attend to their corn, and what they have at home, and let the rest that want to sign, sign. I try to raise all of the stock I can and farm all I can. That is my wish. If a man would take an allotment here, I have seen one. When a man takes an allotment I am going to watch him, and when he gets tools to work with I will watch him and see whether he prospers or not after he gets them. I will watch him. [Applause.] We want to go home now and attend to our stock at home, and we want you to let us go.

Governor FOSTER. We have been very much pleased with what Hollow Horn Bear and High Hawk have said, except as to the determination they come to. We express to you the same kindly feeling you have expressed to us. [Applause.] And we are very sorry that you have permitted a statement of somebody not connected with us to influence your action. [Applause.] There is no disposition on our part to disobey the treaty of 1868, except at your consent. It takes three-fourths of all of you to agree to and change it. If the treaty is changed you do it for yourselves. You say there are nine years yet of that treaty to run. When the treaty expires, then what do you propose to do? We come here recognizing the treaty of 1868, but the country has made advancements in that time. Conditions exist now that could not then be foreseen. All this country is being settled up by white men. East of the Missouri River the white man is occupying pretty much all of the land.

Dakota will soon be a State, with Senators and Representatives in Congress. You have a great wall of land between the eastern and western portions of Dakota. Now we come here for the purpose of asking you to do what we think is for your best interests. The Great Father sees that you can not maintain this wall forever. Now in time, before any severe measures are attempted, we come to you with this act. The Great Father asks you to accept it because he believes your best interests will be subserved by doing so. He gives you for the land the highest price that he sells any of his own land for. He puts this money in the Treasury and pays you 5 per cent. interest for it when he could borrow it at 2.5 per cent. if he wanted to. You will have an enormous sum of money there to your credit, to be used for your good. If you accept this, you do what we believe is for your best interests. You must not be so headstrong as to compel the Government to get a hole through this wall. Now I say, as a friend, that I regret very much that you, intelligent, good-looking men as you are, should be influenced by what somebody says that don't belong to us. We are your friends and you are our friends. You ought not to change your notion of what you ought to do because some one of your own number has said something that displeases you. Now, we desire that you should be men; that you should adopt our ways, and that you should soon get to that position where you can go over the reservation without asking the agent's permission. We have no disposition to keep you here against your wish, but we don't want you to go away from here without your consent to the act. And therefore we think that you had better take a little time to consider this matter. Give us another day at least, and let us know to-morrow what you think of it.

HOLLOW HORN BEAR. I intended to sign this paper when we all came here, and the whole Indian tribe of this agency have given me power to talk for the whole nation. And I have asked you certain questions and wanted you to answer them; but there was a certain man here who run me down, and I don't intend to sign this bill at all. Just like a man working with a horse, if anybody would hit him in the face he would go crooked.

Governor FOSTER. We did not hit you.

HOLLOW HORN BEAR. You did not hit us, but they hurt me pretty bad after they all consented that I was to do the talking for them, and my friends here all agreed that we would not sign the paper at all. I know I am not smart. I am a little bull-headed. What has been done to-day hurts us pretty bad and we don't feel inclined to sign the bill. [Applause.] I know the treaties we made are right. They are in the Agency and some of them stand pretty good yet. Look at the treaty and you will see an old man's name there. He was my father, and the first one that signed the treaty of 1868. There are many things there they told us I have not seen yet to-day. The words are mighty good. The commissioners always leave their words mighty good, but when they come to get their pay, it is not there. I am not smart or anything of that kind, but if I was smart I would ask you for every section of this law. You are going around to every Agency, and I hope you will get all the votes, and I will be in the same treaty. And now I wish you would let us go home.

General CROOK. You ought to be like men and not get angry because some one out side has said something you don't like. We have come here for your good. You ought to know that I would not come here if it was not for your good. If I did not see these things coming and think that it is for your good, I would not say so. When I went up to see you the other day, and was ready to explain everything, you said you understood everything. It is always a bad thing to quit mad. Now, you stay here till to-morrow and come down and we will have a talk about it. It is a matter of great importance to you, and you ought not get mad and lose your judgment. It is a thing that will affect all the future.

HOLLOW HORN BEAR. With everybody men have good grub to eat, and you always have some over that you throw out. And now do that with me to-day. Let me go.

General CROOK. No, we don't want to part angry with anybody. You will go off with bad impressions, and we probably will do the same thing, and we don't want to do that. If you will think it over till to-morrow, you will see that we have not done anything wrong, and it will be for your good. We did not know what Louie Bordeaux said until it was all over. We did not understand the Indian language. Come and see us to-morrow and it will be all right.

HOLLOW HORN BEAR. I am not mad or angry, but I feel just as good as when I met you this morning. My agent here has learned me how to plow and I have done so.

General CROOK. I can see it in your eyes that you are mad, and you ought not to be mad at us.

HOLLOW HORN BEAR. You see my eye looks kind of red, but I was studying all night and did not sleep a wink. I belong to this Agency and belong to this tribe, and I have talked to them and put them to work, and that is the way I try to do right along, all the time.

General CROOK. We want you to fully understand it.

HOLLOW HORN BEAR. You are a man I have met and what you said to me is so, and you have always known it. But you was in a hurry and would not give me any time, and the Indians half of them don't understand it.

General CROOK. We will give you time. When I went up to your council the other day you said you all understood it. They all said they understood it, and that was the end of it.

HOLLOW HORN BEAR. My plan was that I thought you would speak to the Indians, and if you could not make them to sign, I thought I would take hold of it, but you was in a hurry.

General CROOK. If you had said the other day that they did not understand it, I would have explained it, but they said they all understood it. You are getting on the white man's road now and you want to do as they do. They never get angry and do anything that is against their good and the good of their families. You must think over these things carefully and not get angry. I know that the treaties have not always been kept, but if I did not believe this would be kept I would not have come here. Everything that is said is put down here and goes to the President and he knows the complaints; if he does not agree with us, then all this comes to nothing. The great trouble with the other treaties was that they did not give the Indians patents for their land, and now this treaty gives you papers for your land, that nobody can take away from you. [Applause.] Your taking a patent for it takes it out of Congress, and they can't make any change in it. No other treaty has made such provisions. I would not have come here with those other treaties, because if the Indians signed and matters did not turn out as expected they would hold me responsible. If anything wrong comes from this bill then I am perfectly willing for you to hold me responsible. I regard your confidence very highly and would not like to lose it. [Applause.]

HOLLOW HORN BEAR. We have got a lot of stock at home, and there is some starving for water, and there is nobody there to get water for them. And if I ask the Great Father to pay me for it, I don't think he will do it. But as you say, if you will give us a little rations, we will hold a council, and come down and tell you to-morrow.

General CROOK. We don't want you to go away mad, but come back to-morrow.

HOLLOW HORN BEAR. We would like to have you give us a good feast. There are a good many out in the camps that have not signed the bill.

Agent L. F. SPENCER. When this bill was presented here this afternoon for signatures, some of the Indians signed it. My friends here, Hollow Horn Bear, Yellow Hair, and White Horse, and all my other friends were a little hot about it. They thought all the other Indians ought to think just as they do. Now, when they get a little further along in the white man's road, they will learn that the white men don't all think alike. And because somebody else don't think as they do, they must not get mad. Now, it gave them a very bad heart, and they all went off like a flock of birds, and I had to send the police out for them. Now I wanted to have them to come back, and now any one can still sign this bill if they want to, and nobody will hurt them, and they will be protected in it. And if you don't want to sign it, there isn't

anybody going to hurt you for it. Now, old Cash-a-lal-la went out here and said that all the Indians were going to be forced to sign this bill. Now, some of the interpreters lied to him. Nobody told him so. Now, if you want to talk over this bill to-night, do so, and remember that each man is for himself, if he says yes or no. Now, if you want rations to take out to your camps, I will give them to you. If you want coffee, hard bread, and sugar, I will give it to you, and if you want General Crook to come up there and talk to you, he will do so. Now, if you want rations, send somebody up to the office and get them.

General WARNER. Let us reason together and one with another. This question is of too much importance to you and your children to be decided by passion, prejudice, or sentimentality. Whether you sign or refuse to sign this agreement should be dictated by your judgment after free and full deliberation. What one of your number may have said here offensive to any of you should not be permitted to influence your action in a matter of such great importance as this. Do not, in a moment of anger, cut off your nose to spite your face. In other words, if your judgment tells you that this agreement with the Great Father is to the welfare of you and your children, do not refuse to sign it because the man whom you say has insulted you will sign it.

Hollow Horn Bear, who has spoken so eloquently for you, tells us that his eyes are red, not from anger, but from thinking over this law all night; and further, that he came to the council intending to sign the agreement. What has changed him? Certainly nothing in the law or what the commissioners have said; but I fear that he has allowed himself to be influenced by indiscreet remarks, distasteful, and, it may be, offensive to him, made by a member of the Sioux Nation, and speaking for the Indians and not for the commission. My friends, retire; think over this matter in your cooler moments. Give us your answer hereafter; we will not hurry you. We regard you as free men, free to act as you please, uninfluenced by threat or flattery.

And thereupon the council adjourned to meet to-morrow at 1 o'clock p. m.

ROSEBUD AGENCY, DAK., *June 8, 1889.*

The council met at 1 o'clock p. m.

While the Indians were assembling Hollow Horn Bear arose and said that the Indians had chosen Louie Rubideaux and Tommy Flood to be their interpreters for the day.

Chiefs present, 12; Indians, 400.

Governor FOSTER (Louie Rubideaux interpreting). We are here now to listen to what you have to say.

HOLLOW HORN BEAR. My friends, look at me. You are very good men, and have all come together and I was glad to see you, and I have said that before. Now today, look at me, friends. I am going to throw myself before you as a poor man. [Applause.] When you came you come with good words. Any person ought to look at the matter and consider the matter and speak afterwards. I suppose you gentlemen, when any person comes to you to buy of you, you always consider before you sell. [Applause.] This is the way we thought here. If any person would come to you and wanted to buy anything from you, I suppose you would want to consider it before you would give it. When you three good gentlemen came, you talked to me. You were going to explain some of the laws to me. This is what you have told us, and we want to consider this matter and have you tell us about it. This is what you have said. These are my thoughts. We all ought to be men and make a treaty as men. I have said to you to get twelve Indians from every agency to meet on this agency. This is the way they always make a treaty, and that way the treaty is always big. You mentioned to us \$1.25 an acre. We will all see any man they want, and consider this matter, but I don't know who the man is. We remember about this \$1.25 an acre, and every man looks to one man, and that was Charging Bear (John Grass). They mentioned that about that money. We people here remember that they made that offer, and that is the reason we wanted to consider this offer. You are very good gentlemen, and you are the gentlemen that will take pity on anybody, and I will call you fathers and brothers. Take pity on me, I want to call you relations. We have had nothing to do with the people that made the \$1.25 an acre but we have added 25 cents more an acre. Now, yesterday we all considered this matter. We were going to explain this to you. We wanted to consider this matter yesterday, and we were going to talk about this. When you first came you first told me this. You were not going to force this bill, or get us into anything. That is what you have said to us. Then you have said to me that this is the peace-making agency.

"Three Stars" (General Crook), my friend, you have known me and I always helped you with a good heart, and you have known me, and you have said that to me. There were a good many wild Indians at that time. You asked me to go out

with you in the cold weather, and so I was glad to help you and went out with my people to assist you. And you have said that to me again, and have done it with your voice, and pinned me down, so I have done it. And Crazy Horse made trouble and you said to my people what would be the best course to do with him, and we brought him to you. And that is what I have done and told my relationship to be friendly to you, and you have told me that. We have done this quietly and in a quiet way, and we have done it and went and seen the Great Father. You have told me to throw away all the hatchets, and so I have thrown them away under the ground, and I have thrown them away and don't know where they are. Now look at me. I haven't got a pocket knife. This is what I say. We want to hang our heads down towards the ground, and want to go under the earth. This is what we consider, we want to be tame and quiet, and want to call you relations and friends. Now look at me all those here, and before long we are going under the earth, dying. You have said to us that we were like women and I was glad. You have said that we were women because we did not carry anything sharp to our bodies. That is what I have said to you. Every agency call all the men together, so they can finish up the business, while you are here at this agency. That is what you have told me. That is what I have said. This is the answer you gave me. The Great Father has told you to go to every agency. Some of our relations here are mixed bloods, and he kind of talked to me very cross, as I have told you. I have told you that, but of course you did not say that. If you are going to ask us to do any business at this agency and not to any other, we ought to consider this. And you have said to me that you are going to visit every agency. Now look at me while we have our seats here. This is where I will stand. I will wait on the Indians at the other agencies and see what they have to say. We are going to wait on them. [Great applause.]

Friends, now talk. We are done. When you were at the council up here on the hill you have said to me this. You notified us that you were going to every agency, and you were in a hurry to go. That you said to me and if I would keep on talking you was going on ahead. I have kept you here long enough. Fathers and brothers, let us go; and wherever you go, go around to those places. [Great applause.] I have told you we wanted 25 cents an acre more, and want you to notify the Great Father for us. This is the last day I will say this. That is all I have to say to you. [Great applause.]

LITTLE DOG. You are three good gentlemen here to-day, and I want to say something to you, so I am going to say it. I am an Indian, if I am clothed in a different way (police uniform), as my friend sitting here (Agent Spencer) he makes me this. He is a friend of mine, and whatever he tells me to do I do it. He tells me to try, and I do it for him. To-day, you three good gentlemen, there is one thing I want to ask of you. To-day I am going to say something, but I may make my friend angry. I consider about the soil, and I want to tell you so. This, only, to-day is my thought. Last summer I made that thought; and we visited Lower Brulé, and me any my agent went down there. Because he is a friend of mine he told me to go down there, and I have to do what he says. I don't understand about this payment for schools, under the treaty of 1868, whether it is from the back treaties or from this new one.

General CROOK. Do you want that explained now?

LITTLE DOG. Yes.

General WARNER. My friends, I will answer the question that is asked, so as to have each of you to understand it if possible. You have two treaties, the one of 1868 and the one of 1876. Under the treaty of 1868, schools were guaranteed to your people for a period of twenty years. Under the agreement now presented to you these schools are to be continued twenty years longer from this time and the money to pay for putting up the school-houses, to employ the teachers for carrying on those schools for twenty years yet, is to be paid by the Great Father and no part of it comes out of the money you get for the lands that you are asked to sell now. The words I say to you now will be taken down and left with you and also sent to the Great Father. Do you now understand?

LITTLE DOG. Yes. The reason I asked the question was that I did not understand it, but I understand it now.

You see that I have all the police here. You have seen them, Friends, we would like you to help us to one little thing. All the police we have to-day, ride their own ponies, and use their own saddles and their own bridles. Every day those men are working, they have to take their own horses, and they have to work with them, and plow with them, and do everything with them. Now when you get home this is the way we want you to help us. I hope you will speak to the Great Father to pay every policeman \$20 a month. I know that the Great Father's white soldiers have worked for that. I have seen them living in good quarters and they have good stables, and because we do this, I think our agents will put us in a good place. That is the reason I have said so. I wish you would mention to the Great Father about food for our horses, so that if we go away our horses will be able to do the work. And the clothes we wear we want a little different clothing, and I want to tell you.

The clothing that we want is something with a strip of yellow around (meaning the cavalry uniform).

General WARNER. All that you say here to-day will be reported by us to the Great Father's council.

LITTLE DOG. That is all I have to say to you gentlemen, and so I came.

Governor FOSTER. If you have anything more to say, we want to hear it.

YELLOW HAIR. My friends, look at me, "Three Stars" (General Crook), and all you other gentlemen, look at me to-day. Look at me, the white man raised me. You, General Crook, raised me. The reason the white man raised me is because I have three letters from you (General Crook) [applause]. That is all I will say to you brother.

Like a man I want to mention something to you to help us. All the people standing around here the Great Father has asked to work, and so they have stayed at that. The Great Father has put this agency here, and that advice the other people have followed, and that is the kind of a man I am. Now to-day I will mention to you one thing about payment, so the payment will be a little higher. The people who have horses have hauled freight down here and when they haul a load of freight, they only get 50 cents a hundred, and that the people don't like. This is my thought. All the herders we have here on our place are white men and all the Indians ought to be on the herd. [Great applause].

This is my thought. Even the stable man is a white man, and an Indian or a mixed blood should be there. All the schools on this agency are taught by white people, and the Indians should have them, and I think we would be rich men (applause). The great father's white children come here and they teach at all the agencies and get the money, and put the money in their pockets and go away, and in that way we continue poor (applause). Now look at me, brother (General Crook). All the clothing we have here—good clothing, but at the same time what they give is bad. I have been to Washington five times, and every time I go to Washington the Great Father shows us around, and everything is good; and he said we would be like that, but he has not done it. There are some good white men here, and they have some good thoughts, and we will look up the bill and let them come; we would do that.

To-day I have shook hands with you with a good heart. That is all I have to say. The people say that we have received one-half cents worth of rations. That is what the people say, but I don't understand that. As you are traveling around among the people, go friendly among the people, and be friendly to them with a good heart, and be friends. This is the way, I think. The Indians and half-breeds that know anything about blacksmithing, or anything of the kind, should be given the work, and that would put a little money in their pockets; or the carpenters the same. Also harness-makers, and shoe-makers. The reason that I made this remark is that all the Indians and mixed breeds ought to do the work here. Even the commissary—they ought to have a half-breed there, so we can have our own payment here among the people. The white people have raised me, and that is my thought. You have heard me, and that is all. One thing I would like to mention to you I had forgotten. All the farmers you have here in the district are white men. Take them away, and put mixed breeds or Indians in their place, so we can have our own money. That is all I have to say.

HOLLOW HORN BEAR. My friends, we have farms out in different places, and a few head of cattle, and I suppose all of them are destroyed now. Even the chickens will die if we don't give them water, and only the hogs will steal a good deal. We want to tell you so that we can go back to our places. I suppose our places are all destroyed. That is all we have to say.

CROW DOG. My friends, you (the Indians) went to Washington and asked for this payment—I think you asked for this payment—and you came back home with it. So they mentioned to you. And you went down there and offered this payment and they gave it to you, and you came back home with it. It is like the time I was a boy, and when my mother put everything away and went away from home, and I took everything away from my mother without her knowing it, and when she came home and scolded about it I would deny it. It is just like that with you people.

QUICK BEAR. When we came back from Washington what we have told you about our children; we did not offer it for this payment.

HOLLOW HORN BEAR. "Three Stars" (General Crook), we are waiting on you to give us a speech.

General CROOK. Wait till Crow Dog is through and then I will make you a speech.

CROW DOG. You went down to Washington to make arrangements about your children on this land, and came back and said you had done so for the children. Now you want to change the programme. This is my thought for my children, I want my children to live upon this land. This is my thought. You ought not to think the other way, and I don't think you took the children in. I will tell you this, "Three Stars," I don't want the children to go the other way, without any country,

or follow their parents. If the parents are wrong, I don't want the children to follow them.

General CROOK (William Smith interpreting). My friends, I have been away from you for eleven years. Now when I come back I think you ought to treat me better than you have. I don't know that I have ever done anything that you should give me such treatment. As Crow-Dog says, not only you, but chiefs from the other agencies went to Washington, and decided on this bill. Now you ask the Commission to assemble the Indians from the different agencies, or representatives of them, to decide for those agencies. If they were here, there is no certainty that they would approve of your decisions. Besides, I told you yesterday that we did not have the power to decide that. And when the Commission came here and read this bill to you, that your delegates went to Washington and agreed upon, you said you wanted time to think about it. That time was given to you, and when you said you wanted me to come up and explain it to you, I went, and you said that you knew all about the bill and understood it. Yesterday you said you did not understand the bill, and that we did not give you time enough to understand it. Do you think this is the right kind of treatment to give a friend?

The treaty of 1868 that you speak about was made when there were no white men's cities on this side of the Missouri River, and there were millions of buffalo running all over this country on which you lived. Since then the country has filled up and the white man is coming all around you. The white men in the east are like birds. They are hatching out their eggs every year, and there is not room enough in the east and they must go elsewhere; and they come west, as you have seen them coming for the last few years. And they are still coming, and will come until they overrun all of this country; and you can't prevent it, nor can the President prevent it. Everything is decided in Washington by the majority, and these people come out west and see that the Indians have a big body of land they are not using, and they say "we want the land."

When the treaty of 1868 was made the Government had no idea there would ever be so many white men in this country. It was thought that white men would not settle in this country, but they have come and they are going to stay.

Last year you know what the terms were that were offered you. The Government wanted me to come on that Commission, but I would not come because I did not think enough was offered for the land. Then these different agencies sent delegations to Washington, and with your friends there you got this bill passed. I see what is coming, and I, as your friend, come out to advise you what, in my judgment, is the best to do.

When I was given the charge of the Sioux Indians in 1876, over the Red Cloud and Spotted Tail agencies, I appointed as agents Captain Clark and Captain Lee and Major Randall. Now I want to know if either myself or any of those agents ever took any money from you? Didn't they give you money constantly? And didn't you have plenty of money then, more than you have had since (applause)? Did you ever go hungry then? Didn't you get all you could eat? I had these rations given you that you get now, and it has continued ever since (great applause). Before that, they gave you about half what you get now. I was only in charge of you about a year when I was ordered away, and you were sent down to the Missouri river. When I was put in charge there wasn't any Indians employed, either to haul your rations, nor in any of the places on the reservation. The white man occupied all of those places, and they are now getting the Indians and the mixed bloods to occupying those places, as fast as you are capable of filling them. Suppose I had been in charge of you until now, what do you think you would be? You would all have big farms now, and plenty of cattle and horses, and you wouldn't have to come to an agent for a pass every time you wanted to go any place.

Five years after I left you I went down to the Apache Indians. I put them to work, and in two years they were not only self-sustaining, but they had bands of cattle and horses and flocks of sheep. I used to tell those Indians about the Sioux, and hold you up as good Indians, and ones who would soon be civilized the same as white men. So that I expected when I came back here to see a big improvement. Now in that country they had saw mills and grist mills, so that they ground everything they had, and had plenty of lumber.

Now I come back here and find that you have houses with dirt roofs, and the only difference when it rains of being in doors and being out of the house is, that you get muddy water inside of the house and clean water outside (great laughter.) It made me mad to think what you Indians might have been, and what you are now. And that is why I come here as a friend to talk to you about this bill. You ought not only to sign this bill but to take your lands in severalty, and get a patent for each piece of land, so that nobody can take it away from you. I want to know now if I have not shown my friendship to you by my acts? To do good to other men frequently costs money and lots of work and hard thoughts. Now I come back here and you are to judge whether I have been your friend or not. A good many of you will not

listen to me, but will listen to the empty rattle of somebody else who has some interest probably in not wanting you to sign this bill. Talk is cheap, and it is a very easy matter for a person to say nice words, but that kind of friendship don't amount to anything. I was surprised yesterday to see Hollow Horn Bear, a sensible man, and a man who does well, and ought to be a leader in this new departure, get angry because some one man of your own people said something here he did not like. You (meaning Hollow Horn Bear) are one of the smart men of the tribe, and should be one of the leaders in this new departure. A leading man ought to think for his followers, and not let his followers think for him. In these things, of course, the man who takes the lead in the right direction will be the foremost man. Everything that is done now is going down on paper, and it will stand against you, and a paper never lies. It will tell for a thousand years what every man has done now.

Down in the Indian Nation they have gone to work and have farms, and they now are very rich. They don't have to get passes from anybody and they go wherever they please. There is no reason why you should not do the same thing, and that is what I am working for now, so that you can run your own agency, and not be dependant on the white man or anybody else. And the men who take the lead now will be the influential men, and will get those offices when that time comes.

HOLLOW HORN BEAR. When a person is a leading man all the bullets generally burst on them, and I am afraid. [Laughter.] The time was when Spotted Tail was a chief. If anything was to be done we told our thoughts to him, and that way everything goes still. And that man some bullet burst on him and he died. I have asked every man here his thought and the answer they have given me I have told you. And that is all I have to say, and we want to go home.

General CROOK. Spotted Tail is dead now and these chiefs take his place, and you should do just as he did. Each of you should do for your band just as Spotted Tail did. You are the men, and a chief ought to be smarter than his men, and ought to be braver than his men, and not be afraid of bullets bursting. [Applause.] We all have to die and Spotted Tail is not the only man who has been killed.

HOLLOW HORN BEAR. That has happened to the Great Father, the same thing. The bullets bursted at the time of the war, and we used to die with bullets, but now let us die quietly.

General CROOK. Have not others been killed besides chiefs? That thing is liable to happen to any man.

HOLLOW HORN BEAR. These are our wishes. Every man is asked his opinion what he thinks about this, and whatever he thinks is given to one man, and let him do the business. Even the Great Father has a watchman to watch him, but he had that happen. We Indians, we don't have any watchman. We might go along and the bullet would burst on us. I am afraid to be a leader of that cause. My father used to be chief of the whole nation, whose name was Iron Shell. My father had a young heart, and he said he would come quietly and die here, and I guess he is in the pines here. I guess his name is in the office there. That is the reason I take it from that. The treaty has nine years to go yet.

General CROOK. This treaty don't interfere with that.

HOLLOW HORN BEAR. It has something to do with this, but that is mine and nobody can take it away from me.

General CROOK. But nobody is taking it away from you now, but that is a thing we see, and we are here to advise you as a friend.

HOLLOW HORN BEAR. It looks to me this way. I don't want to take my down payment from away back and buy the land with it. I don't look at it that way.

General CROOK. That is not so. You don't get this out of that piece of money.

HOLLOW HORN BEAR. It looks to us that you mentioned awhile ago that you said that way. We all heard it. You may have made a mistake.

General CROOK. We did not make a mistake. It is there in black and white.

HOLLOW HORN BEAR. It will come out perhaps that my ear is wrong.

General CROOK. It seems to me that you have made up your mind not to listen to any reason. The great trouble with you is that your friends tell you one thing, and others who expect to make something out of you tell you another thing, and you more frequently take the advice of the other person who is not your friend [applause]. These chiefs will not take the responsibility of leading, and yet you advise your people against it. Each man must think for himself if you will not think for them. Those of you who have families should make some provision for them when you die. I tell you now as your friend, if you don't get patents for these lands your families after awhile may probably have nothing. And if way in the future the Government should stop issuing rations you would have nothing to live on. Now, I want each and every man to think over the subject, and remember now that you are acting for your families. And if you don't take my advice, and you have nothing for your families, can your chiefs give them anything? Will they have any land to give them? Those persons who have any love for their families at all must think

well over this matter. Now, each one will have the privilege of voting just as you desire, and no harm shall come to you from voting.

General WARNER. My friends, a few words. I listened with interest to the words spoken by Yellow Hair. They were words of wisdom. You have the same interest in your children that I have in my children. Neither your children nor mine can live by the wind that blows. The Great Spirit has said "that a man must earn his bread by the sweat of his brow." You say that you want blacksmith-shops, you want blacksmiths, you want carpenter-shops, you want carpenters, you want wagon-making shops, and you want wagon-makers, and you want boot and shoe shops, and you want shoe-makers. How can you have these things? Friends, consider. I ask you again, and I would like to have Yellow Hair explain to me how you are to have them. Can you have them by leaving your lands as they are now, unoccupied? The Great Father has left in your hands these lands. What are you doing with them? He now brings to you a bill asking you to sell a part of your lands that are now lying waste, and you do nothing with them, and as a father and as a brother he comes to you and says if you will do this I will furnish the money with which you will have the schools, and same as the white man has schools for his children, in which your boys will be taught to read, write, and spell. But what good will reading, writing, and spelling do you? A man can live by that if he does nothing. But in the industrial schools he wants to teach your boys to be blacksmiths, shoe-makers, wagon-makers, harness-makers, and the other industrial pursuits, that you may make these things for yourselves, instead of depending on the white man for them. And that your daughters shall be qualified to teach in your schools, that you will not have to send for the daughters of the white men to teach. That your young men may occupy the places in the agency, the same as your young men to-day are the trusted policemen of the agency. You must consider this. I call for your reflection. As I said last night, don't be governed in this by anger, but come together and reason as men. We are not here for our interest, but we are here simply to say what we believe is for your good, for the good of your children, and your children's children, that they may enjoy the blessings of this country as our children are to enjoy it. You fathers of the Sioux Nation, I ask of you, do you want this? I have said all that I wish to say. Reflect, consider. [Great applause.]

Two STRIKE. I am a good friend to you. The Great Father is my friend, hard friend. I like my good friends. The Great Father has promised to us a great many things he has not fulfilled, and that is the reason the people do not want to sign. [Great applause.] In the treaty of 1868 they promised to give us hogs and sheep, and they have not done so yet. Those people have two minds. Not long ago we went to the Great Father and they told us we had ten years to go yet. When they mentioned about those ten years that they gave us in the old treaty, we were willing for that and wanted to wait till it expired. We are not angry with you, friends. That is the reason the people want it that way. We want to carry it to the end. We want to know the payment you have mentioned to us, and the treaty, if they are both going to walk along together.

General WARNER. The treaty of 1868 as to what it has promised for schools walks right along side by side with this. The only change in the treaty of 1868 and this one is asking you to sell a part of your land.

Two STRIKE. The people have mentioned to you about 25 cents more an acre, and this is the way I want it. When you answer that I am ready to sign.

General WARNER. At Washington you said \$1.25 an acre. That was more than the Great Father wanted to give. He has brought this bill and all that he has to offer you, and what assurance has he now if he even was able to accept what you offer that you should agree to take it when you go away from the former offer?

Governor FOSTER. We have no authority to change it, and that is all that the Government ever asked for its own land, and all that it will give.

Two STRIKE. That is my thought, and so I will tell you. That is all I have to say.

General CROOK. All those who want to sign can go to the council room and sign, and they will be protected in it.

And thereupon the council adjourned and proceeded to the council room of the agency, where the Indians continued to sign the treaty.

ROSEBUD AGENCY, DAK., June 9, 1889.

HIGH HAWK (Lonie Richard interpreting): It is reported that those of us who refuse to sign this agreement will be disarmed and our rations taken from us. I want you to put it in writing whether this is true. I know you to be our friends, and do not believe it, but want this to show to the members of my band.

ROSEBUD AGENCY, DAK., June 9, 1889.

HIGH HAWK:

OUR DEAR FRIEND: You say that it is reported that those who refuse to sign the agreement are to be disarmed, and their rations taken away from them by the Great Father. There is not a word of truth in this. Whoever says it is telling you what is not true. We regard you and the other members of the Great Sioux Nation as free men, and our only desire is that after full consideration of this bill, that you shall act upon your own judgment, guided in your action solely by what you may believe for the best interest of your people.

Given under our hands the day and year above written.

CHARLES FOSTER,
WILLIAM WARNER,
GEORGE CROOK,
Commissioners.

ROSEBUD AGENCY, DAK., June 9, 1889.

The Indians having requested a further conference with the Commission, a council was called on Council Hill at 4 o'clock p. m.

Louie Richard was chosen interpreter, and interpreting.

Present, 8 chiefs and 250 Indians.

Two Strike then addressed the council as follows:

TWO STRIKE. I said this to you people the other day, and I am going to say the same to-day. You have said that on the old treaty there are some payments yet. Those payments of course you have said to us. That was the treaty of 1851. You mentioned to us the treaty of 1855 and the treaty of 1868, to run thirty years, but you have knocked off the treaty of 1851. In that treaty of 1851 you agreed to give us annuity goods, but I guess there was too much money in it and you closed it up at the end of thirty years. The treaty we mentioned was to run thirty years, and we have ten years to go yet. You agreed to pay us till it run to the end of thirty years. All the boys remember that treaty. [Yells.] And this new law you have brought here, you say that it goes on the side of it. My thought and the wishes of my people are that all we want is the payment of the treaty of 1868. (Here the speaker run out of material to talk about, but after waiting a long time began again.)

I told you yesterday about John Grass. He reported this to the Government at \$1.25 an acre; but I did not have anything to say about that. I told you the truth about that because I never said it, and I told you the truth about it yesterday. [Applause.]

I have asked you to add another 25 cents on it and make it \$1.50 an acre, and I don't think I have made any harm about asking more for it. All the young men here have awful bad colds, and the reason I ask 25 cents more an acre is that they might have better suits given to them. I wish you would report this to the Great Father, and let us know what he says about it, and if the answer is that he will give us \$1.50 an acre then we will sign the agreement. [Great applause.]

All the young men here get pay for the work they do, but I have nothing to do with it. I don't get anything (meaning hauling freight).

HOLLOW HORN BEAR. You are all good men, and I want to ask you one thing. I know you are good men. I might tell you some things right away before thinking, and some people might think I was telling you lies. This question I wish you to tell me straight. [Applause.] Ever since I can remember I have been thinking, but there is one thing I have on my mind yet. This morning I told you that a man, of course if he wanted to sell anything he wanted to look into the matter and see whether he was getting cheated or not. I will ask you one thing, and if it is good for me or good for you, or whether it is bad for me, I wish you would tell me.

The treaty of 1868, wagon, cows, bulls, yoke of cattle, and money—that is what they promised to give us. They agreed in that treaty of 1868 to give us what I have mentioned to you, but you have not done it yet, and all the people remember that yet. In section 7 all of those articles were mentioned, and all the money was mentioned in that section, but now I see the money is to be turned in to buy our land again. That I want to know. I want to know whether any of those sections of the treaty of 1868 are added in this new bill here.

General WARNER. Section 7 of the treaty of 1868 is embraced in this bill, and I have sent for the treaty of 1868, and I will read section 7 to you as soon as it gets here.

HOLLOW HORN BEAR. Of course, all of the old treaties are in the agency, and the agent has the book there.

General WARNER. The agent has the book and I have it in a separate pamphlet, and you can find it in each.

HOLLOW HORN BEAR. In the treaty of 1868 of course we have ten years yet to go

on the payment, and that ten years is yet due us. It looks to me as if the seventh section is added to this bill. You ought to have said this way: Last fall there was a man who went to the Great Father, some of the people here. And when those people from here went down to the Great Father at Washington, they went down to fix up that treaty of 1868. You tell us that in that treaty of 1868 nothing has been taken out and added on this new treaty. That is what we want to know. That section there it looks to me as if it was added to this new treaty and that is the reason it is hard to look over. If there is nothing cut out of the treaty of 1868 and added to this new one, that is what I want to know. I know you will tell me the truth because you are good men.

General WARNER. My friends, the seventh article of the treaty of 1868 provides that in order to insure the civilization of your people, education is necessary, especially such of your people as might settle upon agricultural reservations, and engage in farming, and who pledge themselves to send their children to school between the ages of six and sixteen years. And it provides that wherever thirty of your children could be found to attend school between those ages, the Great Father was to build school-houses for them, and to employ teachers to instruct them in reading, writing, and spelling, and for which the Great Father was to pay all the expenses for a period of twenty years. Now you want to know whether this money that is provided to be paid to you under article 7 is to come out of the proceeds of the land you now sell the Great Father. I answer you truthfully and emphatically, no. Not one cent of this money is to come out of that that you are to receive if you sell your lands as asked now.

You have complained that you have only had those schools for ten years, and that the Great Father should continue them ten years longer for you. The Great Father has done better by you than you asked him to do. Instead of continuing these schools and paying for them for ten years, under section 17 of the agreement you are now asked to sign, he continues and pays for these schools for you for the period of twenty years instead of ten. I now ask my friend, Hollow Horn Bear, if this explanation is satisfactory?

HOLLOW HORN BEAR. I have listened to it.

General WARNER. That is all there is in section 7 of the treaty of 1868, and I have given it to you. If necessary to make this plainer, I will stand out here in the rain all the week if you will stay here. [Great laughter.]

My friends, don't be deceived. The seventh article of the treaty of 1868 does not say a word about horses, cows, bulls, or wagons. If you doubt this, the same language is found in the book that belongs to the agency; and you can appoint Hollow Horn Bear and some of your other trusted friends to have it read and interpreted to you. This, my friends, was written down then and signed by your leading chiefs of 1868. The names can all be read and found here upon the paper. The white men who signed this treaty were General Sherman, "Three Stars," as you called him, your old friend, General Harney, General Sanborn, S. F. Tappen, General Angur, and General Terry, and by the following chiefs, the head men of your nation, and I will ask the interpreter to read them to you.

The interpreter then read from a copy of the treaty the names of the chiefs who signed the treaty of 1868.

General WARNER. My friends, I have brought and presented to you an exact copy of the treaty of 1868, and the first man of your people who signed this instrument was Iron Shell, the illustrious father of your representative to-day, Hollow Horn Bear, as it is now in the possession of the Great Father at Washington. Will you believe this, or what somebody says about it? The oxen, the cows, the horses, and the farming implements to be given you are mentioned in the agreement which you are asked to sign. More liberal in its terms, for your good, than was the treaty of 1868 which your fathers signed. If I could speak to you in your own tongue this would be so plain that a blind man could see it. But talking to you through an interpreter is a good deal like a man trying to kiss his wife through a pane of glass. [Great laughter.] I hope, my friends, that I have made this plain to you. We are here to answer any and every question you ask us, and will try to answer it honestly as a man should answer his brother. I am done.

HOLLOW HORN BEAR. What I ask you now, this is the way of it, and I am going to ask you again. At this agency, any man—nobody has ever told me anything about it, and I have not spoken about anybody telling me. Last summer I went to Lower Brulé and there was a captain there, a soldier. He told me that section 7 was dead then. That is the reason I ought to find out everything, if the thing is going on ahead yet.

General WARNER. Section 7 would be dead if it was not revived as it is in this law, and continued twenty years longer. But this gives it life for twenty years in the future.

HOLLOW HORN BEAR. What you have just now told me, those things are in the hands of the Great Father, and he has been paid for it; but last year Captain Pratt

told me the twenty years had expired. Every treaty that has been made here they always attach the old treaty to it, and always bring it up with it, and that is the reason I can't get it in my head. We say this, that when the old treaty of 1868 is all binding, and you start a new treaty on the side of it, and that is the way you ought to explain it to us.

General WARNER. The treaty of 1868, with the exception of the lands you are asked to sell, and is modified by this law and the treaty of 1876, goes hand in hand along with this.

HOLLOW HORN BEAR. I want all of you to get up and raise your hand up to God (and the Commissioners did as requested). [Great applause.] That is the thing I could not get in my head, and you are good men, and that is the reason I could not decide for a long time, and now I can do better. I ask you one thing; if you can get a man to survey my own reservation, the line of it, and with my own people to help survey it? I want the line well put up so I can know where it is.

General WARNER. The Great Father is anxious that you should take your land to yourselves, and stands ready to help you instead of keeping you back from that direction. To have the lands that you select for you and your children marked off by such lines and by such marks that you can tell it, and your neighbor may tell where your land is and where his is.

HOLLOW HORN BEAR. I want to know about the land that is over, whether that goes to the Government or not?

General WARNER. The land of your reservation does not go to the Great Father. It belongs to you and your children, and it is to be sold at such prices as you want the Great Father to sell it for you, and the money goes to you and no one else. It is sold whenever you want it sold, and the money is for you and your children.

HOLLOW HORN BEAR. I will ask you another thing. In the treaty of 1868 the Great Father has given me a wagon and a blacksmith shop. Now, I have to pay for all the work I get done, and the Great Father takes all the money back from me that I have earned. We are all very poor men, and have no way to work only to haul freight, and we don't earn money every day, and the Great Father ought to take pity on us. [Applause.]

We went to the Great Father, you and me (meaning General Crook), and you told us there in Washington, you and the Great Father, that there was to be a head of beef for every twenty-five persons, that is what you told us in Washington. Now it is thirty persons to a beef. And said it would never pass over a day when the time came to get our beef. Now you let it go fourteen days and if we wait the cattle gets poor and small, and we have to take our beef every fourteen days, and half of us are starving. You also told us about horses, and said the Great Father would buy us wagons and horses, and harness, and whatever you want the Great Father can buy it for you, and you can buy it yourselves. The Great Father has lots of money in the Treasury, and has a house full, but everything he sends here for us he always wants to take some of it back. We get 3 pounds of beef a day to every person, on the hoof. Thirty persons of us will take 900 pounds of beef. There are some small cattle and they don't weigh that much, but it is the thought of the Great Father, and we don't speak anything about it. I was to get 1½ pounds a day of all different kinds of rations for every person. What are you giving us now? Don't put that down. I think I made a mistake and I want to speak straight.

General WARNER. In answer to the speaker I want to say this. The intention of the Great Father is that every member of your families, old and young, sick and well, shall receive 3 pounds of beef on foot a day. That is a half a pound a day more than he gives to each of his soldiers that do the fighting for him. But at the suggestion of General Crook ("Three Stars") we may thank the Great Spirit that we have no more fighting to do on either side.

HOLLOW HORN BEAR. I may want to try and find out something yet in the treaties. There is one thing I would like to know. There is a lot of money collected here for stock pastured on our reservation, and they said it was sent to the Treasury, and we would like to know about that.

General WARNER. That is something we don't know anything about, but could make inquiries about it of the Great Father. But you can find out just what became of the money up at the office of the agent, or I could find out for you.

HOLLOW HORN BEAR. If I knew where that money went to I would not say a word about it, but that is the reason I asked you. The cattle have been grazing all down there and the money has been coming to the agency, and I would like to know about it.

General WARNER. We will find out as soon as we go down to the agency and examine the books, and let you know what became of the money—where it is.

HOLLOW HORN BEAR. Now the cattle are all full, and even the timber is all cut down. They cleaned the timber all out and I hope they will not come there any more. Those were a few things I did not know, and I am glad I found out. I wish you would help to get our beef every ten days instead of fourteen. Of course in summer

time everything is fat, and the cattle are big, but in the wintertime when they are poor they are small.

General CROOK. My friends: It is true what Hollow Horn Bear says. I went to Washington with him to help your cause with the President. I told the President that you did not get enough rations [applause], and that I wanted you to get 3 pounds in gross of beef a day for every man, woman and child. That was the most I could get. But I thought then, if you were all grown people it would not be enough. But there are a great many sucking babies that don't eat meat, and they get 3 pounds, and by getting 3 pounds for all of you it would be enough for you. If you say you were to get one cow for every twenty-five persons, the interpreter must have put that in. I said 3 pounds apiece, for I knew that some cattle were smaller than others. And by giving everyone 3 pounds, everyone would get what is due to you, so that the rations have remained the same ever since. The order is, if it has not been changed, for you to get 3 pounds of beef a day. And if the cattle are poor in winter, you should get 3 pounds just the same as in the summer.

HOLLOW HORN BEAR. We used to draw beef every ten days, but there was one time here there was a lot of work cattle given us by the Government to work with, and the agent was not to issue as much to the Indians.

General CROOK. The cattle that you got when you came back from Washington were small Texas cattle, and the cattle you get now are American cattle, and are larger. I remember well what was said then, that the Indians were to get the hides and the benefits from them, and the hides of the cattle belong to you to-day. [Applause.]

When that treaty was made in 1868 there were but very few men among you who could read and write English, and explain it in the Indian tongue. The treaty said that you were to get schooling twenty years from that day—from the day the treaty was signed. But you did not commence schooling your children for ten years afterwards. That was not the fault of the Government, your children were not in condition to go to school then. You were following the buffalo up then and living on them, and you could not follow them up with schools. So that the Government built the schools when your children were ready to go, and that was only about ten years ago.

Now, about your raising to \$1.50 an acre for your land. The Government only gets \$1.25 an acre for the best land, and the bad lands that the Government owns it gets nothing for. But it gives you \$1.25 an acre for your best land, 75 cents for the next best, and 50 cents for the land that is of no account—that you could not raise grasshoppers on. Now, the Government will have to keep that worthless land and never get anything for it, and you know better than I do how much of that worthless land is on your reservation. So taking into consideration this bad land that is of no account, the Government gives you more than \$1.50 for your best land. So the Government is doing better by you than you are doing for yourselves.

HOLLOW HORN BEAR. About the hides I will ask you. Those that are killed on the block. That ought to go to the poor people and the old women. The Great Father when we went down there said he would agree to take all of our hides at \$3 apiece, but we don't get that and I wish you would fix that again. I would rather get \$4 for my hides. There are a good many poor people and old women that have no one to look out for them, and they ought to get those hides.

General CROOK. I remember what the President said. He said you were to have all the hides, and they belong to you. This goes down on paper, and will go to the President and he will read it, and probably rectify it.

I don't remember about his saying that you would get \$3 for your hides, but I expect at that time hides were selling for \$3, and the probabilities are that you got \$3 then, if hides were selling for that, and now they probably are not worth over \$2.50, or the price you get for them.

One of the chiefs came in to-day and said they understood that the Commissioners said that if you did not sign, your guns were going to be taken away from you, and your rations, and you rounded up. There is not a word of that true. We told you all along that those who wanted to sign could, and those who did not want to need not sign. We would not force anybody. But as friends, we advise you for your own good to sign. Those who have signed can go home, and those who have not signed must come down to the office, all of them, whether you intend to sign or not, so a record can be made of you before you go home. And those who go home without doing it will be sent for to come back so we can make a record of it. The President wants to know every man who signed it and every man who did not sign it. And as soon as you go home we want you to send those who are keeping house for you while you are away into the agency—all boys over eighteen years of age. And those who are sick and can not come in, they will send in word by their friends what they want to do, and it will be all right. That is all I have to say now.

GOOD VOICE. Hollow Horn Bear has told you everything for the people. I will say a few words to you. There was fifty-four head of cattle that was taken away

from Oak Creek that belongs to us. They were stolen from me and I have seen it with my own eyes. There were two head from Little Oak Creek over here. Also they took from Turtle Butte. There are some men here who had cattle taken from them. Also they took three or four head from us here, and I have never seen them, and that is the reason I tell you. My friends, you are three good men, and I tell you this, and if there is any possible way to get my pay for them, I want you to tell me of it. Some time ago they issued cattle here, and it was a hard winter and some of them drifted away, and in the spring we found only a few, and they were so poor that we could not get them back. That is all I have to tell you my friends.

General CROOK. Those cattle-thieves steal the white man's cattle as well as they do yours, and you must get together with the white men, and break them up by killing those kind of people. That is a bad breed of people, and we ought not to grow any more of them. They are just as bad to the white people as they are to the Indians. You must be more vigilant and try to prevent them from running them off. I don't see any other way for you to do to take care of them.

GOOD VOICE. I will show you some papers. That is a paper that belongs to somebody.

General CROOK. That is all good. It is from General Sulley.

GOOD VOICE. The reason why, my friend, I show you these papers, this man was sent for to make peace, and this is one of them.

General CROOK. Yes, I knew him. He is dead now.

GOOD VOICE. The reason why I show this to you, I am between Indians and the whites. Both of you kills me. The Sioux Indians, and Cheyennes, and Arapahoe Indians, they all kill me, and the man I raised was killed. This man was killed by the soldiers, and I don't see the Great Father don't pay him for it. Twenty-seven of my relations were killed at Ash Hollow. When you put me on your life, you gave me those [handing General Crook papers].

General CROOK. That is good. All that you have said here goes down there and goes to the Great Father. He is the only man who can give pensions and rectify those things, and when this record goes on to him, he will see just what you have said.

GOOD VOICE. When he was a soldier if there was any one murdered they sent him to arrest them. If the Indians killed a white man he would go there and arrest him, and that is the way he used to do.

General CROOK. I know that you are a good man, and your paper says so.

YELLOW HAIR. Brothers, I am going to say a few words. I am starving here waiting for work all the time. I am starving now. My friend, I want to tell you everything right. Now you look at me, I am poor. Those men are here with everything good to say, and we will have no dispute at all. Whenever we council together and give our words to one man, that settles it. [Applause and yells.] Whenever we give you any land we never take it back, so this time we want to consider well before we give up this land. We are afraid of one thing and I am going to tell you of it. Sometime they give the cattle to one man. Sometime one man gets a wagon and sometime one man a plow. The Great Father gives that to us to work with. That is what the Great Father told us, and I heard it myself. The agent here he issues those and he gets a receipt from that man he issued it to, and as soon as the stock is taken he makes him touch the pen. When a man gets a horse to work and the agent says he don't use it right and he takes it away from him and gives it to somebody else. [Applause and yells.] Brothers, those people here don't like that, and that is the reason we will not give you an answer to-day. For myself I know it was all true, therefore I did not tell you no lies. We had light wagons, big wagons, horses, cows, and mowing-machines at Pine Ridge, and when I come down here they were all taken away from me, and I did not have a single thing. The agent took it away from me up there. I always helped the agent in every way, but when he took those things away from me all the people knew it and I did not like it. If those things would not happen to us we would listen to you, every one of us would listen to you, I know you white people. Whenever you give a person anything you never take it back, because you give it to them. The Great Father has made appropriations for us Indians and he is not here and when the agent gets it he takes it away from them, and that is what I don't like. If those things did not happen to us we would love one another and be happy, and we would be rich. That is all I have to tell.

General CROOK. The President sent us out here to do one particular thing. He did not tell us to investigate every little thing about the agents, but everything you say goes in that paper and will be sent to the President to read, so he will be certain to read it, and he does not want an agent here who treats you badly. He sends the agents out here to treat you well so you can get along and get rich, and be just like white men, and that is the reason we ask you to sign this bill, because we believe that it will be for your benefit; that when you get your land and own it, that you will be treated better. I can't speak for my own honesty, but these two gentle-

men (meaning Governor Foster and General Warner) are honest. You must judge of me by what you have known of me in the past. That is all I have to say.

Governor FOSTER. It has been told you over and over again that what is said here by you is taken down, and will be submitted to the Great Father. What I want you now to understand is, that if we are successful, if you agree to this bill, this commission, General Crook, Major Warner, and myself will be regarded as successful men. Now, there are many of these things that you tell us that we know are wrong, and we may have something to say about them ourselves to the Great Father. Now, an Indian knows enough to understand that if we are successful, what we say will have great weight with the Great Father and the Great Council, and if we are not successful, all this that you have said and all that you speak will be thrown in the waste basket, and will not be looked at. Now, we deeply sympathize with you in any wrong that has been committed against you. We want to rectify it and we want you to help us do it.

SORREL HORSE. Wait a little while my friends; I have just discovered something that I am pleased with. There are two agents that have raised me. On the other Agency the young men I was raised with them and they know me. When in war time with the other Indians, among the Indians, there used to be a good deal of trouble with them, so we were afraid of them. Now, my friend [General Crook], you told me if we saw any of those cattle-thieves, you told us to kill them. If I ever meet or see one of those thieves, I am going to strip him, and send him home naked. [Great laughter.]

YELLOW HAIR. All those people here have log houses, and have only one window, and the houses are dark; and our agent here has large windows in his warehouse, and we want him to issue out windows to us to put more in our houses, and that is all I have to say.

The council then adjourned, and proceeded to the council chamber, where the Indians continued to sign the bill.

ROSEBUD AGENCY, DAK., June 10, 1889.

Council with Two Strike, Good Voice, White Wash, Crow Good Voice and other members of their bands, at 12 m., Charles Tackett interpreting.

TWO STRIKE. My friends, you are sent here by the Great Father. You have explained the law to us fully and we are satisfied and feel good in our hearts. We listened to all you have told us. Since you have come here we know that you have told us what is for our good, and are very glad to hear such words. I have made up my mind to do one thing, which I will tell you. All the men you have seen sign are my young warriors. We have told them since the council yesterday to do what was their good. We know what the Great Father does in his house is right and straight. I have shook hands with three Presidents. You are good men, and have not urged me to do this thing. I thought if I do sign, I should be at the President's house to do it. Here is our wish. You have been sent here by the Great Father with a good heart.

General WARNER. Your request to sign before the Great Father can not be granted. You must sign here, if at all.

Governor FOSTER. We must certify that you do sign here, and we don't want to miss so important a person as you are.

General WARNER. If you believe this bill to be good for your people we want the Great Father to see your name, which says that you believe it.

TWO STRIKE. I have considered no points outside of what I have mentioned to you. All the former treaties you made you always put in certain promises and they never fulfilled them, and that is the reason I mention this.

General WARNER. In this case the promises are all written down in the law. They will be in there after the commissioners are dead.

TWO STRIKE. You come here for that purpose to make an agreement with the people, and everybody is signing it in there now as fast as they can come. We know one thing, that if they are offered a big price they take it quick. If we have anything to sell and anybody comes along and offers a big price they will jump at the chance, but we want to consider it. Maybe you gentlemen have purchased different articles of all kinds, and if you go to a man and offer him a certain price and he asks too much, or if you have anything to sell and you ask too much, maybe they would not give it to you.

Governor FOSTER. We understood you was willing to sign, but would sign in the President's house. We want you to think as much of us as you do of the President. Some of us may be Presidents yet, and we are here representing the Great Father, and speak for him. We don't want to go back and tell him that his old friend Two Strike would not sign.

GOOD VOICE. You have explained to us over and over about this bill and we all heard it and understood it. One thing I was just arguing to myself, which is the

right side, and which is the wrong side, I was arguing to myself alone. The back treaties they have promised to give us money and wagons, and a yoke of cattle at one time to each family. Because I had a good many things to speak about, I came here. But now I well understand the treaty of 1868. The main thing I have been arguing to myself, was this treaty of 1868 would be brought in with this new treaty.

Governor FOSTER. Everything that is in the treaty of 1868 is continued in the act of Congress, unless expressly modified by this treaty.

GOOD VOICE. I thought all the time it was this way. The promise they made in the treaty of 1868, some of this money may be taken to buy these mares for us.

Governor FOSTER. The trouble with you is, about the treaty of 1868 is that there is nothing of that kind in it. But after that General Crook went to Washington with a lot of your chiefs, and there got the Government to agree to do these things. There was a treaty made in 1876 in which some of these things you are getting was promised, but most of them was obtained by General Crook going to Washington and getting the President to give them to you. The rations were to be put in the treaty of 1876. Many of the things you are getting was simply done by the Government under this promise.

General WARNER. Now let me explain one thing about the treaty of 1868—it is written down in the treaty. The tenth article of that treaty provides that for a period of four years after the Sioux Indians should have settled upon the reservation set apart for them, these rations should be issued: 1 pound of meat, 1 pound of flour each day, provided they could not furnish their own subsistence, and this was to be given only to those four years of age, and it was only to continue for four years. Now, in 1876 the Great Father made another treaty with you which increased the rations to be issued from 1 pound of meat a day to 1½ pounds of dressed meat, or 3 pounds of meat on the foot, which was to continue only so long as you were not able to support yourselves. Now the things to be given you for thirty years are also written down in the law. To each male Indian over fourteen years of age, a suit of woolen clothing, consisting of a coat, pantaloons, flannel shirt, a hat, and a pair of home-made socks. And for each woman over twelve years of age a flannel skirt or the material to make it, and a pair of woolen stockings, 12 yards of calico, and 12 yards of cotton goods. Now for your boys and girls under the age I have named, such flannel and cotton goods as to make each a suit. These are the things that were promised you for thirty years.

Now my friends, listen to one thing more. You are old men, most of you. Have seen more of the world than I have. Under the treaty of 1876 the Great Father promised you the increased rations which you should receive to-day, and these rations were to be issued to all your people over sixteen years of age, and to all of your children under six years of age, and to all of your children between six and sixteen years who attended school. Yet the Great Father has issued those rations to you even where your children did not attend school, and will continue to do so if you sign this agreement, until you become able to earn your own living on your own land. Do you understand that my friends? It is in the law. That is all I have to say except this little social talk, to explain as friend with friend.

GOOD VOICE. My friend, I am glad you explained that to us. That is the question I have been arguing to myself, that you have explained to me. I told my people to come here and sign to-day, and they are coming in there all the time to sign now.

Governor FOSTER. We are very glad to have had this opportunity to explain it to you.

GOOD VOICE. There was one thing, I looked into this and considered that it was for our benefit and our good, and I told my people of it, and I sent them in here to sign. My children are my friends to-day. I am a full blooded Indian, but my children have got so far along that they can read and write for themselves, and I am proud of it. You will believe it if I bring them here, and you speak to them and they will answer you in English. The reason I tell you this is that when we went there the Great Father told us to do this, and that we were to come home and tell our people, and it makes their hearts glad, and I think we are carrying it on as well as we can. We want to make it so that we can sign with the Great Father, so it would be the truth to me. We want to meet at the Great Father's house, but my people have signed, and my children have signed, but personally I don't want you to feel bad about it if we don't sign here, but we want to meet at the Great Father's house and sign.

Governor FOSTER. We do not want to go back and tell the Great Father that Good Voice did not sign, we want to tell him that he did sign.

General WARNER. We want the father to stand with the children.

Governor FOSTER. And after you are dead and gone, and somebody reads, as they did yesterday, the names of the people who signed this treaty, I think you will want your names to be read out as those names were read out yesterday. You will make us feel good if you do it.

GOOD VOICE. For my part we thought it was best for us and our people if we could go there and sign with the Great Father and touch the pen there, and when we would come back here our people would believe it better than if we had signed here.

Governor FOSTER. But under the law it can not be done that way. It must be done here. If you don't touch the pen now, it never can be done. And if you do so it will make General Crook and the rest of us feel good, if you do it now.

GOOD VOICE. This is my thought and my reason. I have told the leaders of my outfit this way and explained it to them.

Governor FOSTER. It was a good thought if it could be done.

GOOD VOICE. I don't want to aggravate you or make you feel bad about it, but that is the way I have made up my mind, and I thought I would hold back.

Governor FOSTER. It will make us feel very bad, and I am sure you don't want us to tell the Great Father that Two Strike and Good Voice would not sign.

WHITE WASH. My Dear Friends: I come in here and shake hands with you and meet you as friends, and what you have to say makes my heart glad. I am glad that you are laying out a road for us, and for our children to gain bread for themselves. I want to tell you one thing about in my own land how I am treated, and they have carried on the business of the reservation. Sometimes I feel just this way. I am in prison and in irons, but the laws that the Great Father's Council has made and you brought it here and everything is for our benefit, and everything is to be peaceful. It sounds that way to me. It is my wish. You are sent here to represent the Great Father and you have the power to do all this. They sent you here to act for the Great Father, and I hope you will go back there and tell all the good words from the people here.

I will explain about the question for us. All of the half-breeds or any of the young fellows who have been to the schools, when they come back they get the clothes they wear. Our children go to school and when they get back here they wear out the clothes they have, and they look around for work, but they have no way to get any clothes. When he comes back he has only one suit of clothes, and he looks around for clothes and he can not get them, and he must go back and put on a blanket. Therefore we wish you to tell the Great Father to have his agents who are in charge, to give those young fellows a chance to earn their clothes, so that they will not go back to their old accustomed ways again. If they can get work they will clothe themselves and put them on and be citizens. And then we thought this way, that then they could buy themselves what they wanted and dress themselves up, they will become citizens before we know it, and be like the white man.

And when they issue the wagons, sometimes they get broken up and we want them repaired, we must get them repaired at the mechanic shops, and may be, there are some half-breeds or mixed-bloods around that could do it, and let them do it; and may be some of them would be able to do the farming, and I wish you would let them do it, and they would keep the money among us, and it would not go away. We must pay for them now and the money all goes away. My dear friends, you have come here, all three of you. You come here, and they sent you here with the Great Father's words, and may be you will be able to help us to do something of this kind.

General WARNER. What you are saying now will be taken down and taken by us to the Great Father.

WHITE WASH. My young men are now in there signing, and those who are the head of a family are entitled to 320 acres of land, I am going to talk about that. My idea was that if the 320 acres was to go to each head of a family, that what land he would get and his children would get, as you three good men have spoken of. I wish you would talk to the Great Father, and have him give us papers for it.

Governor FOSTER. I have listened to your grievances and troubles. We have heard these things many times, and we knew them before we came. The Great Father knows them. The Great Council knows them, and one of the reasons why we want this act agreed to, is to get you out, as fast as we can, of this condition you are now in. You are now in a Territory that will soon become a State. Your children are going to school, and are becoming educated. There will be a Great Council in this State. The purposes of this law lift you up so that this boy of your's can be a member of that Great Council. Men of Indian blood have been members of the Great Council of the Nation. We want to see the Sioux Indians educated and in that Great Council. We want to do those things that will make you self-respecting and independent, so that you will not have to beg of the Government to get clothes. That this boy of yours can go out into the world and make a living and have clothes to give other people. You are in irons and in chains. You can't go anywhere without a pass. We want to help you up so that you don't have to come to some agent and ask him if you can go anywhere. I want to see the time soon come when White Wash can go out of this reservation without a pass with good clothes, and with money in his pocket, all earned by himself and go any place in the world that he wants to go. [Applause.] That is the object of this bill.

CROW GOOD VOICE: I am going to have a few words to say, my friends. Here a few years back the Great Father sent General Sanborn, General Harney, General Sherman, and General Terry out. General Sanborn sent word to me that the Great Father wanted me to work for him, and to go out among the wild people and bring them in and tame them down. I told him yes I would. General Harney and General Sanborn made this law you have told us, and they told us to go out and make peace with the people. That we would see fire, but I went in and burned my hands, but it all settled down and now it is peace again.

The Great Father sent word to us to try and make peace, and get us level land and everything be quiet, so we will sleep in peace, and there will be no trouble. I got filled up like a man that has taken jug. They have been putting us in the jug here and guard house and we are almost tired of it. I will say to my friend Good Voice and Two Strike, that you went off to see the Great Father and come back and told me what you brought as a lunch to the people. And also that we have been foolish in this matter, and my friend "One Star" (General Crook) has told us. I never paid any attention to what the others said, and put them in the corner, because we are at peace. Now to-day the Great Father lays out the road for us to take, and I went in and signed my name, and gave him my name as a friend.

PINE RIDGE AGENCY, DAK., June 15, 1889.

The council convened on Council Hill at 1.30 p. m.

Chiefs present, 9; Indians, 700.

Governor FOSTER. The commission desire that you select your own interpreters to speak for you.

RED CLOUD. We have selected as our interpreters, William Garnett, Joseph Mosseau, and Robert Randall.

Agent H. D. Gallagher then addressed the council as follows (William Garnett interpreting):

My friends: You have come here to-day to meet the commissioners appointed by the Great Father, to present for your acceptance a bill looking to the purchase by the Government of a portion of the Great Sioux Reservation. The distinguished character of this commission should be a proof to the Indians that the Great Father is looking after their interests. One of the gentlemen is the Hon. Charles Foster, of Ohio, who was Governor of that great State. Another of the commission is the Hon. William Warner, of Missouri, who was a member of the great council at Washington, and is now the commander-in-chief of the Grand Army of the Republic, which comprises all of the ex-soldiers and sailors of the late war. The other member of the commission is General Crook, known to you as "Three Stars," who, I am sorry to say, is sick and unable to leave the house this afternoon. These gentlemen will explain this bill, which is presented for your acceptance, so that you all understand it thoroughly before you are asked to take any action in the matter.

I think it proper to say to you that the Government has considered for some time the subject of opening up the Great Sioux Reservation that is opening up a part for settlement, and for railroads to run through to make communication between the great East and the West. It is also well that you should understand that the Government has the right to open up any property, no matter to whom it belongs, providing they pay the owners for its use or taking it. Now, down in the States, if the Government or a State wishes to run a railroad through a man's property, and he is opposed to it, they appoint a board to estimate the damage or benefits that may result from running this road through, and they will open it without regards to the man's wishes. Now I make this statement because a great many Indians think that if they refuse to sign this bill the Government can not open up the reservation; that they would not be allowed to do it, but as they do with the white people in the States, so they can do with the Indians—they could pay them for it. But the Government don't propose anything of that kind, but they come here and propose to purchase it from you and pay you for it and the full value of it. You people should understand that you are the wards of the Government; that everything that is done by the Government that affects your interests, is done for your welfare. The Government has decided that this is the best thing for the Indians, and if you properly understand the thing, you will see it in that light yourselves. The bill will now be explained to you by the Commissioners, after which you can discuss the matters among yourselves. Governor Foster is chairman of the Commission which has come out here to speak with you. Governor Foster will now speak with you.

Governor FOSTER (William Garnett, interpreting). My friends, we greet you in that name, and we believe that you meet us in that spirit. The Great Father has sent us here to present an act of Congress for your acceptance or rejection. We are instructed to explain to you everything about this act that you may want to know. Every word we say, every question you ask, everything you say will be taken down by the stenographer. This will be carried to the Great Father, and the answers we give you will be sent to the Great Father; the construction we put upon the law will be sent to the Great Father. If we have misrepresented in any way, and you should have agreed to this act because of this misrepresentation, it all goes for nothing. If you wish, each day you can apply to us and get a copy, so that you can read it at your councils at night, what you have said and what we have said during the day. One of the Commission, General Crook, has acquired with you the reputation of never having told an Indian a lie. The other two are anxious to enjoy with you that same reputation. I say all this because we want to be and intend to be perfectly fair in every construction we put upon the law. We come to you as friends, and as friends we feel that it is our duty to tell you the truth whether it is pleasant or not. No one knows better than yourselves, that the manner in which your fathers secured a living is past forever. We need not discuss as to how this came about. It is a fact, and as such, we must recognize it and act accordingly. There never was a time

when the people of this country were so friendly to the Indian as now, and we believe there never was a time when the Indian felt so kindly to the white man as now.

Now, the Great Council and the Great Father have for years been studying this question as to what was best for you. They sent a commission to you last year with an act for your approval then, and you rejected it. At the various councils in the reservation and at Washington you said to the Great Father what you wanted. Every word that was then said was taken down and I have it here. The Great Father and the Great Council listened to what you then had to say, and the Great Council framed a new act, embodying in it pretty much everything that your representatives then asked. This act we have with us to-day, and are presenting it to you now. You must not believe that because Congress once gave you better terms than it offered it will do so again. I regard it my duty as a friend to tell you that you need not expect from Congress upon this subject more favorable terms than you are getting now. I suppose you are familiar with the terms of the act of last year. I want to briefly explain some of the differences, and leave to my friend General Warner to give a full explanation of these changes.

Here is a map [indicating] of the Sioux Reservation. All the blue, all the pink, all the yellow, and all the red; all this is the Sioux Reservation. It is about 400 miles (indicating from north to south along the Missouri River) from this point to that. The Government proposes to purchase from you that portion that is marked in yellow. It was supposed last year that there was about 11,000,000 acres of it. We find by careful examination that there is only about 9,000,000 acres in it. This is the Pine Ridge Reservation [indicating on map]. Last year the line extended only to the mouth of Pass Creek down. It is extended now to the mouth of Black Pipe Creek. This considerably enlarges your reservation.

Last year the Government proposed to pay you 50 cents an acre for the land. In fact it was proposed to sell it to actual settlers at 50 cents an acre, and any that would not be taken by settlers would not be sold at all. The Indians, I think, justly objected to this price. The present law proposes to have the lands sold to actual settlers at \$1.25 an acre for three years, the idea being that within that three years, all of the good lands would be taken up. For the next two years it is to be sold at 75 cents an acre, and after ten years the Government takes all the rest, good and bad, at 50 cents an acre. The Government pays you for land 50 cents an acre, some of it, as General Crook says, upon which you could not raise grasshoppers. Some of your friends at Rosebud thought that \$1.25 an acre was not enough, but in answer we said that the Government never sells any of its lands for more than \$1.25 an acre.

Another great object of the white people is to put you in condition to be self-supporting, and therefore are these provisions in the law for the allotment in severalty of the land. There is a change in this year's law from last, in this. The allotment to heads of families is increased from 160 to 320 acres. I have made a little estimate as to how you are to be affected in the Pine Ridge Reservation. This reservation, if this act is approved, is all yours. That [indicating on map] is yours. There is about 3,150,000 acres of land in it. If every one of you entitled to take allotments should take them, it would take up about 800,000 acres of lands, and after that was done each man, woman, and child would own about 400 acres of what was left.

Now, I will look largely to General Warner to give you a full explanation of the bill. I want to say to you that we have just come from Rosebud, where we staid ten or twelve days. We met the Indians there in friendly council day by day. Many of them, I take it, were like many of you, rather prejudiced against the bill. After listening to our explanations and our statements we practically secured the vote of every man there. We heard of one man who refused to sign it. Two others agreed to the bill, but wanted to go to Washington to sign it. We are not here to force you to do anything you don't want to do. You will be asked to sign but one paper, the one favoring it. You will not be asked to sign a paper that you are opposed to it, but we will ask you to tell us your name if you are opposed to it, which we propose to put down and carry back with us to the Great Father with our proceedings. I am certain that you are seeking after the truth, and that you want to do the right thing. The Great Father, the great council, the Commission, and all of the white people in the country believe that this is best for you and the best for them, and therefore we ask you to approve it. I will now introduce General Warner.

General WARNER. When talking to friends I always like to look them in the face, and would therefore ask that those who are back here would come around in front, and we can be all here friendly together. There is plenty of room here and I would ask you to come around. [The Indians then comply with the request.]

My friends, I thank you for complying with my request, and coming here where we can look one another in the eye. There is no other way as well as this by which you can tell whether a man is speaking the truth as when you are looking him in the eye.

The day of war is past, and the days of peace between the white and red man, thank God, are with us. The Great Father sends us here to speak with you face to

face for him, and to talk with you as one friend should talk with another, and he bids us in his name to-day to greet you as friends. He knows, as each of you must know, as has been stated by Governor Foster, the chairman of the Commission, that the days are past when you could earn a living for yourself, your wives, and your children by fishing or hunting. The day now is when you must earn your living as the white man earns his living, by the sweat of your brows. The chief men among you soon, as among the white men, will be the men who raise the most from the soil. It is but natural that the Great Father, regarding you as his children, should be anxious that you should enter upon a road of prosperity, leading to your happiness and your good. That your daughters shall be educated to teach your children in your schools, instead of sending for the daughters of the white man to come here and teach your schools for you. That the money they pay out to these teachers will be kept here among you, expended here and used for the benefit of your people, instead of being carried away. That your sons, like the sons of the white men, shall be taught how to farm, and instead of the Great Father sending farmers here that your sons shall take their places. That they may be blacksmiths, wagon-makers, boot and shoe makers, harness-makers, so that you shall make your own wagons, having your wagon-shops and your blacksmith-shops in every camp, instead of having to go 40 or 50 miles to have the work done. Above all, my friends, that you may by this be enabled to enter within the pale of American civilization, as the white man has entered it. That you as freemen shall enjoy the blessings of a free Government; when you shall no longer be treated as prisoners, but when you want to leave your reservation you can leave it as freely as I can to-day.

My friends, the Great Father has sent us here with this law to aid you if we can in a right understanding of it. Neither of us can add to or take from this a single thing. He sends us here to tell you of the things he promises in this bill. Beyond that we can not go. I shall now, friends, attempt in a plain, straightforward way to explain this law to you, and after we have made our explanations and you shall have held your council we are willing to answer any questions you may desire then to ask us.

In the first place the Government sets aside by metes and bounds the part marked red as a permanent home and reservation for the people upon this agency. Last year the reservation given you was much smaller than that now given you. Under that law the dividing line between the Rosebud and Pine Ridge agencies commenced at the mouth of Pass Creek and run down to here [indicating]. Under the bill you are asked to sign now the line is extended to the mouth of Black Pipe Creek, and extending down to this point [indicating]. Friends, listen and see how much that adds to the reservation that was offered to you last year.

This strip of land is about 67 miles long and a little over 16 miles wide, and contains 686,080 acres of land. In that strip that is added to your reservation by this bill there is enough land to give to every man, woman, and child upon the reservation a farm of 122 acres of land. And in the entire reservation if you should give to every man, woman, and child upon the reservation 160 acres of land, you would not use one-third of the land in the reservation because after you had taken the 160 acres of land for every man, woman, and child there would be 403 acres left for every man, woman, and child in addition to the 160 acres. That is, if the reservation was divided between all the men, women, and children upon it, each one would receive 563. And, my friends, the white man with his family of five or six children in my country that has 160 acres of land has a big farm and is prosperous.

A part of this bill treats of your taking your lands by allotment. That is, if you so desire, you may take your lands and have them marked off as the white man takes his land and has it marked off to himself. And if you take this land in allotment, it is given to you as follows: To each head of a family, 320 acres; 320 acres is a piece of ground a mile long and a half mile wide. This amount he gives to each head of a family. To each single person over eighteen years of age, man or woman, 160 acres; to each child that is left without father or mother among your people it gives to each of them 160 acres of land; and to each of your children under eighteen years of age, 80 acres of land apiece.

If my friend here has a family of eight persons, including himself and wife and children, let us see how much land he and his children would receive under the provisions of this bill. For himself he would get 320 acres; each of his two children over eighteen years of age, if single, 160 acres apiece, making 320 acres; and his four young children would be given 320 acres, that is, 80 acres apiece, so that he and his children would have a body of land of 960 acres, a mile and a half long and a mile wide, upon which he could keep all the stock upon the reservation now. But should he select land chiefly suitable for grazing land and not for farming, then, instead of that 960 acres, he would get double that amount, 1,920 acres. This allotment, my friends, understand me, is not compulsory upon you, if you don't want to. There is a new provision in this bill in addition to what was in the bill of last year. That your land is not compelled to be given out in allotments unless a majority of the

adult, grown-up members of your people shall ask it by a vote or otherwise. [Your interpreter don't talk as fast as I do.] Now, don't make any mistake about this. While it takes a majority of your people to have your land all given out in allotment, any one member may take the lands in allotment for himself and family. When one Indian wants to take land in severalty and have it marked out he can do so. And the Great Father provides that those of you who may have taken a certificate for the lands under the treaty of 1868 that he shall be permitted, if he wishes, to keep those same lands. If you select all of your lands by allotment, all of you, what is left you can sell by the consent of the General Government and the money belongs to you and your children. And if any of your people have taken lands on the part marked in yellow here [indicating], which you are asked to sell to the General Government, they may remain there. And the Great Father gives those persons one year after they are notified of their right to make their selection.

Governor Foster has told you how much you were to receive for those lands. One thing he omitted. It is this. The Great Father sets aside certain parts of that land for the education of the children of the white men. That is, if you would divide all of this land, good or bad, into thirty-six parts, the Great Father takes two of those parts and pays you for it at once at \$1.25 an acre, whether the land is good or bad, whether it is surveyed or unsurveyed, whether it is marked out or not.

My friends, I have told you the amount of land that you have. The Great Father is anxious not only that you should have these lands, but that you should improve them, and to this end furnishes you with stock, implements, food, and clothing. The bill provides that he is to buy 25,000 cows under the law, to be sent out. That would give to the Indians on this reservation, as near as I can estimate it, 6,000 cows. That is 5 cows to each male Indian over eighteen years of age. And also 1,000 bulls, and those of you who take your lands in allotment, he goes further than this, buying for each head of a family 2 mares and one set of harness, and to be good American brood mares. These are given in lieu of the yoke of oxen and chain, if the Secretary of the Interior believes it to be for your good. Also giving to each head of a family a wagon, harrow, plow, ax, hoe, hay-fork, and other agricultural implements with which to commence the improvement of your lands. Also giving to each Indian who will attempt to improve his land the necessary seeds to plant 5 acres in corn, wheat, potatoes, or such other crops as you can raise for two years, and also \$50 in money to help you in putting up a house upon the land.

Knowing that men might attempt to trade you out of these articles that the Great Father is to furnish you, he has provided to send a man to the penitentiary who either trades you out of them or steals them from you, he may be fined \$100, or sent to the big jail, penitentiary for one year. And if you take your land in severalty a deed is given to you by the Great Father, and he holds it in trust for you for twenty-five years, so that you cannot be traded or cheated out of it, so that it will remain for you and your children and your children's children. But the Great Father has done even better than this for you in this law. While he gives you land and money and the mares and the agricultural implements, he continues as now to furnish rations to you until you are able to support yourselves and your families. One thing more, my friends. You are anxious, as I am anxious for my children, that your children shall be educated. The Great Father wants your children to attend school, as my children attend school. It is an education properly applied that fits a man for the duties of life. Your people last year and your representatives that you sent to the Great Father last fall complained about the treaty of 1868. Under that treaty the Great Father agreed that wherever thirty of your children were together and could be made to go to school that he would erect a school-house, furnish a teacher, and continue that school for a period of twenty years.

Your complaint was that you had only had those schools ten years out of the twenty, and they should be continued ten years longer by the Great Father. The Great Father recognized the justness of your claim, and says in this bill that while you have only asked that these schools be continued for ten years longer, that he will continue them for twenty years longer, as provided for schools in the treaty of 1868. And he provides that not less than thirty of these schools, and more if necessary—if your children will go to school—shall be put up on this reservation, and in such a distance from your camps, my friends, that your little children may go to school in the morning and return home at night. Therefore the treaty of 1868 as to these schools goes side by side, hand in hand, with this treaty, and is not changed by it. But in addition to those schools, that your children, as I said at the commencement, may be carpenters, farmers, wagon-makers, blacksmiths, boot and shoe makers, that they may learn these as well as to be taught to read and write and spell and the other elementary branches of the English language, as soon as this law is signed by the people of the Sioux Nation, he places \$3,000,000 in the Treasury of the United States as a school fund. Under the bill presented to you last year this fund was only to be \$1,000,000, and that was but one-third as much as provided under this law. Upon

this money, the Great Father is to pay you 5 per cent. interest; this is more than he pays the white man whose money he has.

My friends, it is difficult talking to a people when you can't speak in their own tongue; that is, to have your words conveyed accurately to those to whom you are talking. But we will each do the best we can. And after you shall have counseled over this matter, come back and ask us all the questions you want, and we will stand here and try and answer them for you. One-half of this interest of which I have been speaking, which is \$75,000 a year, is to be expended in industrial and other education among your children, and the other half, \$75,000, to be given to your people as the Great Father may believe will do you the most good. And remember that this is in addition to the money that the Great Father pays, himself, for the schools that are provided for in the treaty of 1868. Then, after this money shall have been re-imbursed the Great Father on this \$3,000,000 and the other millions coming in from the sale of your lands, he may take 10 per cent. to be distributed among your people as the Great Father shall think your needs demand, and will best help you on in civilization. My friends, I don't want to kill you to-day with a long talk. I have gone over the principal parts of this bill that affects your interests, and in such a way, my friends, that whether you shall sign this bill or not, that if I shall return to you in after years and meet you, you will say that I have told you nothing but the truth.

This is a matter that concerns you and your children more than it does me and mine. Therefore, I ask you, in considering this question, whether you will sign or not sign this bill, not to be influenced by prejudice, anger, threats, or flattery, but in this matter ask that the Great Spirit may so direct you that you may so act as to bring the greatest happiness upon your people. My friends, I thank you for the attention you have given me.

Governor FOSTER. I want to add a word or two to what has already been said. Over at Rosebud we found that your people greatly misunderstood the treaty of 1868, and one of the things they were very anxious about was the schools provided for in that treaty. Some one had told them that the schools provided for in that treaty were to be paid out of the money that you were to receive for your lands in this sale. These schools are paid for by the Government as provided for in the treaty of 1868, and not one cent of it comes out of the sale of your land. I mention this now that you may fully understand in advance just exactly the situation in regard to the schools. Now, friends, you are soon to be in the State of Dakota, now only a Territory. Dakota is soon to be a State. If this act is not agreed to, here is what I call a wall 400 miles long between West and East Dakota. The Dakotas will have four Senators and three Representatives in Congress. You can readily see the increased power this gives Dakota. Settlements are made on the east by the whites up to the river and on the west beyond the reservation. It does not take much sense to see that the white man is going to break through this wall. We believe it is our duty as friends to advise you of the situation. Unless this act is accepted (and I don't say this in the way of a threat—I say it as a friend), these Senators and these Representatives from Dakota will influence the Congress to get through there in some way.

As friends, we come to you for the purpose of having you accept an act, the whole purpose of which is to build you up and make men out of you, instead of slaves, as you now are; to put you in the position where you are not obliged to ask some agent whether you can go across White River or not; to provide the means by which every child you have shall be educated. I want to live to see the day when the son of Red Cloud, Young-Man-Afraid-of-His-Horses, of your other chiefs, and other Indians, shall occupy a seat in the great council of this State; and instead of having a white man to speak for the Indians, the Indians to be able to speak for themselves. Men of Indian blood have sat in the great council of the nation. The whole purpose of the white man in this act is to build you up and make men of you, self supporting, educate your children, and have you occupy the same position in society that the white man occupies. Now, we have said to-day all that we want to. We repeat that every word that is said here is taken down and will be sent to the Great Father. If you accept the bill and the Great Father finds that we have not told you the truth, all that is done here goes for nothing. I want to say, also, if you desire a printed copy of what has been said here this afternoon, if you will say so to us, in two or three hours we can give it to you.

Whatever there is about this thing that you don't understand, we want you to ask us about it. We hope you will sign the bill, but we want you to do it intelligently. I suppose you will be able to meet us to-morrow, when we will listen to your speeches and answer such questions as you will propound. And we hope then that we will have with us on the stand your old friend "Three Stars," General Crook. He is not seriously sick, but is feeling quite unwell this afternoon. And having said this much, unless you have something now to say, we will consider this council at an end. Can you meet us here to-morrow at 2 o'clock?

RED CLOUD. I have carefully noticed your speech, but there is one thing I did not notice, and that is this: In the treaty of 1868, all of the white men that are incorporated in the tribe have the same right as the Indians.

General WARNER. They have, and we supposed you all so understood it.

Governor FOSTER. We understand that all white men that were incorporated in the tribe in 1868 are entitled to the benefits of this act, and can vote.

And thereupon the council adjourned until to-morrow at 2 o'clock.

YOUNG-MAN-APRAID-OF-HIS-HORSES. I want a printed copy of what has been said here to-day.

Governor FOSTER. It will be given to you as soon as the stenographer can print it.

PINE RIDGE AGENCY, DAK., *June 16, 1889.*

Little Chief, Wild Hog, and Standing Elk, chiefs of the Cheyenne Indians, came in and explained to the Commission that the council of yesterday having been held in the Sioux language, which they could not understand, they would now like to have a council with the Commission in the Cheyenne language, and a council was thereupon granted them by the Commission. The council thereupon met in the council room at 11.30 a. m. Indians present, 30.

Little Chief, Wild Hog, and Standing Elk then handed letters to the Commission which showed their loyalty to the white people, and which were read by the Commission.

Daniel Rowland was then chosen as their interpreter, and Standing Elk addressed the Commission as follows:

We came here to-day to listen to you.

Governor FOSTER. We were informed that you had something to say to us, but, of course, we are ready to talk to you.

STANDING ELK. The Great Father sent you out here to present this bill to the Indians, and we have come here to-day to listen to it. I am very glad to see you, gentlemen, my heart is good. These people here have come here to listen to this bill. All these people here are anxious to hear what this bill is.

Governor FOSTER. We understand that your language is different from the Ogalalla language, and therefore you did not understand what we said yesterday. You, of course, know that we are sent here as commissioners by the Great Father to present to you an act of the Great Council for your acceptance or rejection. You must know that the white people of this country take a very friendly interest in your welfare, and wish for nothing but your good. We want to build you up and make you self-supporting and a self-respecting people. You speak of being poor, yet in fact you are the richest agricultural people that ever existed. [Applause.] And all it needs is the adoption by you of the ways of the white man to become the most prosperous community on the globe. Instead of receiving rations from the white man, you ought to be placed in a position where you could give rations to others. The object of this bill is to build you up, to educate your children, so that in time your children may act with the white men and be his equal in all respects. [Applause.] We want to see your sons in the great council of the State of Dakota, and in the great councils of the nation. Now, that is the object of the bill, and I will explain more particularly what it proposes.

The first is, it increases the size of this reservation, extending it eastward from the mouth of Pass Creek to the mouth of Black Pipe Creek. Do you understand that map we had yesterday? What the Government proposes to buy is that portion marked yellow on the map. We propose that the land shall be sold for three years to actual settlers at \$1.25 an acre, and then it is open to actual settlers for what is left at 75 cents an acre, and after ten years the Government takes what is left at 50 cents an acre. It takes good and bad. It will take land that it will hold forever without ever getting a cent for it, at 50 cents an acre. We think the money that the land will bring will amount to about \$8,000,000. Then another thing that is proposed is to have you take your lands in severalty—each one take his share—a certain amount. Each head of a family will receive 320 acres. Each boy or girl over eighteen years of age and unmarried will receive 160 acres, and each child under eighteen years gets 80 acres. These you can locate all together if you so wish; that is, for the boys and girls and the head of the family and the children. And you can have the lands that you are now on if you prefer, and if you don't prefer them you can take some other (applause). A family of eight children all under eighteen years of age would receive 960 acres, a mile and a half one way and a mile the other way. Now, you are not obliged to take these allotments unless a majority agree to it; but one has the right to take them whether a majority agree to it or not. Should you all take lands in severalty you would then have left three times as much land as you have taken, and that land belongs to the Indians of this reservation, and it can only be sold when three-fourths of you want to sell it.

When you take the land in severalty the Great Father gives you the deed and nobody can take it away from you. Now out of the money that the land sells for—of

this land on the map which I will show you when it comes in—\$3,000,000, in fact \$3,000,000 before the land is sold, is placed to your credit in the Treasury of the United States, and the Government pays interest on that at 5 per cent. It does that to help the Indian, for it can borrow this money if it wants to at 2.5 per cent.

Now a good deal is said by you about the treaty of 1868, that is not in the treaty. You misunderstand it. For instance, we noticed over at Rosebud that the Indians had a notion that your rations were provided for in the treaty of 1868, when in fact the treaty of 1868 provided rations for only four years, and then for only a part of the Indians, and a very small ration at that; it being one pound of meat for all Indians over four years of age, and one pound of flour for four years. If the Government had stood by the treaty of 1868 you would have starved to death long ago. Seeing that condition of things, General Crook, your friend, who is not very well today, went to Washington, and out of his visit grew the treaty of 1876, and it is under that treaty that you receive your rations as you do now. Now the treaty of 1868 provided for schools under certain conditions for twenty years. The Indians said that they did not have any schools for ten years, and therefore nine or ten years of that treaty stipulation yet continue. This bill continues the schools for twenty years, and no part of the money for keeping these schools comes out of the sale of the land. I know that some gentlemen who pretend to be the friends of the Indian, but who are all the time taking money from them; say different. But we want you to understand that every word we say here is taken down and carried to the Great Father. If we have misrepresented in this matter of schools in the treaty of 1868 the Great Father will see it and all we have done will go for nothing, and everything will stand as it was when we came. I might say to you also that the rations of 1868 continue at the Government expense, and it does not come out of the money that you get for the land.

The interest on the \$3,000,000, and what more may be added to it by the sale of the land, is to be used, one-half for the higher industrial education of the Indians, the learning of trades, and all that kind of things, so you can be useful, so that you can have your own blacksmiths, your own harness-makers, and every other trade, to do your own work.

Here is the map. This is the Pine Ridge Reservation [indicating], marked in red; this yellow is what the Government proposes to buy. The whole of this is the Sioux Reservation. Here is 400 miles [indicating] from north to south between East and West Dakota. Dakota will soon be two States. This land east of the Missouri River is settled by white people, and the land west of the reservation is settled by white people. This is a great wall between the two. I ask you, as sensible men, if you do not believe that the white man is going to make a hole through that wall? He is going to get through somehow. He wants to get through with your consent and your good-will. When a white man is obstinate and will not let the Government have a piece of land it needs it takes it away from him, and they pay him for it what two or three good men say it is worth, and that is the end of it. Now, what we want with the friendliest feeling, with a good heart, is to have your people agree with us, which we know is for your best interests, and not be so obstinate and ugly about it as to compel this white man to make a hole through it.

Now last year an attempt was made to get a cession from you of this land. You declined to agree to the proposition of last year. The chiefs of all the tribes and in all the reservations went to Washington and there met the Great Father. They told the Great Father what they wanted and the Great Council have embodied in this bill substantially everything they then asked. Now, we come as friends to present this bill to you, and it is the duty of a friend to tell you the whole truth. You need not expect that the Great Father and the Great Council will ever give better terms than he offers now. You of course know that you can not live as your fathers lived. The buffalo and the game are gone. We are not here to talk about how this came about. No one understands that fact better than you do yourselves. And we believe that it is for your interest to accept the proposition we bring you, and if accepted we hope that you will take the lands in severalty, and that you will see that every child you have has an education. It is education that makes the white man great and strong, and makes him build these cities and everything you see. We believe you have the capabilities of the white man if you had the education of the white man. We do not expect that this thing is going to help the old men. He can not now get an education, but you, like the white man, live for your children. You must adopt the white man's ways. If the white man's ways are adopted your children will become the most prosperous on the face of the earth. Your children will have 100 acres to the white man's one. We want to see your children so educated and advanced that they will take their places in the Great Council of this new State of Dakota, and represent the Indian himself. Now, we don't come here to force you to take this measure. We want you to remain here until you have signed, or until you that have not signed have come to our clerks and told us that you will not sign. We don't ask those who will not sign, to sign a paper, but we ask you to tell us what

you will not sign. We want what you do to be your free act. We believe it is for your good. The old men should not hang back, and the young men should be enthusiastically for it. My associate on the Commission, General Warner, will now say something.

General WARNER. My friends, I am glad to meet you on this bright morning. In the name of the Great Father I greet each of you by shaking hands with your chiefs, Little Chief, Wild Hog, and Standing Elk. You have presented to us this morning papers showing your kindly feeling to the Great Father and the white man. And in returning these papers to you, in the name of the Great Father and his children I thank you. Governor Foster has so truthfully explained the provisions of the law that it seems unnecessary for me to say anything further. Yet I think you old men are to get something from the education of your children. When they become educated they will be your eyes, your hands, and your feet to guide you in the road of prosperity and happiness. There is no reason why you should not become as the white man is to-day. We long to see the time when your sons will be the farmers to instruct your people how to cultivate the soil rather than sending out the white men to instruct you. I will ask your chiefs, Little Chief, Wild Hog, and Standing Elk, why it is that the daughters of your people are not teaching your schools? Why is it that your young men are not your blacksmiths, your wagon-makers, your boot and shoe makers, and other mechanics among your people? You can answer as I can answer. It is because in the past you have not had the opportunities of instructing them to occupy those positions. If they occupied those positions they would receive the money that is paid out to the white men and white women who occupy them. This money would be used for the benefit of your people, and not taken away from this country. My friends, do you desire this?

WILD HOG. Yes, sir.

General WARNER. Yes, this is the desire of every freeman, that his people should be prosperous and happy [applause]; that his children should grow up to be educated, to be influential members, the chief men and women of your people. It is a truth, my friends, that the Great Spirit only helps those who help themselves. We can not remedy the evils under which we live by sitting down and complaining of the past [laughter and applause]. The man, red or white, who has his eyes in the back of his head instead of the front is going backward instead of forward. My friends, we are here, if we can, to help you see the light and not bring darkness. We are here to hold out to you the hand of friendship, to put you on your feet that you may enter upon the road to prosperity that the white man occupies [applause]. As Governor Foster has said, you can no longer live as you did in the past. The buffalo has disappeared from the plains. There is no longer any room for the genius of the fisherman or the energy of the huntsman by which you can obtain a living. The white man by plowing up the soil and cultivating it and raising the flocks and herds gets the money with which to educate and clothe his children, build houses, and make himself happy and comfortable. We want the time to come when your rich lands shall bud and blossom with wheat, corn, and other productions. When the grass upon your boundless acres shall go to fatten your cattle, your horses, and your sheep, instead of as now left for the fire to consume it in the spring. You may truthfully say that this is all nice, but how are we to accomplish it? The Great Father, looking at your condition, seeing all these lands that are unoccupied and going to waste that you have, says to you that I will purchase these lands, paying you therefor what they are worth, to give to you the means that you may become what I have said.

In this reservation that is set apart to the people of the Pine Ridge Agency, there is enough land to give to every man, woman, and child now living upon this agency nearly a mile square; many times more land than the white man and his children ever expect to possess. Let me make this plain to you. While the Great Father gives you all of this land, the white man and his children who come upon the land that you sell can only take 160 acres for himself, his wife, and children, only about one-fourth as much land as is given to each man, woman, and child upon this reservation. And then before he can obtain that 160 acres of land, he must live upon it for five years and cultivate a part of it during that time, and must pay \$1.25 an acre for the first three years. He must buy his own cattle, his own horses, the seeds that he puts in the ground, and every bit of food that enters into the mouths of himself and children, and every stitch of clothing that goes upon their backs. But how has the Great Father dealt with you? He says I will give you this land to you and your children forever. But more, I will buy 25,000 head of good American cows, and 1,000 bulls, to be distributed among the heads of families throughout the reservation, which would bring to each head of a family upon this reservation nearly 5 cows, to enable him to raise cattle to eat this grass, to put money in his pockets. His generosity does not stop at that my friends, but to each of you who takes your land in allotment, that is, have your land marked out as the white man has his land marked out, he gives to you my friend if you do this, a span of American brood mares, if the Great Father

sees that you have made advancement that you can use those better than you could the yoke of oxen and the yoke and chain; a wagon to which to hitch your mares, the plow, the harrow, the hoe, the ax, and the hay-fork, and seeds of various kinds for two years with which to commence the cultivating of your soil, to plant a five-acre piece of ground, and \$50 in money to enable you to put up a little house for yourself and children upon your ground, instead of wandering in the Tepee. More and more, he says that unaccustomed to farming you and your children may not make a success of it to start with; while you are striving to make a living, he says I will issue to you your clothing as now and your rations as now; they go on and this land besides. My friends, the question for you to decide upon this occasion is not one that affects me and my children, it is one that affects you and your children and your children's children.

Much talk is made of the treaty of 1868, which perhaps my friend Little Chief signed, I do not remember; then my friends, you had the buffalo, and elk, and deer upon these plains, and in this treaty of 1868 which I hold in my hands, the Great Father only promises to give you rations for four years from that time; 1 pound of dressed meat and 1 pound of flour were your rations. In 1876, seeing that this was not sufficient, through the intercession of the best friend the Indians ever had, General Crook, whom you all know as "Three Stars," the pound of meat was increased to 1½ pounds of dressed meat, or 3 pounds when it was delivered to you on foot. The sugar and coffee and other things were added, and instead of to continue for four years, it was to continue to the time when you shall be self-supporting, as we hope you may be soon.

In answer to my question at the commencement Wild Hog said you wanted your daughters and your sons to be your school teachers and your mechanics. The Great Father has provided in this bill that a fund shall be set aside, and without using any part of the money of the permanent fund put into the Treasury, and pay you enough interest for it to educate your sons and your daughters to fill these positions. This is over and above the schools provided for in the treaty of 1868, which you asked should be continued for ten years longer. Last year when this bill was presented you claimed, and your chief men you sent to Washington said, the schools under the treaty of 1868 should be continued ten years longer. The Great Father says he will continue those schools twenty years longer and pay for them out of the money that he collects from the white men of the country.

Now, my friends, we have explained truthfully and honestly the main provisions of this bill. We ask you to get together, as sensible men that you are. We will furnish you, if you need it, a copy of every word that has been said to-day. In your councils don't be influenced by any prejudice of the past, or any threats made by men whose threats amount to no more than the whistling of the wind. Don't be coaxed. Act as freemen who are looking forward for better things for yourselves and your children; the time when you, Little Chief, you, Wild Hog, and you, Standing Elk, may jump upon your pony every morning and ride within the reservation wherever you please, or without the reservation whenever you please, without interference from any man; that you shall be free to go and come as the white man and his children are free to go and come, so long as you are good citizens, obey the laws, and deal justly with your neighbors. There may be some who will attempt to stop the onward march of your progress. They might as well attempt to prevent the sun from rising to-morrow morning, for it will come and it will rise. Their action will be as foolish as is that of the fly that gets upon the wheel of the wagon to prevent its going; it is crushed in the forward march. [Great laughter.] The destiny of the children of the Great Spirit, white, red, or black, is upward and onward. And, in the language of the white man, "those of you who want to enjoy it must get upon the wagon and we will all take a ride." We will ride together as brothers and friends, having but one destiny. I have said all I wish to say. We are ready now, if you wish to say anything, to hear you; or, if you prefer to retire for your own councils, where no one but yourselves are present, and come back and give us your conclusion, that is satisfactory to us. And if there is anything that is hard to you, that you don't understand, come back and ask us the questions, and we will attempt to answer you truthfully and honestly, as a man should answer his brother. Your friend and my friend, General Crook, whom you call "Three Stars," is detained at the house by sickness. He bid me say that if Little Chief, Wild Hog, and Standing Elk would desire to see him, that he would be pleased to meet them at his room and shake hands with them. My friends, when do you desire to meet us to give us your answer?

LITTLE CHIEF: I am glad for what you have told us.

After a general hand-shaking the council adjourned.

PINE RIDGE AGENCY, DAK., *June 17, 1889.*

The council met on Council Hill, at 3.30 p. m.

Chiefs present, 19. Indians, about 600.

Interpreters for Sioux, William Garnett, Joseph A. Moussau, and W. T. Selwin. For the Chéyennes, Benjamin Rowland.

Governor FOSTER. Friends, we talked to you on Saturday, and said to you that if you had any questions to ask we would be very glad to answer them, and that we would be ready to listen to anything you had to say to-day. We will now be glad to hear from you.

OLD-MAN-AFRAID-OF-HIS-HORSES (W. T. Selwin, interpreting). This paper [exhibiting a paper], was given to me at the time we made the treaty at Fort Laramie. When this paper was given to me it mentioned that we shall cultivate the ground and try and become people like the white men, for eight generations from the time this paper was given to me it would be carried on that way. There is twenty-one years to come, at which time we will make another treaty. Before that it is not time to make it, because we have much time to make it, and your time to ask it would be twenty-one years from now. When this paper was given to me at the treaty of 1868, the commissioners at that time told me that I would have to wait for the time the treaty called for, till the whole thing was up, and then I would have a right to make another treaty, and in the meantime my children, girls and boys, would enjoy the treaty, whatever it calls for.

It seems that you are in a great hurry, because what they told me and what this paper calls for I was to finish up the number of years called for before I do anything in regard to the selling of it. At the time when we made that treaty we signed a paper to that effect, that we was to finish this up and not do anything or make a treaty before that time, and our signatures are in the papers yet, and you are in a great hurry about it before the time is up. The time when we will sign again will be twenty-one years. All the boys around here remember the treaty of 1868, and we all remember what we have to do at the end of twenty-one years.

RED CLOUD (William Garnett, interpreting). My friends, I have papers just the same as he has, but I have them at home; but this is the map [exhibiting a small map] that the Great Father laid out for me for a reservation, and I am living on it. My friends, there is an old man [meaning Old-Man-Afraid-of-His-Horses] that has been an Indian chief. That treaty he was talking about he was there at the time the treaty was made. The treaty of 1868, me and Spotted Tail made that treaty. That was nineteen years ago. In the treaty of 1868 we was promised mares, and sheep, and cattle, and hogs, and farming implements that they were going to issue to us right straight along until the treaty run out. Here back we made another treaty, and gave up the right to hunt down at the Republican River, and we got \$25,000, and during that time the Government promised to try and get \$25,000 more for us.

The next treaty we made was with Colonel Manypenny at my agency and Spotted Tail Agency. At that time we agreed to let him have the Black Hills, just the top of them. In that treaty I asked for pay for seven generations, so I have that the map of what I have left, and this is the map [holding up a map] now. Now, my friends, the treaty I made with the Great Father and what has been promised to me has not been fulfilled as promised, and I want that fulfilled first, and now you come and want to get more land before what has been promised has been fulfilled. My friend General Crook knows something about this last treaty of 1876. My friends, when a man owes 10 cents or 50 cents up here at these stores these store-keepers want that paid before he gets any more. Now you come here and ask for more land. You want to buy more land, and I looked around to see if I could see any boxes of money that you brought here to buy more land, and I could not see any, and now I think this is the talk of sugar again just as this paper was. My friends, my people they are going to have another meeting to-morrow and have another talk with you, but this is what has been promised to me before, and I am only saying what has been promised to me in the past.

LITTLE WOUND. (William Garnett interpreting.) I told you half-breeds yesterday that any of you who could write to have some blanks here and put down the speeches so we will know what we are talking about, and after this when anything takes place we will notify the Great Father what took place. My friends, I don't think you come from any strange house at all; I think you come direct from the Great Father's house, as you stated here the other day, and I have listened to what you had to speak at that time. We Indians here, when we wanted to know anything, we went to Washington, and went in the Great Father's house, and everything we wanted to know we told the Great Father, and there we found out, and we came back here and have lived under those conditions [applause]. This old man that has spoken before [meaning Old-Man-Afraid-of-His-Horses] said they made a treaty with the white people. That treaty he has mentioned stands for fifty-five years to buy a road through this reservation. We made another treaty in 1868 with General Sanborn, General Harney, and General Sherman. That time we had an agreement then that

we would carry out, that the one the old man mentioned here awhile ago. Way back here on the Platte River your people came and asked for land, and have been asking for land time after time, and we said, "How," "How," and you said sell your land and we buy a way through [applause]. Now, my friends, you spoke to us to take our lands in allotments, but we are not prepared yet to take our land in allotments, we are too poor, and don't know anything yet, and that we don't want, and think it is not time yet, and we all agree on that and will not have it that way, and don't want to do it [applause]. Before you commissioners come we had a talk with the agent here, our father, and told him to notify the Commission not to come. We don't want to sell any land, and they must not come out here. I suppose our father has notified you that we did not want to sell any land, and I suppose has wrote to you people [applause].

My friends, I think the treaty of 1868 and 1876, when we gave up the right to hunt on the Republican River, what was promised to us at that time you renewed it and put it in this bill and brought it out here and presented it [applause.] Now, my friends, I want you to tell the Great Father that we don't want you to tell us that those treaties still crawl alongside of this treaty and be made in that way. We want you to tell the Great Father we want him to fulfill his promises before we make another treaty.

In the treaty of 1868 there was so much money coming to us for schools and other things, and I have an idea that you have that same money here and try to get us to sign a paper to something that has been promised before [applause.] My friends, we had a council of all the Indian bands what we should do about this and who we should have to talk. We wanted to have a sociable council talk one with another, and during that time those persons you mean (meaning the Indian soldiers) rode here and you did not like it, but it is an Indian custom, but we see that you did not agree to it and they are not here, and so we broke up the council in that way. There is something, my friends, that you told us that we did not like, that this reservation was made out of a rock wall, but you people told us the Great Father was going to work to break this wall. I don't think the Great Father ought to have a decision of that kind to go to break that wall. We look at this thing in that light, and I am telling you.

Here back in 1868 those white men that married into the Indian families, they were taken in the same as Indians and half-breeds. Some of them are dead and some of them are living, and we want to know if they have the same right as the Indians?

General WARNER. Yes.

LITTLE WOUND. We had a council here a couple of days ago and this is our decision, and we come to tell you, and the next council we are going to have we are going to talk about the agency, and that is the only council we are going to have, and we want you to tell the Great Father our complaint, what we tell you.

YOUNG-MAN-AFRID-OF-HIS-HORSES. I want to explain to you about this old man. There was one time the Great Father required us to be all one man, and there was a time when he was appointed Indian chief over eleven different tribes. Now we have a Crow Indian here and a Ute, and now we are all together here and are peaceable and don't want to have any more fights. When the Great Father made that treaty the white people bought a road through by the Platte River, and that treaty was to stand for fifty-eight years. This old man had said this at the time. This is my father, and I have seen him, and I have seen the words come out of his mouth when he spoke. That treaty it runs for seventeen years, and the next treaty we had was the treaty of 1868. There was two generals sent out at that time, just the same as my friends General Crook, General Sanborn, and General Harney. That time the commission asked us to be friendly and peaceable and all live in tribes. The treaty of 1868 don't run out till twenty-one years from now. Yet since we made the treaty of 1868 we made another treaty and they were both put in one. During that treaty the treaty should not run out till the number of years was up, and what was promised them that time would be fulfilled, and a good many of the promises made at that time our children have not got them yet.

Eight years after the treaty of 1868 there was another treaty made about the Black Hills. The treaty that the old man made and the other treaties never was fulfilled, and they went to work and came out for another treaty in 1876. The treaty we made before everything was in writing, but they came out and tried to get more land, when they did not live up to what was already made. The treaty we made about the Black Hills, that treaty was to stand for seven generations. What I mean, there was to be a man grow up and die and another grow up and die till seven had died, and whenever the white people sees that paper it takes them by surprise, what they have promised us. I asked that time—I was to get live beeves for one hundred years. That has been wrote down and wrote by the Great Father, and in the Black Hills treaty—at least I was told so that way. Now, they have got several men appointed from the Black Hills that are going to go to Washington and make some arrangements so the white people would break through our reservation, but we have made the treaty with the Great Father, and what we had we was to hold, all our land, and now I don't see what the Great Father wants to break his promise for

what he has promised us. Now, my friend General Crook, I am going to tell you, about the reservation. I see you people have explained where my line is going to run down here. That has always been my line, but I want to tell you where my line runs, and the road is out through about the Niobrara River, and goes through the Black Hills to the forks of the Missouri River [applause].

My friend, we want to know and I want you to go with me and show me just where the line runs. There are five agencies on this reservation, and we want to raise our children here, and we want to know just where the line runs [applause]. My friend, the old man here is a great friend to the Great Father, and he is a friend to you, and I am a friend to you and the Great Father, and this agreement, if we don't sign it, we don't want you to get up and say we will starve to death if we don't sign. But if we don't agree in this we don't want your people to get angry and say we will starve if we don't sign the paper. These old treaties—these men have said to you there has been some promises in those treaties to fill us with, and that is what we go on, and they go on these treaties, and they are here now, and they are listening to hear what is going to be said [applause].

Now, my friend General Crook, there is another thing I want to tell you, and that is on my reservation. There is some white men here on the reservation; they have not treated me right, and they are using up all the money, and those men I want to be taken away from here, and the work given to the people on the reservation. We are poor here and don't get along very well, and I thought I would say that to you [great applause].

We have Indian children at school in the eastern schools and children at school down here, and they are learning how to read and write. Those children of ours we want them to have the preference and jobs that are here, and if there is anything to do, if they are capable of doing it, to give it to them, so they can earn 10 cents and go to work and buy what they want. Or any half-breeds here, we want them to earn it and have it. This is the decision of our people, and I want to tell you of it [great applause].

The Great Father has sent an agent here and he is our father, and he is on the Indian reservation, and that is the way it is on all of the Indian reservations. Now the Great Father asks us to be peaceable and whenever we want to go to another agency, and if we go there without a pass the agent gets up and says we don't belong there and sends us home. Now I don't think this is right, for we are here and it is our agency and we are peaceable, and I think we ought to be allowed to go to the other agencies if we want to. I think the Great Father is afraid just because we have been on the war-path one time, and that while we are doing this we will go on the war-path again. But that is something the Great Father has asked us to stop by General Crook, and we quit fighting and we don't want to fight. Our agents go to work and write to one another at the different agencies and if we want to go to one agency we are ordered back, and if we are ordered off we are to get back to where we belong. I think we ought to be allowed to go from place to place. If the Great Father's people wants to go away, they ride on the railroad four or five days, and they are away up north here and we ought to be allowed to do the same thing [Great applause]. The white people and the Great Father and the Great Father's Council all try to get smart and try to get ahead all the time, but I don't think they ought to feel hard, and we don't want them to think of it in that light. The time we went down about three years ago to Norfolk where they had a Grand Army meeting, we had a kind of council with the soldiers, and that time we all agreed to take pity on one another, and there should be no trouble among ourselves. At that time I made a speech in regard to our land, and I told them that I have listened to the Great Father and my friend General Crook here, and we listened to them, and stopped all trouble. And before anybody tries to take the land away from us as they have been doing in the past, we want to have you to help us. That is all I have to say.

BLUE HORSE (W. W. Selwin and Joseph A. Moussau interpreting). All you are my friends around here, and I am going to tell you that I have been in friendship with the white people here for twenty-three years in the past. It will be heard that I have always said that our respective agencies is not a place of play. I was raised on the Platte River, and on both sides, and our roaming place was on both sides of the Laramie River. There were different classes of people, American, and Englishmen, and all classes of people, and they have made a road on each side of the Laramie River, and that was to buy that land at the time this old man was a chief. This old man had made the agreement with them, and we were to get pay for fifty-eight years. There are twenty-one years more upon which the children will depend in the future. The Union Pacific Railroad, that runs west down at Rawlins, that railroad track was to be paid half this way. [Here he hands a paper to Commissioner Warner, who reads it and says:]

General WARNER. This paper only shows that you are a member of the tribe and a good man.

BLUE HORSE. Well, I guess my talking don't amount to anything, but what I wanted to talk about here was the treaty of 1868, and I wanted to tell it over. I mean these two hundred scholars at the boarding school, and there are two hundred at the big building, and they are going to learn to be big there, and those are going to get what you promised; they will get it. What I have said is what they told me to say, and I have got through with it.

WILLIAM D. MCGAA (mixed blood) then read an address in English, and which was interpreted in the Sioux language by William Garnett. This is our request and I want to read it to you.

The honorable COMMISSIONERS:

"We have listened patiently to what you have said to us, but there are some things we would like to have a little better understood. One of your body told us the other day that the time had come when we would have to make our own living by the sweat of our brows; we believe that to be true. But how can those who have been educated in the mechanics and other branches make a living when the white man is preferred above us in all the positions filled at the different agencies, and draw their pay from the money belonging to the Indians under former treaties?

"What inducement is it to us to educate our children and prepare them to fill needful and responsible positions among their tribe when they are denied recognition in the disbursement of their own money?

"If our people sell the additional land you are now asking them to sell, they should be allowed to reap as large a benefit from it as is possible and enjoy the fruit of the sweat of their brows. As it is now this money is used to find places for our white friends, who are no more competent than many of the half-breeds, as well as many whites who have married into our tribe. There are now among us competent blacksmiths, carpenters for ordinary work, chief herders, farmers, etc., still these places are denied us and given to white men no more competent, and who feel no particular interest in our welfare nor how much our brows sweat.

"These things to the uncultivated mind of the Indian are all wrong, and in their judgment should be remedied. We would be glad if you would ask the Great Father to recognize this fact, and see that justice is done us in disbursing our money to mechanics and others in their employ at the different agencies. It certainly would make us feel better when, after having prepared ourselves to fill such positions that may be given us, and it might lessen the burden upon some poor Indian, half-breed, or squaw-man, as they are called, who are identified by marriage with us, is competent to fill it, should be given to them in preference to having a stranger imported from the East to boss it over us.

"It may have been necessary in former days to pursue this course, but no such necessity now exists. The necessity having ceased, we hope and we ask that the practice also cease.

"I am your most obedient friend,

"WM. D. MCGAA."

CHARLES C. CLIFFORD then read an address before the council, which was interpreted in the Sioux language by William Garnett, and which is as follows:

"Mr. Chairman and honorable commissioners, you have come here wishing that you may get our consent to sell a portion of our reservation, and I think that if all of my fellow Indians could see into this matter with the same light that some of us do you will have but very little trouble in securing our signatures.

"But this is not the point which I wish to discuss, because there are many others who are more anxious to tell you what they shall do, and who are also more familiar with the bill and know what is best to do. As you had told us to ask any question and tell you anything that we think would be a benefit to us, and therefore I have now something to say.

"There is a misunderstanding that prevails among the people of the East, especially among the people who claim to be the best of friends of the Indians, and this misunderstanding is about the half-breeds and their fathers. Some white men had come out here from time to time at these various agencies and stay long enough to make themselves more ignorant of what was going on at these agencies than they were when they started. Thence they returned home and made the people of the East to believe that half-breeds and their fathers were a curse to the Indians, and they had also told them that the half-breeds and their fathers had influenced the Indians in such a way that they kept themselves in a state of wretchedness, barbarism, and hostility, and that if the half-breeds and their fathers were kept out of the reservations the Indians would improve more towards civilization. But I say that it is one of the good blessings which God has stored upon the poor red race of North America, because the half-breeds and their fathers were the people who have made peace with the red men for you, and have helped them more towards civilization than any other class, and from this fact the half-breeds and their fathers should be recognized as the helpers of the Indians.

"I believe that all of these untrue stories which were carried East have originated principally from the former agents who had tried to treat the Indians unjustly, but the half-breeds and the squaw-men had come to their rescue.

"I was very glad indeed to learn that the Great Father wants the positions to be filled by people who belong here and who are capable of holding such positions. I think there are half-breeds, their fathers, and full bloods here who are competent to hold the positions fully as well as the majority of the whites who are now holding the positions. So we pray and hope that the Great Father may put this provision in force as soon as this bill is signed. I hope and pray God that justice and righteousness may be applied to this contest, so that it may create peace, prosperity, and happiness for the poor red race of North America, and that our American banner be planted first and the highest, and on the height as union in the great march of humanity.

"CHAS. C. CLIFFORD."

General WARNER (William Garnett interpreting). My friends, I am glad to meet you again to-day face to face. I stand here to-day to talk to those who are willing to hear. There are none so blind as those who will not see. I have listened to all that has been said to-day with much interest. I have listened to the interesting paper that has been read by my friend who sits in front of me, and also by the young man, Mr. Clifford, and I am here to say that the principle advocated in those papers are what we want to see brought about in this agency and the other agencies. Talk has been made by the venerable chief, Old-Man-Afraid-of-His-Horses, of the treaty of 1851. My friend Red Cloud, who sits before me, knows that the treaty of 1868, the first signer to which was Iron Shell, followed by Spotted Tail and others of your chiefs, that this treaty blotted out all former treaties with your people by its language. I have a copy of the treaty here as it is now with the Great Father in Washington, and here you may read it for yourself, and the name of every one of your people who signed it.

RED CLOUD. I have two copies at my place, and I see those every day.

General WARNER. We will furnish a messenger to go to Red Cloud's house and get the copy of the treaty and bring it here, and will read from that one, and have one of your young men read it for you, and if Red Cloud will send for it we will wait until the messenger returns, for this is a matter of importance to you, my friend. Let us not be deceived.

(Red Cloud here sends a messenger for a copy of the treaty.)

General WARNER. And if you will be patient till it comes, then we will see what it contains. My friends, if you desire it, I will have the interpreters read the names of all who signed it, and you will remember and recognize them.

BLUE HORSE. That is what we want.

General WARNER. We will read these names while we are waiting for the copy of the treaty, which your chief Red Cloud has sent for.

(The interpreters here read the names of the chiefs who signed the treaty of 1868, and while reading the messenger returns with the copy sent for by Red Cloud, and the Indians compare the two copies; and the names of all the chiefs who signed that treaty are read by the interpreters.)

General WARNER. I will now read to you from the treaty of 1868 as furnished me by one of your chiefs, Red Cloud. In this treaty, in article 6, the lands which any member of your tribe might take, that wish to farm and cultivate it, to each head of a family 320 acres, and he was simply given a certificate for it so long as he cultivates and lives upon it. While the present bill, as I explained it to you the other day, gives to each head of a family 320 acres, and gives him a deed absolute for it which the Government holds in trust for him. It gives to each single person over eighteen years of age and unmarried, under the bill we present, 160 acres, and which is not in the treaty of 1868. The next section, 7, of the treaty of 1868 provides for the education of your children between six and sixteen years of age. It was this, that where thirty of your children could be found to attend school the Government was to employ a teacher and erect a school-house for their education in the common ordinary English branches. These schools were to continue for a period of twenty years from 1868. You complained last year, your head-men you sent to Washington, that you had only had those schools for ten years, and the Great Father should continue them for ten years longer. He did not turn a deaf ear to your request, but he says that whereas you have asked them to be continued for ten years, I will continue them under the bill we present to you for twenty years, double the time that you asked; and further provides, my friends, that the school-houses shall be built such convenient distances from your camps that your little children could go to school in the morning and return home at night; and not one cent of the money to pay for the schools under the treaty of 1868, for twenty years longer comes out of the lands that you are asked to sell. This, my friends, is written in the bill we present to you. If you will not close your eyes so that you can not see, and your ears so that you will not hear, you must know it.

Now, my friends, you talk of the treaty of 1868. If the treaty of 1868 to-day was in force, not one pound of meat, coffee, sugar, or any other rations would be issued to you to support yourselves and your children. Nor a horse, cow, or an agricultural implement given to you to improve your land. This is strong language, but it is as true as that the sun shines to-day. Under the treaty of 1868, and my friends, if you will turn to the tenth article of the treaty, you will see it, these rations, and no more, were to be issued to you. One pound of meat on the block, and one pound of flour, and this, my friend, Red Cloud, as you must know, was only to continue for a period of four years from 1868. But the Great Father saw that that was not sufficient for your needs, and through the intercession of General Crook, and other of your friends, the treaty of 1876 was made, and you were given instead of a pound of meat on the block, a pound and a-half on the block or 3 pounds on foot. The sugar, coffee, and other things, were added to your rations that never had been given you before. [Great laughter.]

My friends, that you may have been wronged by agents in the past, I do not question, but that the Great Father has watched over you as you would watch over your children, there is no question. And to-day you come here and slap the Great Father in the face. Now, my friends, the part in the treaty of 1868 that was to continue thirty years was that part of the treaty with reference to the issuing the clothing to you which you receive. The Great Father now instead of limiting the rations to you for four years, or for ten years, or for "nine generations," continues to issue them to you until you can earn a living by the sweat of your brow for yourselves, and those whom the Great Spirit has given you.

And we long for the day when your daughters shall be the school-teachers among your people; when your citizens, squaw men, as you call them, half-breeds, or Indians, shall be your mechanics, and they shall receive the money that is paid by the Great Father, of the money that comes among you. This can not come unless you stand upon your feet, instead of sitting down and growling about the past. The Great Spirit helps those who help themselves. If your horse tumbles into the pit, you can't get him out by cursing your neighbor [great laughter], but you use all the strength that you have, and you get your neighbors to come and help you get him out, and make him of service to you. Now, my friends, I have said enough. We are here to speak for the Great Father and in his name. If we say one word here that is not true, our official heads will come off in a jiffy. Now my friends, understand this measure. This venerable old chief, Old-Man-Afraid-of-His-Horses, has seen generation after generation grow up around and about him, with little or no progress. I hope that under the blessings of this bill, that his son, Young-Man-Afraid-of-His-Horses, will live to see the young men and the young women of your tribe occupying the position as my children, and the children of the other white men occupy in this country. When the day shall come when the greatest man among you shall be the man who makes two spears of grass to grow where only one has grown before. The soil under you contains gold, silver, clothing, and food. All it wants is for you to tickle it with the plow and harrow to get them. [Great laughter.] While the grass upon your hills and your valleys contain more mutton, more beef, more pork, than you could eat if there was a thousand times as many of you as there are. But to get this mutton, pork, and beef you must not set the torch to it for a bonfire. You must have cattle and sheep to eat it.

My friends, there is no death so terrible as that of the man who is talked to death, and I will stop before that occurs and let your old friend, General Crook, talk to you. [Great cheering.]

General CROOK. (William Garnett, interpreting.) My friends, you have heard this bill read, all of you, and it has been explained. And the only provisions of it, at least of the treaty of 1868, that was not fulfilled, is as you claim, that there is ten years of schooling due you yet. That treaty said that you should have schooling for twenty years after 1868. From 1868 to 1878 you were on the war path most of the time, and I leave it to you whether it would have been very healthy for a school teacher to go among you during those days. [Great laughter.] The white men were ready to furnish you with schools before you were ready to receive them. When the treaty of 1868 was made this country was full of buffalo, and there were no white men scarcely on this side of the Missouri River. The white men in making that treaty that day had no idea that there would be so many white men here so soon. But the white men are here now and they have come to stay, and a great many more are coming, and what this bill intends is to protect you against the number of white men that will be coming here. The Government gives you \$1.25 an acre for all of your best lands, and 75 cents an acre for the next best. That is as much as it ever sells its own land for. It gives you 50 cents an acre for all of that worthless land that nobody will have. Nobody will ever buy it of the Government, so it really makes you a present of that much. It also gives you \$3,000,000 and 5 per cent. interest on it, while it can borrow all it wants at 2.5 per cent. a year, and so it is really doing better by you than it is by the white people. You have even got more land on this reduced reservation

than you can use, so you had better sell that other piece of land and get the money for it and draw the interest so as to be getting something all the time.

Just as sure as you had to quit living the life you lived when the buffalo was here and adopt the present life, you have got to quit this life and adopt the life of the white man. The Government expects you to become self-sustaining, and unless you make some showing of doing for yourselves, they are not going to issue these rations always. When you commence working and doing for yourselves the Government will be more disposed to help you than when you are doing nothing but eating Government rations. In the pond there are some big fish that are constantly swallowing the little fish, and when the whites come among you, as they will in a very short time, the Indians will be the little fish if you do not protect yourselves. There is only one way to do that and that is to take your land in severalty and have it surveyed and get a deed for it. When you get a deed for your land nobody can take it away from you or your children afterwards. As long as you keep it in common as you do now you are liable to be legislated out of it just as you have been in the past. And those who have children and care for them should think well of this before you decide what you will do. Each man should think for himself. He is responsible for his own family, and if he decides wrong and hereafter he and his children get hungry, the chiefs or those who advised him against what was right, can not feed him, for they will have nothing to give.

We are not here to compel you to sign, we want you to do as you please. We come here without any soldiers and don't intend to bring any and we were rather surprised to see that the Indians surrounded the council day before yesterday with soldiers. While it did not scare anybody here, it was telegraphed all over the East and the white men there who legislate for the Indians knew it, and it makes an unfriendly impression upon them and causes you a great deal of harm. They will say, why they are not off the war path yet, they are not willing to help themselves, and we will think several times before we do anything more for their benefit. The great trouble when anything of this kind comes up, is that you get advice from all kinds of people; from your friends and those who want to live off of you. Your friends generally help you; they do what is for your best, and because the other people talk nicely to you, you think probably they are your friends. There is no white man who is so poor that he has to get money from the Indian to live, who can have much influence back East.

The Government appropriated \$28,000 to pay for the ponies that were taken away from Red Cloud and Red Leaf, at that time, and the Government learned just before the bill passed that there were some white men who were going to take a lot of that money. So they fixed the bill that each man who lost a horse will have the money paid to him in his own hands. You are to get \$40 apiece, even for those little colts that were not bigger than a sheep, and the money is paid to each one of you, and not to those white men who want you to pay them for their advice or their influence.

You can commence signing now over at the agency, and sign till you get through. I heard some of you have been complaining about the white men, and the mixed breeds here, for favoring the bill. The reason they favor it is because they can read and write, and they understand the benefits of the bill. We want every man who is over eighteen years of age, on this agency, to come to the agency and say whether they will or will not sign.

The Commission has twenty-five head of cattle for you in the corral, and we want to know how you want it issued. I understand that the other beef, that the white men and half-breeds got no beef. They are to get their share the same as anybody else.

Agent GALLIGHER. I thought it would be better to make the division according to districts, so many for each farming district; say Porcupine, three; Medicine Root, five; Wounded Knee, seven; and White Clay we will give seven to the full-blood Sioux, two to the Cheyenne, and one to the white men and half breeds. Will that do?

RED CLOUD. Yes.

And thereupon the council adjourned, and the Indians proceeded to the agency and commenced signing the bill.

PINE RIDGE AGENCY, DAK., June 18, 1889.

The Cheyennes, not understanding the Sioux language, asked for another separate council, which was granted.

Present, about 30. Interpreter, Benjamin Rowland.

The council met at 2 o'clock p. m., and was first addressed by Wild Hog:

I am glad to meet you. I have always been a friend to the white man and have done what he told me to do; what the Commission told us the other day about having our children educated, and to become farmers and mechanics, is what we want.

We desire to live as the white man lives. The bill we are satisfied with. None of us are afraid to sign it. I was glad when I knew that you [meaning General Crook] was coming out. You have always been our friend. What this man [General Warner] said to us the other day pleased us. We are poor and few in number on this Agency, and we want the Great Father to help us. Here the Sioux are so much greater in number that we do not get our share of the agricultural implements, or cattle, or horses. We want to be removed to Tongue River, that our people may be together. This we want to be sent to the Great Father at Washington.

One of our young men is in the guard-house; he had two wives. I don't know how long he has been there. He was put in because he left one of his wives. The white man sends people to jail for stealing; this man is put in the guard-house because he left his woman.

STANDING ELK. My people that you see around me come with a good heart. We heard the bill explained the other day and held our council and we are all here willing to sign. Some of my children attended school in the East, others here. They give me much knowledge. What was said the other day about our sons and daughters being educated, and to get the places now occupied by the white men, and that we should cultivate the soil, pleases my people. We want to live as the white man lives. I want you to tell the Great Father that we may get together again. We want the Great Father to send us to Tongue River. Here we are few in number, weak, and do not speak the Sioux language. When we are removed we want to go as the white man goes when he emigrates. We want to take our agricultural implements and our stock with us, and not have them taken away. We feel that we are not fairly treated here. The implements, horses, and cattle that are issued, none are given to us but all to the Sioux. I come with a good heart and I and my people are willing to sign the bill. And what you say about our taking our lands to ourselves and improving them pleases us much. This paper [here he hands General Crook a discharge as a scout] I have kept a long time. I keep it as dear as I do my heart.

One of our young men is in the guard-house. He is there because he slept on a woman. We want you to see how long he has been there and when he can be released. He is a good young man. My friends, we meet you with a good heart. We have done much fighting for the Great Father and we have always done what he told us to do.

CRAWLING. I am not a chief. Wild Hog and Standing Elk are our chiefs. I used to be a soldier chief. This Commission is the first that has ever told us the truth. You have explained the bill to us. Our people in council want it. We are willing to sign the bill to-day, and in this as in the past listen to what the Great Father tells us. We want our people all together, and ask that we be sent to Tongue River, where they have plenty of timber and good water, and we can live anywhere. They have at the Agency mission schools at Tongue River. I want my children to learn as the white man's children. To learn to be good men and women. I want the Great Father to send us there.

General CROOK. I have known you a good many years. You were always good soldiers and good fighters. I am friendly to you and want to help you all I can. I do not know about the lands on the Tongue River. My understanding is, there is not enough there for the Indians now located upon them, but this I do not know. All that you say will be put down and reported to the President. I can not promise you what will be done.

LITTLE CHIEF. My friends, I have a few words to tell you. I am the man who surrendered to General Miles at Tongue River. He afterwards employed me as one of his scouts. We captured the Nez Percés. We were sent to the Indian Territory south, after we captured them. After being there a short time I made a trip to Washington and saw the Great Father. Little Wolf and Porcupine went with me. We told the Great Father that we were not satisfied to remain there. We wanted to be returned to the Tongue River where our people were, and where our children and fathers have died and were buried. When I surrendered at Fort Keogh I asked General Miles if I could remain there all my life. We want our people removed to Tongue River, or have those of our tribe that are now on Tongue River removed here. We want to be together. If the Great Father can not grant this request, then we want to go to White River, in the Black Hills. When I had a talk with the Great Father at Washington he said I did not belong to this Agency. Our people want to see each other as the white men want to see each other. But when we visit Tongue River, to see our friends there, the white men say we have no sense, we are running about so much. If we are allowed to go down there or our people to come down here, we want to take all of our things with us as the white man takes his things with him. My people have helped the white man in many fights and made many white men generals. My heart is good. I am glad to see you and have a good talk with you.

The young man in the guard-house is there because he is like the white men. He slept on a woman. I was that way myself when I was young. I want to know if we can have some hard bread for our people. They have been here a long time and are hungry,

RED BEAR. When our people heard that you were coming out here we felt good. Years ago you told us to go home and be good Indians. We have tried to follow your advice. This we have done. All the Commission are good men. We think a great deal of them. We are satisfied with the bill as explained to us. It is for our good. I want to say this. All our people want to be together. What you tell us to-day, we and our children always remember. All my people are poor and we want you to help us. This young man in the guard-house is there for sleeping on a woman. White men do not send men to jail for this, but only for stealing.

General CROOK. We know you to be good men. We can not grant your request as to removal to Tongue River. All we can do is to report what you say to the Great Father. Those of you who want to sign the bill can do so now. If the Sioux abuse or threaten you for doing what you believe to be right in this matter, the Government will protect you. You shall not be persecuted for signing or not signing the bill. You must do what you think is right. The Sioux have no right to interfere with you.

And thereupon the Council adjourned, and the Cheyennes proceeded to the council room and signed the bill.

PINE RIDGE AGENCY, DAK., June 19, 1889.

The council met at 3 o'clock p. m.

Chiefs present, 15, Indians, about 500.

Interpreters, William Garnett and Philip F. Wells.

When the council was opened RED CLOUD arose and spoke as follows:

My friends, I am very sick to-day, and I did not come over to take part in this council, but to sit down and listen to what you have to say. I am not going to say anything, but listen.

General WARNER. I am very glad you are here.

AMERICAN HORSE (Philip F. Wells and William Garnett interpreting). My friends, gentlemen of the Commission, you are sent here by the Government. This day will be face to face, and lay everything to the bright daylight, so we can see everything that is in it. I compare this to a rich man and a poor man, and the poor man happens to possess something and the rich man wants to buy it. While the Government has millions of men, the Government and the men of his council have selected and chosen you out of all to send you here. You must be good men to send here, among as many as the grass upon the prairies. It makes my heart good to meet you.

There are a few things I can't understand and see clear through it, and this I wish you to make plain to me so that I can see it as it is. I am talking to all my friends, but there are matters I don't understand, and after you have made it clear to me, then I will talk about matters that my people think about. I am going to talk about these three parts. This [indicating on the map] is supposed to be our reservation, and there are three different classes, and you tell us that when the representatives of our tribes went to Washington, they settled upon these things. You have painted one part into a dark red and say that belongs to the Ogalallas here, and you have a place here that is yellow, which we are to sell, and here you have a sort of a box [meaning the small reservation on Nebraska line] here, we can't understand that. How long is that to stay and how long is that to continue? There is one thing you have not explained very clear and that you seem to speak of in a light kind of way, that I can't understand, and that is what I am going to speak about, I mean this. You say that it will be optional with us for either to take a span of mares and a set of harness, or a yoke of oxen and a yoke and chain. When we went to Washington we decided on that, and said we wanted the horses and the harness, and now you bring it up again. I am not going to talk any more but stop for a while and let you read papers. I want you to read the papers again and explain this thing to me. I don't understand these lines as clear as I would like to, especially that other line, the box place over there. That has kept me awake over night and I have not come to any conclusion.

General WARNER. My friends, we are pleased to meet with you to-day and to know that we are all in a good humor. When men come together to reason and not quarrel, they usually come to an understanding. I may be unable to satisfy you, as may the rest of the Commission, that this bill is for your good, but it is no reason why you should not listen patiently as you have done before, to understand what the bill provides for you. I recognize the great difficulty of conveying my thoughts to you through an interpreter. If we could talk to each other in the same tongue we would understand the words of each other better. As I told my friends at Rosebud, it is as unsatisfactory in attempting to talk to the people in another tongue through an interpreter as it is to try to kiss a pretty girl through a pane of glass.

Now, my friends, let us see plainly what this bill provides. American Horse should

know that the Great Father, whom he calls the rich man, has the white children and the red children, and looking over the great Sioux reservation that was set apart to you by the treaty of 1876, he sees that there are about 25,000 of you, men, women, and children; more land than you can possibly cultivate, or that you can occupy with cattle, sheep, and horses if you had more in proportion to your inhabitants than any other people in the world. And further, that as a people you have not the means to cultivate or improve it or to buy cattle, sheep, horses, and agricultural implements. The Great Father, whom American Horse calls the rich man, says that I want to buy from you the lands that you neither have use for or improve, and give you the means with which to improve the rest of your lands that you may be as white men are. And he sets aside for the 5,600 men, women, and children upon this reservation this piece here marked in dark red, sufficient to give to each of your men, women and children 563 acres of ground. That is nearly a mile square—nearly a mile long and a mile wide. When I say it is nearly a mile long and a mile wide 640 acres make a mile long and a mile wide, and you get 563 acres.

AMERICAN HORSE. Before you go any further we want to know the distance around here, and tell us. What here is going to be 563 acres, that it will measure? We can't read, and the only thing we can go by is what we see with our own eyes.

General WARNER. If you take a step 3 feet long, and take 1,760 steps, you will step 1 mile, and go the same number* of steps on the other three sides, you will get a square piece of ground which is a mile. I would ask my friend American Horse if now I have made it clear as to a mile square? And to make it plain, after the council if you will appoint a committee we will send a man to measure off a mile in length and a mile in width, so there will be no question about it. I come from the great State of Missouri, where the white men generally live by farming, and it is a good farm there that contains 160 acres—one-fourth of what there is in a mile square. And on that 160 acres of land he and his wife and children live; whereas here you get nearly a mile square for each man, woman, and child, giving as many miles square as there are people in the family. In the bill that was presented to you last year the dividing line between the Rosebud Agency and the Pine Ridge Agency was at the mouth of Pass Creek, and running down south to this point [indicating]. Under this bill it extends it to the mouth of Black Pipe Creek, taking a piece of ground about 16 miles wide and 67 miles long off of the Rosebud Agency and putting it in the Pine Ridge Agency. Certainly you can not complain of that if the people living on the Rosebud Agency don't complain. In that one strip of ground alone, leaving all of this other out, there is enough land to give 122 acres to every man, woman, and child living upon the reservation.

Now, you have asked about this little box-shaped piece here, and what it means and how long you are to have it. You are not left in doubt as to that matter. The bill itself tells about that. My understanding is that that was attached to your agency because white men would come along here and set up places where they sold fire-water to your people and make a good deal of trouble, and it was attached by the President for the protection of your people against the white men selling them whisky. All of the land here marked in red, excepting this box piece is to be for you and your children forever. This box piece, as American Horse calls it, and very properly, is to remain so long as it may be needed for use and protection of the Indians, receiving their rations here at Pine Ridge Agency. The land belongs to the State of Nebraska.

AMERICAN HORSE. One thing we want to know. We want to know where that line runs. Show it to us from here. Explain to me where it runs. Now, what we want to know is where this other boundary line is of the State of Nebraska. These Indians agreed to this line we would run right along there with the Government, and that paper, if you have it with you, we want you to produce the bill. You are good men. The Commission came here before and told us where the line was going to run and we want to see where.

General WARNER. We are very glad to have these questions asked. This bill gives the description of this, taking the points on the river where it commences, and all of the maps in the agency office show just where it commences and you can follow them, and we would be pleased to have you come there and follow them. The Great Father in marking out the State of Nebraska, established the northern line of Nebraska, just as it does between Nebraska and Iowa, and between Missouri and Kansas, and other States, and this is the line that the Great Father has marked out on the map, and I believe you can trust him. He does not give to the State of Nebraska one inch of land that belongs to you, nor does he give to you one inch of land that belongs to the State of Nebraska. This land in the reservation, there is a misunderstanding with some as to allotment. If American Horse wanted to take for himself and his children his lands in allotment, 320 acres for himself, 160 acres for the boy or girl over eighteen years of age, and 80 acres for each child under eighteen years of age, he can do so. But if American Horse wants to take his lands in severalty and have it marked out as the white man does, he can not compel Little Wound, Red Cloud, or any other

member of the tribe to take his land in that way. The Commission believes that it is best for you to take your land in allotment, but the Great Father does not compel you to do so, if you don't want to, and has changed the bill that was presented to you last year, in this matter. And he now says that you shall not be compelled to take your land in allotment, unless a majority of your men, grown-up men, shall decide to so take it. That is, you can take it or not take it, if you want it that way. Now, I think I have answered the questions as far as you have asked. I don't want to make a long speech about this, and I would like if any of the chiefs or any other men have any questions to ask about this, to ask them. Let us reason about this.

AMERICAN HORSE. There is two things I don't understand, and that is this. It has been told to us how much we was going to get for that part that is going to be opened. One part, \$1.25 an acre, one part 75 cents, and another part 50 cents. Now does it specify any 'time when it shall run out?

General WARNER. I will try to make that plain. If three-fourths of your people shall agree to sell this land to the Great Father, he declares it open for settlement for the white man. The white man with his children as thick as grasshoppers is willing to come and locate upon that land when you shall have sold it to the Great Father. Those who settle upon those lands within three years, on the best part of the lands, you are to be paid \$1.25 an acre. Those who settle upon the lands in the 4th and 5th years pay 75 cents an acre, the next poorer lands. What lands that are left and worthless, the Great Father is compelled to take from you and pay you 50 cents an acre. The bill presented to you last year only paid you 50 cents an acre for all of your land, that is, the land that the white man settled upon, and these poor lands that the Great Father pays you 50 cents an acre for now, he was not to pay anything, but it was left to remain for the grasshoppers or anything else to live upon. And you are given twice as much now, as was proposed to be given to you last year, and all that the Great Father charges the white man for it who settles upon it. And for the marking out of these lands and surveying them, the Government pays all the expenses, and not a cent of it comes out of what is to be paid you for the land. My friends, I have tried to answer that question, and if you do not understand it say so, and I will try to make you do so.

AMERICAN HORSE. My friends, what we want is to thoroughly understand this, and what we don't understand we wish to ask you, and that is what we are here for, and when we ask you we want you to answer all the questions. We are friends, and we are here, and we want to remain here till we understand it.

General WARNER. That is right.

AMERICAN HORSE. My friends, you are good people, you are the Commission that came out here and you are looking for our interests, and we look at it that way, and we want to have it that way, and if you don't look at it and do good for us we will know it in the future and our children, and if it is going to be good we will know hereafter. [Applause.] Now, my friends, the treaty of 1868, we know what was told us at that time, and we know how it stood, and they did not turn out that way. Now, you come here on this agreement, and we don't want that thing to turn out that way, and that is the reason I speak this way.

General WARNER. That is good.

AMERICAN HORSE. Now I will tell you. This State line out here, I see you don't know anything about it.

General WARNER. That is right. [Laughter.]

AMERICAN HORSE. It is the same way with our agent here. We asked him about this line and wanted to know where the line runs, and he does not know. That is what we all counceled over at the council house, in the red house, and we had a council and were trying to find out that, and all of these people want to know where that line runs; and we sent for General Crook to come out and show us where the line run.

General WARNER to General CROOK. Do you know where it is?

General CROOK. No. [Great laughter.] I understood from the agent that the Indians pulled up the stakes, and I could not find the line. [Laughter.] I asked the Secretary of the Interior to survey that and find the stakes for it, and he said he would do that afterwards. You [meaning the Indians] have an idea where it is. If you had left the stakes there I could have found where it was. When they survey it they have to survey it right, because it will run by the stars and they can't change it if they try. Men may come out here and tell you lies about it, but when they go to run by the instrument there is no lying about it. I have been out among you for a long time and have seen men come out and tell you falsehoods, and when the line would come to be surveyed you would find it different from what they told you.

AMERICAN HORSE. Now, another thing we wish to know is, where the State line runs. If we ask where we want the line to run now, can we get it and can the Commission help us to get it, and can we get it?

General CROOK. If the true line is beyond that, it will run where the true line is. Where it was fixed before, where that line is, it will be there now. Man will lie, but

the surveyors can't lie. And that line will be there where it was run and it will stand there for all time to come. I don't know where that line is. I never saw it, but you know where it is.

AMERICAN HORSE. We went to the Great Father in Washington one time. Me and Red Cloud and Spotted Tail, and we did not know where the line run and we requested the President and Secretary to show us where the line run. They told us then where it run and how far from the Agency, and measured the distance and just where that line was, and we have it here.

General CROOK. Where is it?

AMERICAN HORSE. My friend, you speak of the instrument that white people have that is governed by certain stars or landmarks in the sky. In my opinion in that first mark they gave us, that star must have been removed or something, for it runs crooked and everyway (referring to river boundary). [Great laughter.]

General CROOK. Of course when the boundary is a river it is crooked, for it runs by the river, but it is straight on this side (referring to south boundary). When they run a line across the prairie like this, they have to mark it by stakes or mounds every short distance where it is, but where it is a river that shows for itself.

AMERICAN HORSE. Whenever there is a big gathering of people for a council, when there is something that requires a majority, whatever amount is supposed to be a majority, when they all sign the paper and have given their consent to this thing, I suppose that is firm and will decide the question.

General CROOK.—The requisite number is three-fourths. We have put our construction on all the different articles. All that is put in writing and sent to the President. If he approves it, then it becomes a law; and if not, then it falls to the ground, so your signing is not the end of it. In that way there can be no mistake, because if he approves it he must approve the words we have said to the Indians.

AMERICAN HORSE. We have been sending our voice and praying to you to restore to us or help restore to us something that has been taken away from us, or something that we have been beaten out of. From the Horse Head Creek, from there on west the agreement seems, and the line seems to lay there distinct as we understood it before, but from there on west it must have been drifted over by a sand-bar or something, for we don't know anything about it. The treaty of 1876, which is the Black Hills treaty, at that time the majority of us Indians signed that treaty, it was to lay there. But, my friend, so many farmers have come in there and plowed up the ground that it must have been changed. Your name [General Crook] is there and my name is there. And, after that treaty, we went to Washington, and I was with you there at the time, and I was chosen at that time, by all the Indians, to come forward and speak; and I agreed to move forward this line that is there now, and I did, there. Do you remember that, friend?

General CROOK. I remember about going to Washington, but I was not on the Commission that made that treaty.

AMERICAN HORSE. Had they told me then that this line was to run where it lays now I would never have consented to it, but they said it was to lay where it was, and that is the reason I agreed to it and removed over the line.

General CROOK. I was not on that treaty and don't remember of having said anything about it, because I had nothing to do with it.

AMERICAN HORSE. Now, then, my friend, I am done. I will sit down. Now you can go on and explain everything to us we don't understand, and we will scatter and I will talk to my Indians, and if there is anything we don't understand we will ask you about it and talk it over.

Governor FOSTER. Now I will read from the treaty of 1868 about the boundary of your reservation. (He then read from the treaty a full description of the boundary line.)

General CROOK. That description is the same on that paper that it is on Red Cloud's paper, and on all the papers.

AMERICAN HORSE [here embraces General Crook]. We are gathered together here, the meeting of two friends, even if we embrace one another, and say it in each others ears, and understand it plain, I think it should be done. And you my friends, gentlemen of the Commission, that have come here, even to embrace you in my arms, and getting my face right up in your ears, and pray aloud, I would do it gladly. When a man has lost something, especially when a man is poor, he feels it that much worse, and it makes his heart bad when he has lost something. But when he knows that a man is rich and strong, and can help him, give him the hand and help him. It is in that way I pray you to help me and give me the things I have lost. I will just compare it to an incident that I have heard of at Rosebud Agency.

It seems that one of you gentlemen met a lady there, whom she was very glad to meet, and she made him some present, of some sort of present to wear, and by that I see in the papers he is named "Young-Man-Proud-of-His-Tail," (referring to Governor Foster). [Great cheering.]

My friends, we are a gathering of almost three distinct classes of people here. In

the first place one man represents the Government's men of war, and on the other hand another party represents the Government's law, and on the other hand us red people are here, and also he is a Government servant to bring peace for us. I want to ask you a question and want you to help us to get it. If there is a man in Washington that knows where this line that was laid out before, that is now moved up here near us. Now if this man is living I pray you to telegraph the Great Father and have him tell us where it is. My friends, I have seen it with my eyes, so these are my reasons for saying it; my friends, you three gentlemen of the Commission that has come out here, even for your own sake alone, we might agree to what you say, but you men after you go home there will be other people follow in your tracks to carry out the provisions of this treaty, and in case they should put a different construction to the meaning of these things and carry it out different, I am afraid that will spoil your names in our estimation. I say this, I don't wish to hinder you, I don't wish to prevent you from carrying out your work among the different Indians, but I wish to look thoroughly into this matter in as short a time as possible, and help us accomplish some of these things. If we wished to monopolize you here altogether or wished to induce you to remain here, we would proceed in a different course. We have some good fat horses, and some nice-looking women, and we would ask you to ride out with them, and entertain you in that way. [Great laughter, excepting General Warner who does not laugh.]

My friends, the reason I pray you in earnestness is I have all confidence in you that you will not permit us to take any step that would be our ruin and our loss.

We have an agent here we have all respect for. He is a very good man, and he is really an aged father to us; and in case there should be any misunderstanding after this, when he sits here and listens to everything that is said, in case of any misunderstanding afterwards, it would hurt our agent to know that he was sitting here and heard these words, and did not tell it to us. [Applause.] Now, my friends, I speak for our agent here. He is a very good man, and we are pleased with him and respect him. There are other things we are not exactly satisfied with concerning the management of the Agency affairs on this whole reservation, and I am going to speak to you about them. I have jumped over something that I am going back and pick it up again and bring it back again. I know my entire talk I have to carry it in my mind, what I have. Of course I am telling the words in the minds of these people sitting behind here, but I think I do pretty well to remember it all. If it was only myself I was talking for, I would be probably asking you for cigars or some other little luxuries. [Applause.] What I meant in speaking of this line back here was, that there are some good pieces of land, and the advice that you gave us, that some of our young men might think of taking advantage of the benefits of that and take up pieces of land across this line. But of course you say to us and seem to think we have nothing across this line, and if they would settle there they might have to move and lose all they had done there.

Now it would not take you more than a couple of days to get an answer from the Great Father at Washington. This is what I am afraid of. What I am afraid of is that if any of our young men settle on a piece of land over in there that suits him instead of the allotments, on what we understand is out of our Reservation, and if he would go in there and settle down there, and you get sufficient signatures to ratify this treaty, and it is to be given us in one year's time to leave it and go back on the Reservation, how would that young man feel after he had done all this, doing this work by the sweat of his brow, after working there and accumulating something? It would cause trouble, and that is the reason I ask you to send to the Great Father and ask about it. If you could remove this line for us on top of the hills back here, if you can only do so much for us as that, what you have done, would be to take a stake and put it there so as to do the best we can. The understanding was that our line was to run up the Niobrara river and along its course some way as the understanding was. Now they seemed to have moved the line way over here. Now if they have removed the line back here, let us have the benefit of the pine timber along here. And if you would telegraph for this Council to the Great Father and get an answer so that we will know whether the man is living that run this line, or knows anything about it, or could tell the way we lost this land, and if they can answer us let them answer us, and if they can't answer us, it will only take a couple of days longer.

You are my three good friends, and I ask you to help me. Will you send a telegram and ask where the line is?

Governor FOSTER. I have been very greatly pleased with the speech of American Horse. I am sure that if he had the education of a white man he would sit in the Great Council of the nation. He has referred to me as having been adopted in your tribe by a name. I think the name equals that of the best of you. Now since I have been adopted into the tribe I suppose I am an Indian, and that I can talk for you as well as for myself. I don't know whether they will let me sign this paper or not. I am not quite sure about that, but perhaps I can get some of the land. And so I am interested in having this line as far south as possible. But where do you think

it ought to be? Ought it to be where you say some white men told you it was to go? But being a white man I take up the laws of my country and the treaties, and I read them and obey them. Now I find in the treaty of 1868, which we had here a moment ago, that the northern line of the State of Nebraska was to be the southern line of the Sioux Reservation. Nebraska was a State in 1868 when this treaty was made. Its boundaries had been surveyed and fixed. I am not disputing American Horse as to what might have been told the Indians as to where this line was, that it ran down to the Niobrara river, but I find when I read the treaty that line was as I tell you, the northern line of Nebraska. Now I find signed to that treaty the names of Red Cloud, Spotted Tail, Young-Man-Afraid-of-His-Horses, and other of the names of the distinguished Indians among you at that time. Now I ask myself the question, how did it come that Red Cloud was cheated in that manner?

AMERICAN HORSE. It seems to me that I understand you to mean this way. It seems to me that Red Cloud, Spotted Tail, and Young-Man-Afraid-of-His-Horses, and other men, at the time of the treaty of 1868, this line to lay here, according to the way you tell it.

Governor FOSTER. That is the way the treaty reads.

AMERICAN HORSE. It was only very recently here that they made this line; that is why I wanted an answer. There are some Indians here that stood by and saw with our own eyes. It was only a very few years ago that they laid this line. Little Wound, Young-Man-Afraid-of-His-Horses, and also their agent, accompanied us; and we all went up to where they were going on with the survey, and we overtook them at Sage Creek, and they told them to stop and turned them back, because they considered it a dishonest act.

Governor FOSTER. I am not disputing what you say, but as a white man and an Indian too, with the white man's ways, I take the treaty as it reads. Now, what I want to say further about that pocket, Major Warner gave you the reasons for setting it apart. It was to keep white men or any kind of men from selling whisky to the Indians, the line of Nebraska being so near the agency. Now, we do not want to make any misrepresentations and tell any falsehoods to you. General Crook came here with the reputation of truth-telling, and as we come as friends, it is becoming for us to be perfectly frank with you about our answer to this question. - I don't think it worth while to telegraph to Washington, because I can answer now, that no Indian can take any lands in that 5 by 10 mile square, or outside of the boundary line. All that was fixed in the treaty of 1868. It may have deceived you, but we can't help it. I say this for the Commission because we want to be as friends, and to tell you the truth. We come here from the Great Father without any instructions as to what the law means. We have studied it carefully, honestly, and prayerfully. Every word we say here is taken down, and it goes back to the Great Father for him to read. If we have put a dishonest, false construction upon it, all we have said and done goes for nothing. In this respect, this Commission differs somewhat from any others that have come among you. Among the first things said by my friend American Horse when he arose to-day, was that he was a poor man, and that you were poor people. You are not poor. You have more land and can be the richest agricultural people on the globe.

Since my adoption in the tribe I have been trying to figure up my property to see what I might be worth. If I should succeed in getting in, and getting land under this bill, there are very few farmers living in the whole United States who have as much as I would. I want to repeat a word or two that I have before said to you. The white man is very friendly to you now, never more so. I believe that you are more friendly to him than you ever were before. What we want to do by this bill is to build you up, and make men of you. We have witnessed since we came here, in the words we have heard from your people, a talent which, if cultivated, would rank among the brightest minds of the whole country. Most of you, like myself, are getting old; we live for our children. It does my heart good as I ride about your country and see those school-houses with the children going to school and becoming educated as the white children are. I rode down five or six miles the other day and there I saw the Catholic school of 200 or 300 children, and it made my heart glad to see them. That is what the white man desires for you. You older people may not be benefited by this. I think I have never noticed a people who were so fond of children as the Indians I have met since I have been here. I am sure I am not mistaken when I say that your pride is in your children. Now the object of this bill is to build you up, to educate those children and make them self-supporting, self-respecting people. One of the saddest things to me is to learn that Red Cloud, American Horse, and the other chiefs, when they want to leave this reservation to go three miles or five miles, have got to come to this agency and ask permission. I suppose it is a necessity, but I am sorry to see it.

You are brave, manly men. Have the courage and bravery now to get out of this condition, and be free men. Take your lands in severalty, and get a deed for it so that nobody can take it away from you, and then join hands with the friendly

whites, and see that your children are educated and builded up, and let the time soon come when no such council as this shall be held; when the son of Red Cloud, and American Horse, and Young-Man-Afraid-of-His-Horses, and the sons of all your chiefs may go themselves to the Great Council of the Nation and represent you there. Don't cavil about the little things compared with this. Look at the great things that are to be accomplished. Now understand me that I am talking as an Indian to Indians, and at the same time expressing the wishes of every good white man in the land.

General CROOK. As to finding out the line by a telegram it can't be done, and when surveyed it will probably be a little distance this way or that way; we can't tell anything about it. You fixed that line with the Commission in 1868, and we have to go by it. There is no use talking about it, because we can not change it. That was fixed by this treaty of 1868, and we have to go by it. We want you to ask us any questions about the bill, and we will stay here and talk to you for a week, day and night. We will not get tired talking to you, and we have never refused to talk to you and explain it to you.

Governor FOSTER. We are very patient people, and we want to give you time to understand it, and I am very glad at the spirit that is manifested here to-day and for the intelligence of the questions asked here to-day. I am sure before we get through we must come to an understanding. If you have any more questions to ask to-day we will listen to them and answer them, and if you want to ask some more to-morrow we are ready to answer them.

AMERICAN HORSE. This day there shall be nothing that is going to come in the way of having a pleasant friendly council in this matter. We will not permit anything to mar the peace, and if there are any words that come in between times don't look at it. Whatever we see with our own eyes will be the strongest and best. One of my friends here made a comparison that was going to be the side of a glass, but I take worse than that. I take a great big hill. Whatever is on the other side of the hill we can not see, and it certainly will be unsatisfactory. [Applause.] When a man is told anything different, if he is told it in a plain, distinct, forward way, and yet he will not wish to understand it, and wants to construe it in a different way, I don't want such things as that, and I want a plain understanding between us. We spoke of something you did not understand, or rather did not answer, and you answered by saying let us lay that aside and not talk about that any more. But I don't agree with you, "Three Stars." If there has anything wrong been done in the past it should be made right. My friend, do not say that we will not talk about this any more, but do as we ask you to do and telegraph to the Government, if you do have to remain here a week. They may give you an answer of some kind so that we can stay and look at it, just as plain as that map there.

My friends, there were some half-breeds came forward here with words to you. It may look as though it was talk, but it is something that you should intercede in their behalf and try and fix that right for them. We raised those half-breeds here. They were brought up among us here. What are they—can we understand what they are? What are they, Buffalo flies, or what kind of insects are they? And some of them come forward and signed the bill that you have brought, and of course we don't know what right they have for doing so. Now, that is another thing we want to telegraph to the Great Father, what right they have for signing that bill? I don't know whether to say a word that will throw any wrong on you gentlemen at all, but only wish to know, and we don't understand it. I understand you want to get all the signatures you can, but we don't know what right they have to do it.

Even supposing the question that I ask you, and I put my arms around you, my friend [here he embraces Governor Foster], and ask you the question, can you tell us this question I ask you, even that you ought to understand.

My friends, there are half-breeds and squaw-men and Cheyennes, and all they are fit for is to go around from one place to another and eat beef, and here they come and sign this bill without considering it. Now, you may wish us to do that way. We want to consider it and understand it.

My friend, you also know that you have the strength and have the influence to do this. You could have worked it so as to have brought down the rest of the Cheyennes on the agency, and let them consider together which would be the best way for their people to do in this matter. I know very well the understanding that has been in the past that they have been changed, and some parts of the treaties seem to have gone in the ground out of sight, and in a mysterious kind of way we did not notice. But we know what does it. After that treaty some of our people were traveling out in a rough, reckless sort of way, and that is the reason that caused it. Thirteen years ago, my friend, "Three Stars" (General Crook), you come out here to the agency and was the agent for us for six months, and after that time there could be nothing brought to our doors that is a discredit to us, and there is nothing here now that is a discredit to us, and we wish it to remain so. My friends, I have asked you to do something for me, and I wish you would help me in this matter. I will not figure it for two,

three, or four days, and I will sit and listen to it. That question I have asked you is to fix the boundary line over here. You have come to us and in our behalf. In coming here to us you have given us words to help us fix this right for us. My friends, I shake hands with you, but I hope and pray that you will try and do something for us in the matter.

General CROOK. What I meant was this. That if the line was run by the treaty of 1868 those things can't be changed, not even by the President of the United States. Things that were done then can't be fixed now. If we were to telegraph on to the Great Father we would probably get a reply to-morrow, and that reply would be, "Read the treaty of 1868 that you have with you. That treaty was fixed by a predecessor of mine and I can not change it." What American Horse said was true, that you have done nothing since I had charge of your agency that would bring discredit upon you. I feel proud of you that you have behaved so well. And as you have progressed since that I am anxious that you progress still further, and that is why I came out in this Commission.

Governor FOSTER. In answer to your question about the squaw-men and the half-breeds I have to say, since we came out here, at Rosebud and at this place, we find the half-breeds a most intelligent set of people. I am glad to say this publicly, so that it can be written down as the expression of the Commission. I was proud of them for the two papers they read to us the other day. There is nothing in those papers but what the Commission believes ought to come around. They had an intelligent understanding of this bill before we came here, and so far as I know every one of them believe it is for your interest to accept the proposition we bring to you. According to the treaty of 1868 every white man then living with an Indian woman was held to be incorporated into the Indian tribe that participated in the benefits of that treaty. Every squaw-man of 1868 has a right to vote here and without question. There is no question or doubt as to them.

AMERICAN HORSE. Does our agent or any other agents consider those squaw-men in that same way?

Governor FOSTER. Those of 1868.

AMERICAN HORSE. I ask you (Agent Galligher), our agent, if you are satisfied and think these things are right in regard to what these commissioners say with regard to these squaw-men?

Agent GALLIGHER. Yes, so far as I have heard.

Governor FOSTER. You have squaw-men who have come into relations with you by marrying an Indian woman since 1868. They have never been recognized by the agent, I believe, as entitled to the provisions of the treaty of 1868, as squaw-men were before that time. Now, the language of the treaty may possibly, if when construed by our court, include them,—we don't know. Now, we let them sign but we don't count them, so that if the court in the future should hold that they are entitled to vote here that they can then be counted, and for that reason we take their vote. So far as the half-breeds are concerned, that is to say, every half-breed that has an Indian mother is entitled to all the rights and privileges of an Indian. These rights descend with the mother.

AMERICAN HORSE. My friends, you have told me a great many things. There is one thing above all that I am very well pleased with, and I am going to ask you in regard to that, but I wish you to help us fix it strongly. Of course I wish that for the next fifty years we could have you three gentlemen with us to manage our affairs for us and help us straighten out everything that is not straight. Our Indians have understood it in the past, and have seen it this way, that when the Commission from the Government comes out here this way they always get the consent of the half-breeds and squaw-men in the first place. But after they have gone away these Agents decide that they have no rights and that is the end of it. They are not recognized any more. My friends, there is one thing pleases me so well that I have a notion to say it and that is this. I hope now that since you say these squaw-men and half-breeds are fully entitled on this reservation, or such classes as you say are entitled, I will speak for them. Now, if they are entitled, there is something like fifteen positions on this reservation. Now, I hope they will be given these positions, so this money that will be given to them for filling these positions will be left here without being sent out to somebody else. This is one of the things we are speaking about. You introduced the subject yourselves, and this is only a portion of it. I have got a lot laid away that I will speak of yet. I was raised among the O'Gallalas, and I was raised as their mouth-piece, so that if you stay here I don't know how long a time, but you will find me here talking to you and talking for a whole month. Now, I spoke to you in behalf of the half-breeds and their wants and also of this boundary line, that I could get to with only one step.

My friends, there is one thing you will please me very much, and that I will always feel very grateful for. As you said, our Indian mixed blood that are from our Indian women are fully entitled to rights here. There are some Indians across the line that are running from place to place like deer, and are not allowed to come on this side. Now, if you will fix that we will feel very good to you.

Governor FOSTER. I have sometimes heard of one man talking another to death. I hope American Horse does not intend to inflict that kind of punishment on us. I think there is more danger of our talking him to death than of his talking us to death. Now, he makes certain requests as to squaw-men, and to your grievances here and things that go wrong here, and you want them rectified. We want to assist you and we want you to help us do it. Now, I think if this Commission and you Indians, if we all pull together a good, strong pull, we can bring this thing about. I am sure that American Horse is enough of a politician to know that if we are to be useful to you we must be successful in this thing. I think it is true among Indians, as it is among the whites, that the man that succeeds is a big fellow, and the man that fails is good for nothing. All the complaints you have made in your own language and from your own people is interpreted and put down on that paper (pointing to stenographer). When we get through with our work after we have visited all the agencies we take this up as commissioners and read it. Then we write out a report to the Great Father, and will say to him that on a certain page of these proceedings you will find the complaint made by American Horse. We think that such a part, what American Horse has said about this is right, and we will recommend that his views be adopted.

On another page you will find two papers prepared by two half-breed Indians. We think the complaints they make there in the main are just. If we fail in this mission, if we fail to get your consent, who do you suppose is going to read what we say? It will be thrown aside as waste paper. If we succeed "Three Stars" will have four stars, and Warner and I may be Great Fathers sometime ourselves. Now, an Indian can see that we can be useful to you only contingent upon our success. And now let us all pull together, all the old chiefs, all the young chiefs, all the young men, and all the women, and all the oxen, and all the ponies, let us all pull for success. [Great laughter.] And if we do succeed the Great Father will bring out his spy-glass and read what we say, and he will grunt louder than any Indian in this reservation, and every just complaint you have made will be redressed.

AMERICAN HORSE. My friends, all that you have told me to-day has made me glad. These are the things that have made me more glad. I say this for this reason, my friends: First, because you have not as yet shown anything you could do for me, what I have asked you for, therefore I am like a person going through thick brush all around, and going to squeeze himself through. You have made a comparison of a wall, but I will take a creek. When a man is going anywhere with a heavy load, and he comes to a creek that has steep banks, when he comes to this creek and sees the steep banks, and he sees that he can't get down with his heavy load, why he just looks around where the banks are lower, and so he gets across with his heavy load. And after he has succeeded in crossing and gets on the opposite bank and he is up on the high land, he looks back where he has crossed, he says what a deep stream that was to go over and cross, and that is where we are now. [Applause]. When a man loses anything, even if it is in the thick grass, he gets down and pushes the grass away until he finds it and until he picks it up. That is the way I want you to look for this lost line along here.

As I am an Indian among this lot of Indians here, but when I hear of any question in discussion I generally follow it up as close as I can and get hold of the truth as near as I can. You spoke of one thing in the treaty of 1868. At the time of the treaty of 1868 here is an old man here who was with Spotted Tail and others when they signed that treaty, and they come to an understanding as it were to sign that treaty. I stood from here to that post (10 feet) from them at that time. At that time I heard these words distinctly, the line will follow up the Platte River, and take part of the waters of the Platte River, and follow it up to Independent Rock, and strike Independent Rock, and I did not suppose at the time it was going to run right by here. At that time there was one very prominent half-breed there, and his name is John Richard. And there was also one living representative of that treaty here who was present at that time—it was Antoine Janis, sr. He is now old and blind. You can ask him and he will tell you the same thing. To show my confidence in you, I don't doubt you one word. When you say nothing in the former treaty only what is on paper, and it explains it and says it is on the northern boundary of Nebraska, for we are well aware that you would not connect yourself with any dishonesty, anything that is going to bring discredit on your name.

And my friends first one of us rise, and then another rise, to answer each other in a peaceable way. That is a thing that made my heart big. What pleases me more us Indians can not read and write and are not educated, or we could take down on paper what is said to us, and if one man makes too long speeches, and sit here and get tired and sleep and can't keep it in our minds, and therefore we wish to think of these things that are said to us. This thing of short talks is something we can remember and keep in our minds. In the past this is the way we have been fooled by commissioners coming out here to treat with us. We said to them now you tele-

graph and write to the Great Father, and then they would get together in a private council by themselves and keep us waiting for a little while, and then call us again and say here is the answer from the Great Father, when they probably wrote the answer themselves. That is the way they used to fool us. [Great laughter.] My friends, I am anxious to give you a good and big name, and I want you to leave with that same name you came with, and as well for us therefore we do wish everything done in daylight, so that we can have a plain, distinct understanding. You spoke of things that were in the past that did not suit me, that I want to talk about, but I will sit down and let somebody else talk awhile and then talk again.

Governor FOSTER. I am afraid if we talk any more to-day some of us will be talked to death. And had we not better adjourn now till to-morrow?

General CROOK. If any one or two Indians, or band of Indians, at any time have any questions to ask, or anything that you don't understand and want the question explained to you, come to us and we will explain it. In all great questions like this there are some who understand it and others that don't; if you will come to us we will explain it. I want to say just one word and then I will stop. American Horse referred to the fact that former commissioners had come out here and made promises to these half-breeds that they never kept. We want you to find out from these half-breeds whether we have made any promises to them except those we make here publicly. We are not going to send any telegram unless we think it is worth while, and we are not going in the rooms to manufacture them.

AMERICAN HORSE. Whenever a man is this way he is here, and if he goes to another place and wants to do something, and where he goes and sees this man, he has something to do. Now, you come here under that condition and we hear that way. I got a letter the other day from a man in Cincinnati, who told me there was a Commission to come out here and among them there was a man here, and he wanted me to take care of him and try and please him. Now, I want you to have the same feelings and take care of me the same way.

Governor FOSTER. We do.

AMERICAN HORSE. There are some things these Indians have done and have a habit of that I see you did not like, and so I am going to tell you. Here back during the council whenever you tell them you are going to give them any beef or hard bread they are anxious and feel that good that they get right up and give a big yell, because they feel good to you, and because they all jump up and go for what they are going to get you did not like it. I have been East seven different times, and in all the different cities, and if a big man comes to those cities, and I have seen crowds come together because is a big man, and they go through the streets, a crowd of them, and this is something similar to it. There was one time we had our agent here, and we all yelled at him, but he did not get mad; he took it in a good way.

Governor FOSTER. We did not get mad.

AMERICAN HORSE. Now, you come out here on this Commission. You come out to work for a big thing, and this is a big agency, and if you hear any woman talk on the outside we don't want you to listen to it. We want to do the thing honestly and everything plain. There is one thing we asked for, and if you can do what we asked for all these fellows will yell again, and you will think we are trying to scare you. It is just this way. This is all I have to say, and I will say further to-morrow. I have got lots more to say, but I will not say it now.

My friend "Three Stars" requested all the different bands to come and talk with him when there is anything they don't understand. I am going to speak to the Indians, for they want it all right. I think this way because I get up here and ask all sorts of questions, and he is afraid of it and wants the different bands. Now, my friend, you come here with lots of papers, and probably for one hundred different things, and you go to work and go through all those papers. That is the way with us. You go through it before you talk about it, and that is the way with us.

General CROOK. You misunderstood me. We are perfectly willing to talk here in council and outside of council if you want us to.

LONE BEAR. My friends, you three good men were sent out here. We have put men here to talk for us, and they have talked to you, but it seems you disliked what they have said, and you told them all to go to work, and told us to go in the office yesterday. That time we went in and said we did not want this this way. We was satisfied when we done that.

It getting dark, the council then adjourned.

PINE RIDGE AGENCY, DAK., June 20, 1889.

The council met at the usual place at 5 o'clock p. m.

Chiefs present, 10. Indians, about 250. Interpreter, Philip F. Wells.

American Horse then addressed the council of his own accord for his people :

We wish first to ask you this. That you will measure out a piece of ground here so that we can see and have an idea of what an acre of ground is. And now we would like to have you do more than that for us. We would like to have you go out to the beef corral and measure off in the first place, on the level, flat land, where we could see, all the way around 320 acres, which would be the amount for the head of a family. The next would be 160 acres, and measure that also, and the next lot 80 acres, and measure that also on one side, and also 40 acres, which I think is to be given to an infant child.

General WARNER. They get 80 acres. There is none less than 80 acres. Your request will be complied with this evening. We will get Mr. Little, whom you all know as the farmer, to go out and measure off near the cattle corral, as you request, and I wish that American Horse would either go himself with a number, or send a number out there to see just where it is.

AMERICAN HORSE. Well, it is getting late now and we would not have much time to see it after it is done, so we would prefer to wait until morning, and I think we will have a better chance of forming a better opinion of it. I don't wish that we should do anything in a hurry and do it by running. We wish to go slow and take our time and convince ourselves on every point that we are in doubt about. My friends, I mean to feed you on the minds of our people every day, but I don't mean to overfeed you and make you sick of it. I mean this. I don't speak of this to annoy you or make you feel bad. For the sake of you gentlemen that have come here, and for the sake of your name in the past, and your reputation you brought here, we don't wish to do anything in a hurry, and we don't wish to tire our people out on any subject you speak of, but our people are slow, and give them time to think over everything, and if they refuse it very well, and if they accept it very well and good.

Another thing I spoke of yesterday that you do not answer me, as you said you did not know, but I speak of it again to-day. Of course it is reasonable enough to say so because you wasn't here at the time this business was transacted. At the time of this business that I speak of was transacted between the Government and us I was there at the time and was considered a soldier. I was there and I heard with my own ears and I think I understood what the treaty was. I told you about the line that I spoke to you about; that line is called the Nebraska line, which was to be our reservation line, and I told you of another line that lay farther on, that you say you did not know anything about. But I understood at the time of the treaty of 1868 it was to follow the waters of the Platte River, and it was to follow up and take in half of the waters as it goes to Independent Rock. It will follow the ridge from there until it strikes what is called White Buttes. It would then follow the Big Horn River and cross the Yellowstone River, and it would follow on up till it strikes the Missouri River, near the mouth of the Yellowstone River, and it would follow from thence down the Missouri River and take in half of its water until it gets to the mouth of the Platte River, and it would follow up and up the South Platte, from thence to the beginning. And the treaty that we signed gave us plainly to understand that within the boundaries of the lines I speak of we was to roam inside of, and all the animals that roamed inside of that should be our meat, and we should raise our children inside of that.

My friends, if you doubt what I say call the O'Gallalas here, and I suppose the principal part of them that signed the treaty of 1868 are here, and the Rosebud Indians, and if they do not answer the same as I do, and answer different, then of course what I say is not true. And then after that the treaty of the Black Hills, which was in 1876. I was then there and a soldier, and given a gun, and I stood about as far as that post (10 feet) from where the men were speaking and heard what I say. I was given a gun and told to preserve order, and I was told to go along in the future with that. But since then I have heard it said like this. I have heard it since said that it will begin at the mouth of the Niobrara River and follow it until it strikes Chadron Creek, and it would follow from there on down until it strikes the mouth of Horse Head Creek, and it is to strike the south side of the Cheyenne River opposite a point of the Black Hills, and it is said it will follow up the race-track. And it is said it will follow along the valley of the race-track, and it will go on a bee-line and go right straight over the top of the center of Bare Butte. They say it will go straight on then and strike the north fork of the Cheyenne, then it will follow down and will cross the river at and cross the Missouri River at Fort Lincoln, then it will strike the Little Missouri River, from there it will strike the Big White Clay. Whatever butte there is there, the Tall Butte, and from there it will strike Cedar Creek, and it would follow Cedar Creek down to its mouth in the Missouri River, and it would follow the Missouri River down and strike the mouth of Moreau River. These were the things that we understood were the provisions of the treaty when we signed it. Us O'Gallalas and Rosebud Indians which are the Brule, the Lower Brule, the Cheyenne

and the Yañkton and the Arapahoe Indians, and if you don't think what I am telling you now is the truth, ask the other Indians and they will tell you the same thing.

These things we supposed were firm and that it was fixed in such a way that it could not be changed by no one. Because we supposed that the Great Father has put his name down to the bill and his council, his acts could not be changed, and that is the only reason we signed with a good heart. And this reservation line here that is called the Nebraska line here, it has been about 15 years ago since that was surveyed and laid out. [Applause.] If there is a man now in existence knew of the time when the Indians were all together in council and were met by the representatives of the Government with the bill that had been passed by the great council, and it was agreed it should be run, if there is a man in existence that knows that, we would like to have you bring him here and show him to us. That is what I asked you before. [Applause.] You three good gentlemen are men of very high standing in your own country. But we don't wish to bring any reflection on you after this, and that is the reason I wanted this done in daylight, so there will be no misunderstanding after this.

Let us accept this bill or refuse it as we will, even if it is forty years from now, and if we have made a mistake, or if we have found out that you have done as you asked us and we have accepted and found it was right, even if is forty years from now we will remember it and say you caused us to make a mistake; or if it was for our good we will remember it. Because we know that you have strength, and in the future what you have finished here, and the work you have accomplished here, and the road you have started us on, and we are going up the road of prosperity, and our people are raising themselves in life. But if outsiders should come in the future, and cut these lines into, you are the men we will look to. You got us to do this. Now come to our rescue. My friends, I don't say this to monopolize yourselves all at this place, but I say it because I want you to take plenty of time with us, and make everything clear, so there will be no mistake hereafter. My friends, either telegraph for us or write for us and let us be satisfied on this point. You need not get tired of us, and there is no danger of starving, for we have plenty in our commissary, and it will not cost you anything either. If you get homesick, we will lend you our children in place of your children you are homesick for, or we will lend you our women to ride around with if it is your women you are homesick for. My friends, I have a great many more things to say, but then I will rest now and let you answer me, and if you can answer me this favor I will be grateful and will sit and listen.

General WARNER. My friends, I came here a week ago to-day feeling that I was a stranger, but to-day I feel that I am among friends and in the house of my friends. We are here to tell you, as the Great Father instructed us, nothing but the truth, and to promise nothing that we can't perform. If I should tell you, or any of the members of this Commission, that we could give you one inch of the land that belongs to the State of Nebraska, we would be telling you something that we have no power to perform. You must remember that while there are 23,000 of your people interested in that line, in the State of South Dakota there are hundreds of thousands of white men, women, and children who are equally interested with you in the establishing of that line.

Think of this, it is worth remembering, that when the great council meets in Washington next December South Dakota will have thrown off the children's clothes of a Territory and put on the man's clothes of a full-grown State, having two Senators and two Representatives in the great council, and if there has been any wrong done the people of Dakota it has been a wrong to you and a wrong to them and they will see that it is righted. This is as much to the interest of hundreds of thousands of white people that will be in South Dakota as it will to your interests. The people living to the east of you and to the west of you this line would affect if it were wrongly surveyed more than it would you.

But my friends, however this may be I know not, but this I do know, that we have no power to change it, and to send a telegram, as we told you yesterday, is useless; you then said you thought we were right, would amount to nothing. The Secretary of the Interior could do no more than we can. The boundaries of your territory were set down in the treaty of 1868, the southern boundary you are entitled to, and that you will receive from the hands of the Great Father. The northern boundary of Nebraska is your southern boundary. If a mistake has been made in the survey it will be rectified. Now, I have provided for complying with your request as to marking out 320 acres, 160 acres, and 80 acres, out near the cattle-corral on the plain, so that you can go each of you and see how large a body each of these tracts are. My friends, I don't intend to say anything outside of what is asked, because I have gone over this bill before all of you, and I could tell you no more about the Nebraska line than I have told you now if I should stand here a week, nor could the President of the United States tell you more about it than I if he were here.

AMERICAN HORSE. You said something, my friends, you said something before you just revealed something that before has been obscure to me, but I will ask you

you said that even the President himself can have a right to change this line nor even his great council.

General WARNER. No, I did not say that. I don't want you to understand that I said that.

AMERICAN HORSE. But I see that you misunderstood me, or else I did not put it right. When I said the Great Father's Government I meant you three gentlemen here. You misunderstood what I meant. If there is a man that is able to change that, or even to talk about that at all, you should let him come, for I should be able to talk to him for a month.

General WARNER. We have no doubt about that, but there is no man authorized to talk about that. It is fixed by the treaty of 1868, and that must be determined by the instruments, and it is run according to that treaty.

AMERICAN HORSE. At the time of the Black Hills treaty we were not in this part of the country at all. We were over across the Platte River, the South Platte, and it seems there was no one at the time to make any mention where this line should run. I don't say this to contradict what you say, but this is our works in the past, and that is why I say it. There is another thing that I can't make clear to my mind yet, and I can't see through it, and I will ask you about it. Your business is to make us understand, is why you are going from one agency to another. If there is any agency or place that you go to, and you ask them to accept this bill, and if they were to come right straight along without looking at it, and come along and sign it anyhow, they might make a mistake, or hit it right just as it would happen. Of course we don't want anything of that kind to happen here. I say this for this reason, for you to make it all plain and clear to us so that when we thoroughly understand it, whichever way we would go, it would be our lookout right or wrong, but we don't want to start out in the wrong way and think we are doing right. We have been eleven years on this place, and our different agents that have been in charge of us they have always been advising us to advance ourselves and prosper and look to the future. Of course we try to do the best we can. How far we fall short we can't say. But this thing you have brought is of great importance, and we want to go all over it and see if we can put it together again, and then I will know what I will do.

My friends, this is one of my greatest wishes. I wish you had the time to spare and had patience enough to get in a light wagon and ride around to the different creeks and different settlements and see how we live and how we are getting along. If you would go around that way your notion will be more thorough and you will know us Indians better. And as you say you want us to prosper and become self-supporting, and that will give you a chance to help us in more different ways than you can now. There is one thing I am afraid of above all, and that is this. I am the man that means to keep my eyes open and be observing, and I have seen one thing with my eyes that I am going to tell you about. I have been told like this, that as soon as we take our lands in severalty that the Government will have them all in a string, as it were, like ropes leading from one to the other, and when we have these established the Government will be pulling at each one of our strings and pulling the money to him [meaning paying taxes]. That I have been told by these Sioux living on allotments. That is what we are afraid of. We understand very well that when a white man has taken his land and whatever he is going to have on that land, he has got to commence paying taxes, and that is the worst thing we are afraid of. It seems to us that you mistake us, or rather expect us to do as yourself. Of course you are able to attend to all these things and able to pay taxes, and can make all the different kinds of money there is, and consider it a pleasure, while on the other hand we don't know anything about it and are afraid of it. [Applause.]

My friends, we have not got the slightest means or ways of making money. The only place we had to run our hands in the ground and pick up money, your people have filled it up full [meaning the Black Hills]. And on our agency here the only places we have to make money, it seems that we can't get nothing from there. What I mean is this. Such as cutting wood, and delivering it, and other work; teaching one another plowing. We know of a good many Indians who are capable of doing it, but we don't know of any that are doing it. These things we don't like. My friends, if it was so that half-breeds and squaw-men, or even Indians capable of filling these positions, to give them to them and let the money be circulated among ourselves here, then we would have better courage to do the things you ask us to do. I mean the farmers. I mean the men to cut and sell wood. I mean such positions on the agency that are filled by white men. My friends, I don't say this because I hold any hatred towards them, or have any grudge against them or feel bad towards them, but this I have a right to say and I say it. I spoke to you yesterday that if such things were not right and could be righted, it should be done. These are the things that I mean. I am going to speak of one of our former agents, and am not going to say so because I am going to speak against him, but I am afraid such things will happen again, is the reason I am going to speak about it. When that man was an agent

here he had his wife hired to teach school, and he had a man hired that was supposed to be his brother to help, a commissary clerk for him, and there were others that were supposed to be his relatives or friends of his that he employed. Of course there was nothing for us here, and the white men filled these positions and it seemed that all the money that came from the Great Father they swallowed up that money, and then they flew back to where they come from, and it seemed there was no money floating around the agency. [Applause.]

My friends, you spoke in favor of things that we have said, that half-breeds and squaw-men, and those that have children sent back from the schools have nothing to do, and if you can we would like to have you make a change in this, and we will be very grateful to you.

General WARNER. What you have now said as the mouth-piece of your people is what I have advocated at Rosebud and here, and what every member of the Commission has advocated, and upon that point we agree, and every word that you have said for your people and what we say for the Great Father here for you will be taken down; we leave a copy of it with you and we send one copy of it to the Great Father, so no word escapes.

AMERICAN HORSE. In the past there was some right that was cut into and I will speak of that. It seems to me that ought to be righted. I speak of full-blooded Indians, half-breeds, and squaw-men. There was a time when they had the right to set up a store here and make a living, and some persons came along and cut their heads off; and if you know who cut their heads off and stopped us in civilization we would like to know who he was. If that can be stopped and such parties as I spoke of allowed to keep stores, every ten cents we spend in that store of our own nation, and that ten cents will be kept in circulation among our own people and not be going out somewhere else. I don't wish to speak ill of these white men traders, because they are all my friends, and so far as I am concerned I get along very well with them, but these are things that have caused me to do so. In the past there has always been white men traders here and they would stay here till they would get rich and the place was too small for him, and he goes off and gives his place to somebody else, and he comes here and stays and then goes off, so we never get any good of the money that should be left here in the tribe.

After you leave here and go back in your civilized home if you are indulging in such luxuries as going out riding with the ladies or fine people, and going out in carriages, and spend your money and you have only a little left, you may say this is a good place to come to make money, and you come out here and stay a little while till you get a lot of money, and then you go home, and of course you have a right to do that. And if such was to occur you would come to this conclusion. My friends told me these long ago and he was right. My friends, either one of you I would like to have you answer me, that is if you can answer me conveniently, whether these things can be righted or not?

General WARNER. I have said to you time and again, that one of the great objects of this bill was to make your children as my children are, as free and independent as mine. To make you as free to come and go from any part within these United States, as I am free to go and come. To have your daughters your school teachers, your sons your blacksmiths, your carpenters, your wagon-makers, your boot and shoe makers, your cutters of your wood, and your cutters of hay, filling these positions, but we can't do that by sitting on the ground or talking until doomsday. We must do something. We must get up and be active.

The Great Father by this bill holds out his hand to every father and mother of the Sioux Nation and makes these things possible, and it is for you to say whether you want them, or whether you will refuse them. I want to see the time when Young-Man-Afraid-of-His-Horses, Red Cloud, or the humblest member of the Sioux Nation can leave this reservation as free as I can leave it without getting a pass from the white man. I have a little house and a little piece of ground that belongs to me in the city in which I live, and if the President of the United States comes upon that ground, and I did not want him there, I can order him off, and if he does not go I can call a policeman and have him put off. So long as I obey the laws I am the absolute master of it. It is my castle and no man dares to come upon it without my consent. This is what it is to be a free man, to be an American citizen. At your "Omaha" dance the other night I saw one of your men wrapped in the American flag. It is that flag that protects an American citizen from kings and monarchs from the rising until the going down of the sun.

Now as to allotments. You say you are afraid of taxes. As I have explained over and over again, if you don't want your land by allotments you need not take it that way. There is nothing in the bill that compels you to take it. The signing of this agreement now has nothing to do with compelling you to take it. As a people, you can only be required to take your land by allotments when a majority of your people hereafter shall want it. And if you should take it in allotment, while you would get a deed for it absolutely, making it your land, to you and your children, it is held by the Great Father in trust for you, for a period of twenty-five years, and neither

the tax gatherer, nor the sheriff, nor anyone else, can sell it during that period. So you need not be afraid of that. Now, my friends, I have said all that I want to say.

RED CLOUD. My friends, I just give you this to show those squaw-men that helped to conclude the treaty of 1868. I just give them to you so you will know them [handing a list of names to the commissioners].

AMERICAN HORSE. Everything I have said to you, can you find one word in it that means that I am displeased, or are you tired of it.

General WARNER. Not a thing.

AMERICAN HORSE. I have told you repeatedly, my friends, that we wish to go carefully and understand everything thoroughly. These are my reasons for saying so. We were speaking of the rights of squaw-men and half-breeds, and educating the children. I suppose we have 200 of them here and not one of them is occupying a position yet. But you ought to help us by saying this. We will remove this line for you upon the hill so we can have this pine timber there.

General WARNER. If we would say that and please you now, we would be telling you what you could not do, and displease you hereafter, for we could not do it.

AMERICAN HORSE. We are trying to improve ourselves and trying to progress every way we can, but here is something we can't understand and can't see into and it is a great hinderance to us. Two of the things we are not pleased with. You said those bad lands are good for nothing, but yet you have run your line to take that in and we don't like that. I say this for this reason, that when our cattle gets to the bad lands we have a great deal of trouble to round them up and get them back. We have always been depending on that line of bad lands as a strong iron fence for us. You ought to be satisfied to buy only this piece of land that you have painted in yellow on the map, and leave the people alone on their lands afterwards. You ought only to buy that land and say nothing about taking our lands in severalty. Let that go and put in all your time getting the land.

General WARNER. That matter in severalty is a matter for yourselves to hereafter determine. We only say that it would be for your good.

AMERICAN HORSE. There are a band of people that is called the Flandreau band of Sioux. Their lands are a very great distance from here and they sold all of their lands until it was all gone, and we don't owe them a cent, that they should claim any rights here. Those people have taken their land in severalty and find themselves sinking and going down hill, until they have nothing left, and now they want to come over here. I for myself don't like them at all. And any man has a right to talk about such people as that. It should be us alone and not those people. I forgot one of the most important things I meant to have talked about. I forgot to talk about it until now.

We have been on this Agency here for the last eleven years and during that time there has been a great many cattle issued on the block for the poor people, and the hides belong to the Indians, but we don't get any of them and don't know what came of the money for the hides. Can you tell us where that money went to, or where it is deposited to our credit?

General WARNER. I can not. I don't know if there is a place in the world where it is deposited to your credit.

AMERICAN HORSE. My friends, if it is in your power to relieve that wrong, of course we will be grateful for your doing it. We have a very good agent here, but the former agents learned him those tricks and he has continued them.

General WARNER. That same complaint was made to us at Rosebud. It was taken down. I don't think it is a trick on the part of your agents. My understanding is, the beef that is delivered on the block, the hides are given to the butcher to pay him for killing it. I don't know whether that is wrong or right. General Crook says his understanding was in Washington that those hides were to be given to your people. This is taken down and will be sent to the Great Father.

AMERICAN HORSE. I say this to you because the Government has appropriated the money to buy things for us and then they take it back and send it in some other direction, and I am afraid these things will continue in the future, and that is the reason I speak of it. We don't like the money that the Government has appropriated for us to be going backwards and forwards and doing us no good. I mean like this: That the Government sends a dollar here for our use, and then he takes it, and takes it for the employes, and he goes away and we don't get any good of it in the first place.

General WARNER. The Great Father wants every dollar that is given to the Indian either to go into his stomach, or on his back, or in his pocket.

AMERICAN HORSE. My friends, you see one of my complaints with your own eyes. You see we have an order, but what is the reason there is no issue now? You have seen it with your own eyes, and have brought us news here as though it was news of life to us, and given us beef and kept us from starving. And one of the principal things we wish you to report to the Government is to ask the Government not to pick out a blind man to buy our goods for us. [Great laughter.]

General WARNER. That is a reasonable request and we will make it,

AMERICAN HORSE. The kind of men that the Government chooses to buy our goods for us, what they buy they probably never see at all and never look at them, and they send them here, and they buy provisions that are not fit to eat, and the consequences was that some of our children died from eating it. And we have a good agent here, but they spoil his good name, and he can't help himself. How would it be if it was this way: Let our agent and some half-breed or Indian, some intelligent person that is capable of knowing the quality of goods, when these purchases are to be made, let them go and buy, and there will be no bad stuff bought; and then when you gentlemen come to our agency you will see us much better and will respect us. And let us try this only for this season, and let our agent go with such able men as I speak of and try it once in the purchase of goods. Then if they get good goods, then we will say we were right in accusing the former purchasers of being blind, but if they bring poor goods, then we will say that they are blind also. The beef that is sent here for our food is about one and a half, two, or three years old, and those that are older than that are probably too old to live and that is the kind of beef they send us. We don't blame our agent, for we know he can't help himself, but we blame the Government for the man who has charge to buy this provision for us. If those things could be relieved, or anything favorable, we wish you would answer them.

Governor FOSTER. The members of this commission have a good deal to do at home. We have a living, all of us, to make for ourselves. And we must make something besides, to pay for the rations and clothing that is sent to you. So you must not detain us here too long. We want to give you every opportunity in the world to thoroughly understand this matter and to act intelligently about it. No matter how much we enjoy the rides that we get here, it must come to an end. We would be glad, indeed, if we had the time, to accept the kind offer made by American Horse to visit his camps and see his good-looking girls and fine ponies and all that, but we are compelled on account of our business matters at home to deny ourselves this great pleasure. In a word, about these complaints that we hear, here and elsewhere, I have to say that I have no doubt there is more or less truth in it. I have no doubt but that the Indians have been cheated and lied to, and defrauded in all the past history of our country. I have no doubt but that more or less of that is being done now, but I believe there is less of it than there ever was before. We have white men that are bad men, and they seek the places where they can defraud somebody, and if they are not defrauding an Indian, they are defrauding some white man. The feeling of the white man toward the Indian is now a matter of friendship. Twenty-five years ago we generally entertained the opinion that the best Indian was a dead Indian. That opinion is all changed and nobody expresses that opinion now. But we don't believe all the Indians are saints, fit for heaven. I am afraid if my friend American Horse had his way that his Indian friend that he would send along for an inspector might act like the white man does sometimes—hold his hand behind his back and if he got something in it, act like the white man. What the Indians want, what the white man wants, is not an Indian or a white man, but an honest man. And now I say that the disposition of everybody in authority, the President, the Great Council, is to see to it that the men who hold these places shall be honest men.

I have to pay taxes, and money is taken from my pocket to buy these things, and I want that money honestly expended. If it is not honestly expended they come along and put their hands in my pocket and take out some more, and I don't like that. Now, I do not care about saying anything more to-night. I want to say this, that our work here must come to an end some time. Now, we expect to meet you to-morrow. After you get through with measuring the land out here and after dinner you must come promptly, and we will have another talk with you; and we hope that you may come to a conclusion by that time, and a favorable one. We know that it is to your interest to come that way, and we hope you will come that way.

AMERICAN HORSE: I forgot another thing, and I will tell you again. My friend [General Warner], you say that you live in a State and in a city, and you have a small bit of land and a house on top of it, and if you were sitting on your land and anybody would come on that you did not want, you would get a policeman and take him off your land. Now, will we have that right on our lands here? Now, if we can have that right here it will be a pleasure to us Indians. There is something that seems to make us wild and undecided in mind—something that is to be afraid of.

The Government gives us work cattle, horses, and farming implements generally, and everything in proportion. They bring it here and distribute it among us, but it just seems as if they lent it to us for only a few days at a time. Because we understand that the Government pays the money for us men, and when we get the implements it seems that we only have it for a few days and it is taken away from us. We don't blame our agent for such conduct, but we blame our farmers in charge of the different districts. [Applause.] Now, I suppose we have run short of provisions and they take us for mules and horses, for they feed us nothing but corn. We don't blame our agent, for we know it is not his fault, but we blame the man that purchased

these goods for us, and blame him because he sent them here and makes us dissatisfied with our agent.

And my friend here who is sitting here [meaning the issuing clerk] when he is issuing provisions to the women, he issues them just as he would feed a lot of chickens. He has a spout leading out from where he issues the provisions, and when the women are coming up to get the provisions he does not wait for them to put the sack over the spout, but he pours it out and it runs down on the floor and wastes, and if you go there you can see that I am speaking the truth. I don't blame the man. I think this is the reason of it. He has got such a large stomach that he can't get close to it. [Great laughter.]

The council then adjourned, and the Commission proceeded to the council room, where more Indians signed the bill.

PINE RIDGE AGENCY, DAK., June 21, 1889.

The council met at the usual place at 3 o'clock p. m.

Chiefs present, 10; Indians, about 200.

Interpreters, William Garnett, Frank White, and Phillip F. Wells.

When the Indians had gathered, the council was then addressed by AMERICAN HORSE (Philip F. Wells, interpreting).

My friends, in my former speeches I left out two things, which I wished to say, and I will speak to you now. I am speaking of the employment of men on this reservation. These store traders are friends of mine, and I have nothing against them, but this is their work, and I will tell you. The store traders in getting in their wood they have the agents from Nebraska delivering the wood, and no doubt this thing they report to our agent, that it is put in by half-breeds and Indians, as our agent don't see with his own eyes, he no doubts believes it is true. And the store-keepers put in that wood in the name of Frank White, a half-breed. They put it in through him and say it is half-breeds. And the hay that is put in at the agent's barn here, I am in hopes the agent will do it in this way. It is this:

I wish that our agent would be able to put up a set of scales on the agency, so that every Indian who had a load of hay or two of hay to sell, could do so and it could be weighed here, and put in that way. It is generally given out now to a contractor, to one person, and all the money that is paid out is paid to this one man and he monopolizes it all himself, as he is the one man, and not a cent of it is sent out through the reservation. I have an accusation to make against the issuing of rations here. I may be wrong, however, yet I will accuse them of this. All through the reservation the different districts the farmers are in charge of, no doubt the Indians don't plow the ground so good in planting, and the farmers make such reports as these. I have no doubt that they measure every piece of ground that is plowed and started to growing, and they count it as a crop being raised and matured, and I suppose that is the reason our provisions are getting smaller. If our agent would only make it a business to write the reports himself, as he sees them himself, and give the reason now why we are short of rations and provisions. I say like this, that wherever a man is made a mouth-piece he is for the whole nation, and let him express the wishes of the whole nation. Of course such an expression has strength in it.

Mr friends, I told you that I was good for a ten day's talk, but there is one reason that I will give way very moderately, and this is the reason. My friends, I will quietly give way to you, but I don't give way to you for good. I may give way for a little time, but of course if there is something that I have not talked about, of course I will do it. It is customary for men to be governed by example and be governed by it, and the circumstances afterwards. My friends, I will now retire for a short time. I mean that these people sitting around here are representatives of different bands on our reservation, and that each one will come up and ask you questions that have signed, and those that have not signed, so that you can answer them. Also let them give their reasons for not signing.

FIRE THUNDER (Philip F. Wells, interpreting). To-day I have heard something and I am going to repeat it. About this land my friend, "Three Stars" had spoken about to-day, I will speak about it. Those three commissioners came here and stood here and said these words that I am going to repeat. My friends, there are three of you who stood here and said those words. Those that want to touch the pen and sign and those that do not want to sign, could do so. My friend "Three Stars," you told us to go to that house (the agency) there and settle this. We all went over there and done as you wanted us, and you asked each and every man to use his own mind and they did so. Each and every man done as he wished to do. We all signed, and those that had the same feeling signed on that side. And the other side those that wanted to sign, went there and signed.

My friend "Three Stars," you gave us that day to decide on that, and that day we did decide on that. There is three of you here. You have notified us and told us

that the women was not included in this, and all under eighteen years was not included in this. At that time you explained to us that all who had a right to sign was from eighteen years old up. My friend "Three Stars" you told us to settle that and that day we had decided on that and finished it. There was two sides of course and we done as you asked us to do. That day we decided on what we were going to do. My friends, we are the same Indians that you were talking to that day. There have no other Indians come here that it is worth while to talk about. My friends, we have done as you asked us to do, and we don't want to detain you from what you have to do, and we have decided on what we was going to do by your talk. Myself, I have a hand upon the creek here. We have all decided that our work was done that day. My friends, I don't know but what there may be some other commissioners here asking these questions over again, but we don't want to keep you here, so I thought you ought to know it, and go on to work where you are going. What I mean to say by that, some of us you have asked to sign, and others who was against it was not to sign, and we have decided on what we are going to do, and therefore I think you ought to go to these other places and do your work.

No FLESH (Frank White, interpreting). My friends, to-day I am going to explain to you my wishes and thoughts and what I have to say. Whenever there is a man sent here and I know he is a good man, I am a friend of his. Whenever I have a friend and I tell him anything and he tells me anything, if either one of us changes our minds, I think it is children's word. I don't care how big a man is or what power he holds, when he tries to lead me or my people, I look at him. My friends, I look out for myself and I look out for my own interest, and the people who are behind me, and how I am going to succeed hereafter. Ever since the whites have spoken to us there is one thing I have been packing in the blanket. What I mean by that is this. As my people and relations wish, and their thoughts, what their wishes are. As long as I am trying to help my people I don't wish to lead them astray. I would like to lead my people in the road towards the Great Father and put them on the road towards the Great Father's wish. My friends you have told me something that I have listened to, and there are a great many things attached to the bill that was read to us that I have followed. There are two things attached to that bill that don't exactly suit me, and therefore those I wish to explain to-day. My friends, I look all around me. The way I look at it we would like to live and would like to increase this tribe, and we would like to succeed in having something. What I mean to say by that, that is the reason I want them on the straight road. My friends, you don't stop up here. You stay at the Great Father's house and your wishes and thoughts are with you there. This land belongs to us, and all the tribe should have something to say about it, but this thing is made at the Great Father's, and then you come here to talk to us about it. My friends, what you have said to us you mentioned the Great Father's word to us, and I have listened to you and want to do what is right.

Look at that big house over there [meaning the boarding-school]. These are my children that are in there. On the Great Father's land (in the east) all of my children are there. On these different branches over here on the reservation my children are going to school. There are school-houses on all different branches. My friend, you told me that wherever thirty children were together that you would give us a school-house for that place, and I was very glad to hear that; and after I took the second thought and looked over it and studied it I changed my mind. My friends, I don't care how many years those school-houses may be there and our children goes to school, they will never learn to read and write and talk English. Of course, there is a great deal of money spent in that place. My friends, look at that big house over there [the boarding school]; that is the only place where they can learn anything. I wish you would ask the Great Father to take that money that is going to be paid out for those little school-houses and give us another one like this one. If that thing is done in that way my children will learn something. I have often repeated these words, and I wish the Great Father would help me, so that I could enjoy life hereafter.

Here are three commissioners, and the one sitting in the center is a soldier. You have come here and spoken to us, and I am very glad, and I hope everything you have spoken will be the truth. I would like to have you ask the Great Father to select a man who is rich to buy our annuity goods for us so that we will get all that is contracted for, and not select a poor man who will take over half of it before he delivers it. All these laws you have made I mentioned awhile ago, and it was made a long way from here. What I mean by that I was speaking in regard to boss farmers that are sent here, but we can select some half-breeds here who can hold a plow, and plow and show us how to plow. The Great Father has given me some boss farmers, but I don't think they know how to hold a plow-handle. There is one thing I will say, and that is this: They can ride around on horseback, and they understand that. I don't think they know anything more about farming than I do. My friends, there is something attached to that bill that I would like to speak of, and that is in

regard to the span of brood mares and the yoke of oxen, and cows, and also the plows and work cattle, that was mentioned here before, but I mention it again.

There is one thing I would like to ask you, and that is this. Those brood mares mentioned in that bill; I would like to know and have you say if they are going to be given us. I would like to have you answer that, and tell me yes or no.

Governor FOSTER. Yes.

NO FLESH. What I would like to know is this, would they be ours? Here we have some of those brood mares and if we hitch them in a wagon and go a few miles with them, they are taken away from us.

Governor FOSTER. Under this law the brood mares will be given to you as your property, and they can not be taken away from you.

NO FLESH. My friends, those things that are bought, the Great Father buys for us and takes the money and pays for it, and after we have our names signed to it, and it belongs to us.

Governor FOSTER. It belongs to you individually. The Great Father has so fixed it, and they can't take it away from you, and can't take it away from you for a debt.

NO FLESH. My friends, you came here to talk about this land. There is one thing we think a great deal about, and are studying over it, and that is in regard to the lands being taken in severalty. My friend, wait on me for that. We have children scattered all over the freeman's land, and the time they become so they can take their land, and they are the ones that ought to have the land in severalty. [Applause.] There is one thing I would like to tell you. All of these mixed bloods and men incorporated in the tribe, I look at them the same as myself, on this reservation. My friends, there are lots of laws and the Great Father gives me that, and I don't think it is wrong. You can look at all of us; you can look at me and see yourself how this tribe is, yet. We don't know anything yet. All of these laws that is put on us should be on our children because they will be educated.

But there is one law I don't like more than any other. That is in regard to young girls. What I mean by this is this. There are a lot of young girls here, and there is a law put upon us. Only have a law for the good and virtuous girls, but not a law concerning the loose and bad women. My friends, to-day I have explained to you all my thoughts and wishes, but there is one thing that I explained to you that is bad. My friends, there is another thing I would like to speak about, and that is in regard to other tribes of Indians we used to be enemies to.

The Great Father told us to be friendly to them and brothers. My friends, there is one thing I would like to see. They made what they call a line. What they call the white man's line, that I wanted to go and see them, is just as strong as your wishes to come here. I am on this reservation, and here I have been looking and working, and to-day I see everything thoroughly, and to-day I have explained it all to you. We have some boss farmers here, but they are a little bit over the police force we have here, and a little more power. I don't say that the agent here, our father, gave them that power. But there is a man here by the name of Smoot, a boss farmer, who has tried to whip me several times.

Governor FOSTER. But he has not done it yet?

NO FLESH. No; he is afraid he might get the worst of it. My friends, this thing you have brought up here I am satisfied with it, and therefore I have done as you asked me to do. My friends, after you all get home I don't want you to forget this.

General CROOK. No.

NO FLESH. My friends, I think a good deal, and hereafter if you forget me I will put you in mind of it. This is all my thoughts.

BIG ROAD (William Garnett, interpreting). First I want to say to you three commissioners that you don't seem to recognize me at all. I am a man that just lately got back here. Me and my people we don't know how to work yet. My friends, you have told me to do two things and that is this. You asked me to do one or the other. And my friend "Three Stars" you told me to make up my mind on one of those things, and told me to get done with it. And I asked my people to do this work just as they wanted, whether they were in favor or not in favor. Because my people don't know how to work yet, we did not sign that paper and they got through with it, and we went over to that house where they done the work. You have told me to get through with this in about three days, but you see you are past the three days, and I think I completed my work when I done that.

HIGH WOLF (Frank White, interpreting). Of course I know how the white people are raised, and I know how the red people are raised. The Great Father's people have asked the red people to be related, therefore I have gone to work, and put my children out to different schools to do this. I know very well that they are not capable of doing any work for us yet. They have not been advanced far enough. I would like to have the Great Father wait until our children are advanced far enough and educated and return back home, and then he can put this on us, and then we can speak about it and decide it. My friends, you are three good men here. I have heard what

you said although I decided on the other way which is contrary, and I wished to explain that to you. That is all I have to say to you my friends.

SPOTTED ELK (William Garnett, interpreting). My friends, there are three of you here and come out to purchase something, and I have something to tell you. My friends, look at me. I am an Indian yet, and I am not a white man, and I don't know how to read and I don't want to take land in severalty, and my people don't want it that way. [Applause.] I know that when a man contracts anything he never can break it again. That I know.

Over here in that house (the agency) those people who wanted to sign that bill signed that paper, and those who did not want to sign, they signed the other paper. I signed the contrary paper, and all the people made up their minds that way, and that is the way we are going to have it. This land is mine and you come here to buy it, and I don't want to give it to you, and you can go without it, and I don't want to give it to you, for it is mine. Now you mentioned several things you was going to give us for the land, but now we know as it is, and we have our mares and oxen and plows and wagons, and they take them all away from us again, and now I don't want this thing to come up again in that way. There is twelve different bands, we got our minds made up on this, and we don't want to break it, and we say to you no.

IRON HAWK (William Garnett, interpreting). The Great Spirit has made me and put me on this land, and when he put me here he made a heart for me, and that is the Black Hills, and I am the man born from the Great Spirit, and I am here. I am an Indian.

Now, you three commissioners, and "Three Stars," I want you to listen to my words. I am an Indian and the Great Spirit has made me, and this land is the Great Spirit's wife, and I am born from there, and my heart come from there, and I am an Indian and I am standing on my own land.

The Great Father sent you out and told you what to do, and when you came out here those who have agreed to the bill, have agreed to it, and those that will not agree to it, will not agree to it, and those are the instructions you had when you came. You had two papers here in the house and have asked us what we should do, each man. When you had the two papers there, the one to sell the land, those people that wanted to sign for that should sign for that, and those that did not want to sign should sign the other paper. We went in there and done that. I have four names and I asked them if they wanted to sell the land, and they said no. I went with Red Cloud. We belong to his band, and we will not sell the land. That is made strong, and that is enough.

FIRE LIGHTNING (William Garnett, interpreting). My friends, I want you to listen to me carefully. You had these same men once before, and you explained to them what you wished once before. There is two ways to complete this, and you have notified them and they understand you. My friend, "Three Stars," and this gentleman, and this other one, you have told us what we should do. If a man wanted to sign this paper he could sign it, and that if he did not want to sign this paper he should not sign it. That is the way it has been told to us. Of course when we went to the house the other day we signed to the paper that was the contrary paper. I belong to the band out here they call the "Orphans," and we made up our minds on that. We had everything completed then right. We are only one man, and this thing has been done before, and I come to tell you the truth. You are all good men, and these are the instructions we got from you, and we done this work before and we tell you.

KNIFE CHIEF (William Garnett, interpreting). My friends, you three good men came here from the Great Father, and to-day I will say to you three it makes my heart glad. My friends, you asked me and I answered you with my brain, with my heart, and with my tongue. You have asked me if I was going to sign this paper, which I have not. And I have told you that I have signed with the contrary band. I am an Indian and I want you to know it.

NO WATER (Frank White, interpreting). My friends: The time you ("Three Stars") was above here I used to know you. You was a friend of mine and to-day when I see you it makes my heart glad. My friends, I never get up and make many speeches. There is my father, the agent, over there. He knows that I never come around and talk to him very much. My friend, you have explained what your wishes were. There are two things you have explained to us and in a way of a good will. You are all good men and came from the Great Father here, and also here are some head-men of different bands that you went to. My friends, we are all friends to one another and when we meet here we want to have a nice council, but there is something ahead of us that I wish to explain. We are going to have a nice sociable council, but there is one thing we are ashamed of and that is this. Before we had a chance to say anything the Mexicans and everybody else interfered in the council. My friends, before you came out here I heard that you were coming. The Great Father said this to you. We want you to go to the tribe of Indians and ask them if they want to sell their lands or not, and he also told you that whatever answer you

got from us not to try to lead us in another way. And he told you that the land belonged to us. And he told you when you came here to explain to us what you was sent for and tell us, and whatever answer you got let it go at that and not go any farther with it. Here before we held our council here, you told us that each and every man should do as he wanted to do, and to go to that council and satisfy himself with his own will and we have done so. My friends, as I said to you, you are all good men and you spoke these words to us and we have listened to you.

My friend, that day we held that council here that we mentioned to you, you told all of us people that you were not going to force us, and we were to do what we wanted to do, and we have decided on what we were going to do. My friends, this land that we stand on is ours, and what you have offered us we have thoroughly looked through it. We have studied over this and come to a conclusion, and to-day we want this put in where it is but we don't want any hard feelings about it on either side. Another thing I wish to speak about. There is something we have never received way back. That thing we have not received is not sunk under the ground yet, and I wish to remind you of it. My friends, after we leave here I hope that we will not any of us lose our ration tickets on account of this.

Chief WHITE COW KILLER (Frank White interpreting). My friends, I wish to explain to you my wishes. These people sitting around here I think they have said about all they are going to say, and lost all the land they are going to lose. These people have spent all the time they are going to spend. This thing we are going to talk about we would like to leave that to the children that is off to school. Now we have lost a great deal and we are to blame for it, and I don't want to go ahead and lose anything more. These children in the different schools here and the schools that are off, we will leave it to them to decide on this land in severalty. I don't wish to say this to do anything against the Great Father's wishes. The Great Father has given us our choice here and of course I was one that was contrary to the bill. That is all I have to say.

YOUNG-MAN-AFRAID-OF-HIS-HORSES (William Garnett interpreting). My friends, the commissioners are all good men, and I am going to speak something good for the children, and I want you all to listen to me. I have told you before, and I had my father along side of me and he is an old man, and he had a piece of paper, and that paper I showed to you that day. The Great Father one time sent commissioners to the mouth of Horse Creek, on the Platte River, and that Commission that came out came out to purchase land. The Great Father and his Council agreed that time that they would buy a road that was going through there, and they was going to pay these Indians for 58 years to come. Seventeen years after that there was another treaty took place at Fort Laramie, the treaty of 1868. There was some military officers sent out at that time, General Harney, and some other officer, and they made an agreement again, and the Indians signed a paper there. The next treaty which took place which the Great Father sent out, they asked Little Wound's people here to give up their right to hunt on the Republican. The next Commission that came out a man by the name of Hinman came, and they came out to treat for the Black Hills and the Wolf Mountains. Now, the Great Father and all of his people and "Three Stars," whenever you all come out here to tell me anything, I listen and make it go through both ears [applause].

I consider myself a man and listen to the Great Father, but you came out here and told us that the land we were on now you said we were prisoners. I thought I was only an Indian and the best Indian in the tribe. Of course these treaties I mention, the commissioners came out here, and have told us those words we have got, and the treaty we made with them was to stand for fifty years, and what the treaty said I have been telling to you. Of course there is a great many more of you than we are, and you come here to make a treaty with us and go, and we try to hunt it up, but we can never catch a trace of it. Now you three commissioners come here and tell us what that paper says, and said you was going to give us stuff for fifty years, before that runs out, and I am looking out for my children and explaining it. This treaty of 1868 it has stood for 21 years, and the treaty we made for the Black Hills, we have followed that now for the last thirteen years. I know there is a good deal of dispute about this line out here, and I asked my father where the line stood, so that we would have everything settled when you come. We have people that come out from the Great Father to measure this land for us, and if you will bring all of those people here, we will have everything completed and have everything done satisfactory. Our father (Agent Galligher) says he don't know where the line runs, and he said he wrote to the Great Father and sent several letters, but he said he never got any answers yet. I wanted to know where that line runs, and I wrote to my friend "Three Stars" to come out and help us survey the line where it runs, so that we would know where it was and we would know in years afterwards, but I see they don't listen to me and don't do anything.

My friend "Three Stars," I asked you here the other day when you came here and had the meeting, I asked you where the line run, and you told me that you did not

know where it run. And I told my father one time back that I would go to the forts and ask the soldiers to find out where the line run, and those soldiers told me that they could not do me any good. I went to Camp Robinson and wrote to you and explained it in a letter just where the line was. It was on the other side of the Pine Ridge and here to the Black Hills to the forks of the Missouri River, and down the Missouri River—the Yellowstone. After that line is measured then I will make up my mind what I shall do about the reservation, whether I shall sell or not.

Now my friend "Three Stars," the Great Father sent you out here and you receive big pay for it, and you came out and asked me to help you, and we got everything quieted down, and whatever they ask you we want you to help them. When you succeeded in getting those people quieted down I suppose you got some land for it, but you was a soldier and I was a soldier, and I want to know just how much land I have on this reservation, so that we will know what to do, and that is my decision. I want to know just how much land I have. Now there are three good commissioners here and I will tell you something good for the children, and something they can live on, and I am going to tell you. All of my buffalo up north they have been killed off, and there is nothing but bones laying around up in that country, and we want you three commissioners to notify the Great Father for what they killed off; I want to keep my children forever.

You have told us to be friendly, and be all in one body, and one man with all the different tribes of Indians. And in my places you have found money, and you have taken it out and sell this; and the pay for that we have given you, we want our children fed with this money. My friends, there are two things I mentioned to you, and one is this. This land, as long as the Great Spirit don't change this land, we want to be here with all the different tribes of Indians. We want the Great Father to feed us forever for the lands we have sold to him. I have told you before my father made those treaties, and I am born from my father, and he has made a treaty, and I want my children fed for years to come, and I have explained it again. My friend "Three Stars" you told us to be all in one lot to others, with all the different tribes of Indians, and we have tried to visit with one another at the different agencies, and our fathers go to work and write to the other agencies to keep us from going there. Now, I don't think any of you good people back east think this way, and we want that thing fixed so that we can visit one another and run around as we want to. We are telling the truth. Some of our children are in school. There was one school of two hundred, and another school on the other side of the Great Father's house. There are one thousand, and we want those children to be like the white people. And those are the ones to take their lands in allotments, and those are the ones to do this work. There was two things here you told these Indians to do, and they have already done it, and that is all, and I would notify you good men. You are all good men, and if you have anything to say you can say it to us.

LITTLE WOUND (William Garnett interpreting). My father, I want you to listen. I have told you before that we have had ten different agents ever since we run this agency. You never have told us no two or three words before. We people we don't know anything about work yet, but we start in and break ground and plow and commence a crop. You have white men that are over us, and they have been to all the different places and seen the places. You ask these people to make a speech and they have made them. There are different bands, and they picked out their headmen to make speeches and they have made them. We are all one here. We have only one commissary and all draw rations out of the commissary, and yet you ask each one to make a speech and each band gets up and makes a speech, but it seems that when one man makes a speech you don't believe us, and now each man is getting up and making a speech. I have told my father (Agent Galligher) to write to General Crook, ("One Star"), McKenzie, and a white hat, a head man up in the Black Hills, and let him know all these things.

All you head soldiers have said to me to have a big heart and stay at my agency. You had instructed me not to get my heart away from the agency, or to go out any place, but to hold on to my agency. My friend "Three Stars," if there was anything heavy, and in carrying anything up hill, if it was heavy, we was to keep on and get up there, and as soon as you get up on top of the hill there you will find a good road. Now I think I have got to that point and to-day I am up on that hill and to-day I have got that heavy load behind me. You ask me to be friendly to you and be peaceable with all the different tribes of Indians, and I have done that and went to farming and everything is quiet, and I am satisfied with it the way that everything runs.

Now, this work you are out here on, we don't want to get angry with one another, but take everything quiet, and see in a very plain way, and try and satisfy one another, and we want to have the thing done that way. You are three good men, and there have been commissioners that came out before. They looked good and talked good as you did, and they came out to treat with me; and those people did not have any hair on their head, and their hair looked white, and they came out and gave me good promises. And they said, "how, how," and I didn't make up my

mind, so I went and signed that paper. But here the other day you told me all those things are wiped away, and I don't know how to make up my mind on this one. There was an Indian, White Cow Killer, got up here and made a speech, and said that those wild Indian chiefs have sold all their land, and he was telling the truth. We have sold lands for a large amount of money, but we did not receive it all. Now, the other day, when we ask for what we have not received, you said that everything was wiped out [applause].

Whenever we have a dispute over anything we generally go to the Great Father and ask him, and he says sometimes the thing told to us is not on the paper at all, and sometimes the men did not tell us the truth at all. The Great Father has said my people have got these things and they have counceled in different places, and they go to work and get up a statement and they have my name, and go out and treat with your people, and they have done something that I never agreed to. The Great Father has said that when I will send out a commission I will write ahead and let you know these commissioners are coming out. Now, this is one thing you said the other day. Those people who have signed that paper were to be big fish and the other the little fishes, and the big fish was to eat up the little fish, and I did not understand that. Those people that did not sign that paper would be eat up, and those things we can't see into it.

General WARNER. The interpreter has made a mistake, for nothing of the kind was said.

LITTLE WOUND. Those treaties we have mentioned to you that Old-Man-Araid-of-His-Horses finished, and all to pass under this treaty here, and you want us to break that paper and break into those treaties and go only on this other one. The reason we speak to you about this line all the time, you made a treaty where this line should run. The first line we agreed should run should start out from where the Niobrara River would run into the Missouri River and follow it up to Silver Cliffs and cross over the Missouri River. And the next treaty we made it would run up through the Black Hills, but this line we don't know anything about, and that is what we want to know. Now, we have agreed to let the Black Hills go, but we are not going to be traded out by playing. The last Commission we told about the treaty of 1876, and we don't go ahead of the Commission, and they said at that time there wasn't going to be any more Commissions come out, after we signed that paper. Now, I suppose you see what has been done in the past, my friend "Three Stars," and all of those things have been said to us, and we repeat what was said at the time.

Last summer there was a Commission came out for this purpose, and they went back to Washington, and I went to Washington myself, and the Great Father told us there they were going to get up another Commission and another bill and send them out, and when they came out they was to decide. And those that were going to sign the paper, to sign the paper, and those who did not, need not sign, and it was going to be done in a quiet way. Of course it is not any use to dispute over those things all the time. My father has everything down in writing, and the books are there and we can have the thing explained to us and know how the thing stands, and have no dispute over these things. What we want is, and that is what all the people want, we want to live like the Great Father and have big cities from here to the Standing Rock Agency, to the Niobrara River, and we don't want to do anything till our children come from school. Of course you will find everything different when you get to the Standing Rock Agency. This portion of the land you are after here the Standing Rock Indians have their price on it, and that price they will want when you get there. This agreement they made with all the different agencies, and they told the Great Father that was the price they wanted for our land and you have the bill made different from that, and that is the way we want it.

There is no use to hold any more councils. We made up our minds what we was going to do and we done that over in that house. Those that were going to sign signed it, and those that made up their minds not to sign it agreed not to sign it, and there is no use to talk about it. We agreed with an agent here what we wanted, and that was in that school-house there. And my father used to have lots of strength when he was a soldier, and he said if he would get down there and dig he would find that agreement there and lots of trinkets over it. We have a school-house here and have school-houses on all of the different creeks, and send our children to the district schools, and when they understand English and nothing but English, and when they come back here, then if you will get this thing out, we will know what to do with the land. No Flesh suggested something here awhile ago I don't want that way. That is breaking up those little schools out on the creeks. We can't send them here to this boarding-school. We must have schools on the different creeks. They sometimes run away from school, and some of them are small, and if they run away from school they may freeze to death going home. The way this boarding-school stands, the younger ones run away from school and when they go they take their father's ticket away from them and they have to go hungry, and that is the reason we want these little schools so that when it is cold they will not have to go so far to school. I think

the best way to do with the little schools, they ought to have some bacon, and sugar, and coffee there to eat, and they would not try to run away, and would not try to go home, and it would be a good thing to have that done.

CHARGING SHIELD (Frank White interpreting). My Friends: In time of war you had a great deal of confidence in me. It was because that I was brave that you thought a great deal of me. But since the Great Father has come to the conclusion of making a treaty, I have changed my mind from that. There was lots of things that was said to me at that time that I wish to make known to-day. At that time we was told that we was going ahead thirty years after that. We heard that they all wanted to learn our children at that time. Since that time I have had four children educated, and one of them is now here feeding you. At that time my friends, I explained to you and told you what would come in the future. Now we have come to it and have no game. My understanding at that time was that whenever the children had an education they would live in a house like one of the (agency) and the house would be worth \$500. I think that was in the agreement. That was my understanding. My friends, this agreement you brought here, I heard what was attached to it before you came here. In that other treaty there was lots of things promised us. There are lots of young men standing around here that have not got any wagons, and have not got anything. That is what I mean. That is what makes me think that our headmen here have headed off the young men from signing this. We all understand that we have nine years on that treaty yet, and they think they are trying to cover this up, and that is the reason they think this way. But these promises you have given us would go right on the same as the promises you have given us, and the way I understand it I am well pleased with it. My friends, right out here there was a piece of land that was measured off to us. I was on a horse and rode all around the piece of ground.

My idea is this. If we do as we are asked that land will be heavy (fertile). If I do that and take my land in that way, it will be so heavy that I don't think anybody can come along and move me and my land. I have a great deal of stock, my friends. Here are two creeks here and there is plenty of room for cattle and stock. Here is White River, there is plenty of room for stock and the water is good. That is my thought and that is the reason why I explained it. My friends and relations, it is that way. I am thinking where are we going to go? What I mean by that is, where am I going to make a living? The Great Father owns us. We are considered nothing more than beasts. Here are somerations here, and if they were taken away our children would be crying for it. I am not afraid of no one here. I don't think that any one will try to hit me. Everything that I have said here is true, is the reason I am not afraid to say it. There are part of the Indians at this agency that are studying what to do. They have not said anything, but somebody made a remark here some time ago that was not right, and therefore, I am speaking about this. My friend, "Three Stars," and the other Commissioners have showed me the ground you measured off there to-day, and that ground, if it is that size, I request that you three do get up and raise your hand to it. (The Commissioners all complied with the request). That is all I have to say.

BEAR NOSE (Frank White interpreting). To-day is the third day of this council, and this choice was given to us. To-day you big men came here and have talked with our Indians that we count as big men. There may be a bunch on both sides, the Commissioners and some of the chiefs. There may be some beasts together somewhere, and some kind of an animal might go among those beasts and scatter them out, and that is the way this council is now. Of course everything that is given to us, and everything we have a right to say to-day, and I consider myself that I have a right to speak. When I heard these Commissioners I felt of my heart and felt my heart beating in there and felt that I should be on this ground strong. And if I had an eye upon this ground, I feel that it might be a boy or it might be a girl. I work with my own will, and what I do I do for myself. I don't want to go to work and let anything standing on one side of me. Those words that were spoken to us here I understand. And that is in regard to this money that is to be paid, and it was mentioned in three or four different ways, but now I am proud my words will go in to the Great Father. Brother, all three, white men, mixed bloods, and Indians, are here together, and I consider as one, and we must come to a conclusion what we are going to do. I hear it and therefore I will speak. This thing is brought up before us in different ways. They came here to buy some land from us, and they brought up the question for us to take our lands in severalty, and there are lots here that don't understand it, and that is the reason I am going to speak.

To-day if I have one boy and one girl, and when you come to taking your land in severalty, they spoke about that and I understand it, and that is the reason I am going to get up and speak about it. My friends, I never had anything that I understood so well as this, and all three of you are here together. I have seen you and it makes me very glad, just the same as if I had my stomach full. I have been looking for something here for years back that would make it so, but I did not find it, but to-day

I think I have found it. My friends, on your side and on the Indians side, we have been talking about this thing for several days, and its looks like something standing up and a big wind comes along and I am watching that to-day to see if it is going to stand up or fall down, and my heart has been beating. My friends, I have been in between this; between the Indians and the Commissioners, and I did not know which way I was going to decide my position, and this day I know how it is, and I am going to get up and speak. My friends, there is one thing I don't understand, and that is this. Here the chiefs and the rest of the Indians have decided on the way that line was to be, but the other day there was a map brought here and they were standing on it so close that I did not see that line, and that is the same line that runs up here now. I understood it so on the map, the one that Red Cloud has, just as it was explained to me. Here there is talk about what they have on back. Of course that I don't know anything about, but at this council I can see for myself and think for myself, but to-day I see through it, and therefore I am speaking. I dispute the Commissioners on one side and the Indians on the other side. What I mean by that is, these old treaties that have been brought up here. These councils took place, and all these treaties were made way back, and I should think they would be recorded in the Great Father's house.

Now, about the two roads that are going to pass through our reservation, we were going to study over that, but it is settled now and you brought it here. I should think it would be left with my friends so they could decide on the price they wanted for the right of way. I think some of my friends decided on the road that was to go across at the mouth of White River. I would like to know if that agreement is strong, or whether it is completed or not? I have been off with a show and was made a headman of that show; and I never stepped up ahead because I was appointed a chief and stole \$500, but I think to-day that one of our head men stepped forward and got some money. There was some money got together here for the benefit of our chief, Red Cloud, who was to go for us to the Great Father, and I asked him where all of this money was, what did he do with that money, and the answer we got was these words. I asked him, "What did you do with this money?" and the answer I got was that "Louis Gangreau got \$50 of it." There may be a good word to travel on, and again, that good word may come to an end where there may be a crook, so it would make it very bad and you could not pass the crook. I have been under these chiefs here for a long time, and followed their advice and been under them; but to-day there has been a dispute took place, and I asked them and they know nothing about it. You have got something here from the Great Father which is very heavy, and if we would get a hold of it and drop it I am afraid we would be the little fishes.

They say that the doors all around are shut tight, but hereafter, if the Commissioners come again, I will remember you. My understanding is with the Commissioners; and when you take this back to the Great Father, and we have agreed to let you have this you have spoken for, and we take our land in severalty, nobody can come up and take our land away from us. That is my understanding.

General CROOK. That is right.

BEAR NOSE. I have been under these head-men and chiefs and have listened to them, and I don't see if what they tell me is so that I have got nothing more than what I have on. Now I am going to speak in regard to the agency. Whenever the Great Father appoints an agent to come here and the man come here, we meet him with a good will, and I think the agent ought to listen to him. The man that goes there to talk and do what is right and bring his children up right, it is nothing more than right that he should be protected. There was something in this direction and I asked our father about it last winter. He told me that he did not know anything about this. Then I started with Young-Man-Afraid-of-His-Horses to Camp Robinson. After we got up there we spoke about this line, that you commissioners call the whisky-line. This officer that we was talking to explained to us that this line run right where it did, and went on this side of Fort Robinson to Sage Creek, and to the Black Hills to the forks of the Missouri River. That was the way it was explained to us by this officer. And the officer also told us at that time to write to "Three Stars," General Crook, and ask him, and whatever he tells you will be the truth. One of the officers came here at this agency after that. The officer that came told us to go to work and put a stick up above and wherever you want that line to be, and when General Crook comes here that line will be fixed. After that it was told us that no white man or Indian would be allowed there. I know very well that the Indians don't understand anything. We don't want to give any land to the saloons that will create trouble. If you want to give us that land to keep saloons off, it ought to belong to the Indians.

There used to be a time when this railroad which passed along here was on this side of what they call the Nebraska line, but now the line is way on this side of the railroad. I have been studying now for the last three days about this line, who laid it out, and whether it was the Commissioners, or the Great Father, or the Indians; but I have not found it out. I am very glad to say this. The Indians have had the

privilege of going to the Great Father and selling the lands without us knowing anything about it, but it is done this way now, and I am in favor of the bill. Now you went to one agency, and left that agency and have come here. But I know that you have come here with good intentions and it is strong, and I am going to talk about it. We can see our land all around us. We knew where our line is, and know what part of the reservation we own, and when we put it out, I know that nobody will take it away from us. I am not afraid of the big fish when that is done. I don't know but what I may have two children, one girl and one boy, and I will try to have something for them hereafter, and that is the reason I am talking. I would like to have the Great Father help me for my speech. That is all I have to say.

PUMPKIN SEED (William Garnett, interpreting). My friends, I have a few words to say. You asked us our opinion about this bill, and I am going to tell you my opinion about the bill. If I wanted to talk about what is in the past, I would talk about the buffalo, when we had buffalo years back. But now I look out for my children to the future to come, and that is the only thing I put my mind to.

I have heard about this bill for the last two years, and I said my heart is good when I hear news of that kind. I know I don't own this land, at least I look at it that way. I have been working and sweating and had two minds all the time. But you brought a bill here and it says in that bill I could take my lands in allotments, and I know that it is good for my children, and I prayed to the Great Spirit, and he said it was a good thing for me. And I see you gentlemen got up and held up your hands to that effect and that made me good. Now look at me. I am an Indian, but I don't look back after the buffalo any more at all. Now I look at the ground and I want to raise my children and bring them up that way. That is the way I want to live, and I want it that way. I don't want to get lost at all. I look ahead and I travel ahead.

My friend, "Three Stars," we were all one soldier, and I was on my own reservation, and you took thirty-five head of horses from me. I think that was just like eating, and I did not notice it at all, and my heart was strong, and I did not see it at all.

You mentioned there was a man that tried to steal something from us, and I don't want that man to steal 10 cents apiece. I want all that money brought here. I have a good man here for a father, and that man I want you to let me know that wants that money, and continue to write to me. I have never been to Washington, but my heart is strength and I try to think I will not go astray. Of course this bill says that a man is to make up his mind what he will do, and this is my heart and I have made up my mind what I will do.

LONE BEAR (William Garnett, interpreting). I want to explain to you about that young man that got up and said he knew where that line run along here. He says there was some big men around here, and they explained where that line runs, and Red Cloud was standing on the map here, and he was standing where the line runs. And if you don't want to complete that line that work should not be taken up at all. Now I want to know the time that Red Cloud made this line out here, and started to ask that young man, and he went off and I did not get a chance.

WHITE COW MAN. For me, I don't want to go against anybody, or say anything against anybody, but there are some things I want to say. I think if I would spread my blanket down here and pile the money that high (4 feet), I don't think I could keep it two days. Whenever I get \$10 I put it in my blanket and go to any one of these stores and before the day is out I spend it all. I am an Indian and don't know how to take care of money. My friend said here that if he had \$50 in his pocket he would have more. Over here at this boarding-school I have a child there that has been there for four years. This young one that is in the boarding-school, I think he is the one to take all the allotments when that takes place. Of course they had to look all over the United States to select you three men, and they selected three good men when they sent you up here.

General CROOK. All have hair on their heads.

WHITE COW MAN. The bill you have here has two meanings to it, and a man wants to make up his mind on either one or the other. There are fifty-four of us Waziahziabs over on Porcupine Creek that went in that house and came out one by one and signed the paper there that we was not going to agree to this bill. Now, look at me. Both of my arms are broken, one above the elbow and the other below. I have a garden over there for my children, and I understand the cattle eat it all up, and it is pretty hard for me to lose my crop that way. We completed our work there and we said we are done when we did not sign the paper, and we have done that and it is all done.

AMERICAN HORSE (to his Indians). My friends, I told the Commission that I was going to open the way for you to express your thoughts, which I did, and sat down to give you a chance to talk, and every one of you who claimed to be head-men got up and spoke. Was there one of you that said one word of sense or reason? If you did you must have said it in a whisper, because I did not hear it? You authorized me to speak in your behalf, and to open the way for the free expression of your thoughts, which I did by questioning every point of the bill they have brought to us,

After my standing here for two days and wasting my energy in talk, and wasting the valuable time of the Commission, hoping that by the many different questions and their answers, would enable you to come to some decision. And what did all my trouble for you amount to? When all the trouble I took to have this thing explained to you, you were sitting there with your eyes shut and ears plugged up, refusing to hear or see. What encouragement is it for any man to interest himself in your welfare? When a man of your own tribe or relative, as I am, gets tired of you, what will it be for your white friends who have been interesting themselves in your welfare? And if white people were to say we will open up this land to suit ourselves, that the Indians are not fit to judge for themselves, do you suppose that we will have a friend to step up and say, no, we will not do anything in this way? Will he have any strength to say so? No; all he could say or do would be to hold his head down in sorrow and say that is so, the Indians are not fit to judge for themselves. I say this because every word that you have said here, every question you have asked, has been answered you. To all this you got up and gave your answer by saying, no, I don't want it because I am an Indian. How will the white people interpret your words to themselves? They will interpret your meaning this way: I am an Indian and I don't want to be anything else but an Indian. I want to live in idleness, and you feed me.

My friends and relatives, you have made my heart very bad, because I know that every white man in the land hears every word you say here, because it is written down by these men here and reported to every newspaper that is under the Government of our Great Father. My friends, I traveled with a show. In our travels I visited the people that live in the land that is called "the land of the sun," and I talked with people that are living there. I visited one head-man of the tribe, who invited me to eat with him. And I asked him, my friend, I want you to tell me something about your mode of living here. I mean, what laws are there governing the way you take your land, and how big a piece of land do you take? And he told me a certain amount of acres, which I forget now, but I know it is far less than this bill offers us. Then I told him I was unable to form any idea of the size of land he told me by the acres, as I have never measured any land, and he took me out in the yard and he pointed to a fence corner, saying, there is the beginning of one corner; and he pointed to another corner, saying, that is the length; and again pointed to another corner, saying, that is the width. And, my friends, the land was so small that I could stand in the center and throw a stone to every point you would ask me to outside of the land that was shown me. And I said, my friend, how is it that you have such a small piece of land? And he said, it is simply this: The Government offered our fathers certain terms of taking the land and they refused it, thinking that what they knew was best for their future, and the consequence was that our future was decided by unscrupulous white men, who gave us only small portions of land like this that I am showing to you.

Now, my friends, as I have said that you have barred the way for further speech for me to the Commission. All I can say now is, when I am laying on my death-bed, if you do not defeat this bill, I will have the satisfaction of knowing that I can leave a piece of land to my children, so that they will not have it to say that for my foolishness I deprived them of lands that they might have had, had I accepted the reasonable terms that the Government has offered us, instead of having to say that through my obstinacy I was the means of their not having the lands that they might have had. You were as ignorant as I of the size of an acre of ground. When the Commissioners spoke to you about 320 acres and 160 acres and 80 acres you could not understand whether it was a large or small piece of land. At your request, to enable you to see with your own eyes these different parts of land, I asked the Commissioners to go out through the hot sun and measure them off, which they did, and rode with you and me over it, so that you could see for yourselves the land to be given to you. More than I could cultivate or ever thought of cultivating or any of you. Yet, after all this, you come here to-day and continue to shut your eyes against what you have heard. I am an Indian as well as you. My wife and children are Indians. In this matter I have done my duty to you and them. I will sign this bill, knowing that I have done what is best for my people.

And thereupon the council adjourned and the Indians dispersed, while some went to the council-room and signed the bill.

PINE RIDGE AGENCY, DAK., June 28, 1889.

Before leaving a farewell council was held at 10 a. m., at which there was present 8 chiefs and about 400 Indians, and the following farewell addresses were made:

General WARNER (William Garnett interpreting). My friends, the Commission came to you about fifteen days since, bringing the word of the Great Father. We have spoken to you nothing but words of truth, and in a spirit of kindness and friendship. Fully one-half of the adult male Indians belonging to this agency, after a careful consideration and investigation of the bill and what we have said have become convinced that the word of the Great Father and his Council which we brought you is good for their people, and as wise men looking to the future have signed. Many have failed to do so, being controlled by those who would slap the Great Father in the face, listening to those who would breed discord and discontent rather than to those whom he has sent. They have thrown a blanket over their eyes, have shut their ears, so that they could neither see nor hear. It is not strange, therefore, that much that we have said has fallen in stony places. The intelligent brave men among you who have signed the bill will be remembered. Those who claim to be leaders and who have refused to sign can not, if they would, shirk the responsibility of their action.

The men who have signed are those who desire to lead their people in the paths of the white men; to lead them out of the clouds that now surround them into the plain road of light and prosperity. These men the Great Father and his white children must regard as your leaders. The men who live in the past, who stand blocking the pathway of civilization and progress, can no longer be the leaders of this people. Their day is past. It is the wise men among you who recognize the fact that you can not live as you have in the past. You must look up, not down. You must advance, if at all, in the daylight of progress and civilization or perish in the darkness of idleness and superstition. The half-breeds and progressive young men see this. They know that the bill offered the Sioux Nation by the Great Father and his Council is good, and only good, for their people, and seeing it, stand by the Great Father and have been the first to step forward and sign the bill. Their action entitles them to your blessings and not your curses. You will bear me witness that we have neither attempted to secure your signatures by flattery or threats. We have appealed to your judgment, asking you to enter upon the road of the white men. Those of you who have shut your eyes and refused to consider this measure must not in your blindness interfere with those who differ with you. The Commission came to you as friends, with a good heart, greeting you one and all in the name of the Great Father as friends. As I have stated, many of you have refused to listen, and, as blind men, follow the lead of those who slap the Great Father in the face. To these we say, open your eyes that you may see and your ears that you may hear; be led by reason rather than prejudice.

There are those living in the capital of the Nation, professional Indians, whose advice I fear many of you are attempting to follow. These men live by pandering to your prejudices and not upon your prosperity. We shall leave the bill with the agent and hope and expect that after we have gone many who have heretofore refused to sign will see that they have made a mistake and be brave enough to correct it. None of you have urged a substantial objection to this bill. Your chiefs, Red Cloud, Young-Man-Afraid-of-His-Horses, Little Wound, and others have told us one and all that they were not trying to keep their followers from signing. We hope this is true, and that after we have left none will be persecuted for signing or not signing. We have not been indifferent spectators to what has taken place since we came among you. And some of those who have been your leaders in the past, before the bill had been read, before we had been heard, bound by pledges and oaths their followers not to consider this bill. This was neither treating the Great Father nor those whom he had sent with proper respect. These chiefs now sit before me. I ask them now, as I have often in the past, what objection, if any, they have to this bill? I apprehend the answer will be that given before, a talk about the line dividing the State of Nebraska and Dakota. This answer I am led to believe is insincere.

The Great Father, in the measure we bring for your consideration, has offered you more than he ever before has offered to any of his children. He holds out his hand to you, to lift you up into the dignity of freemen. It is for you and not for me to say, whether you will grasp the hand that he has thus extended to you or whether you will turn your backs upon the Great Father and refuse the aid he brings you. If so, the consequences must be upon you and your children. The day will come when your children will bless the memory of those among you who have done the most to lead you into the road pointed out by the Great Father.

The members of the Commission feel that they have discharged their whole duty. They have told you nothing but the truth. May the Great Spirit direct you in the right path. In parting, let me say, live together in the future as in the past, friends. What you have said to us, what we have said to you, what we have seen, shall be faithfully reported to the Great Father and his Council, and we part as we met, friends.

General CROOK (William Garnett, interpreting). Friends: One of the main objects in calling this council was to have you all together in order that you might hear what was said before we leave. I know that when we are gone there will be all kinds of stories circulated, so we want you to hear with your own ears what we have to say. The men who have signed this bill must not be persecuted by those who have not signed, nor the men who have not signed it be persecuted by those who have signed.

The Commission has been here much longer than was expected and have patiently endeavored to explain the bill so that it could be understood by all of you who had a desire to consider it. We leave with the satisfaction that we have faithfully performed our duty. There are none of you who have asked for an explanation who can say that they could not understand the bill. Some of your principal chiefs said they understood it and believed it good for their people, but have refused to sign. What their reasons were we do not know, but this we do know, that a great responsibility rests upon their shoulders for their action in this matter, even in cases where they did not advise their people against it. As sure as you had to change your life twelve years ago you must change it again, and the changes in the future will be greater than in the past, and all tending towards civilization. This is inevitable. You must not expect that by refusing to help yourselves that the Government will always maintain you in idleness. You will be more liable to receive rations longer if you show some disposition to work and improve your condition than if you do not. You should help yourselves that you may be helped by the Government. Those chiefs who only live in the past will always remain there. I tell them that if they wish to hold their influence they must keep up with the advancement of their tribe or be left like drift-wood along the banks of a stream. The influential men of the future will be those who keep up with the march of progress. We have no feeling whatever against those who did not sign. We are as friendly as before we came. Our mission was to explain the bill, and we leave you, believing we have performed this duty. The bill is here for any who wish to sign it. After we are gone it will be left with the agent. That is all I have to say, and we shall leave you this afternoon.

Agent H. D. GALLIGHER (William Garnett, interpreting). Friends: The Commission that the Great Father sent to you are now through and are about to leave. I have taken no part in the discussion, for I wished them to explain the bill, that you might be free to take such action as you deemed proper. I felt that when the Government sent me here as agent it expected me to instruct you in what I believed to be for your good, and I feel in the present case I should be neglectful of that duty if I did not say that is the duty of all, in my opinion, to vote for this bill. As General Crook and General Warner have said, after they are gone there will be no difference in my treatment of the Indians upon the reservation by reason of signing or refusing to sign the bill. Yet it is but natural that the Government should look upon those who have signed as their friends and with greater consideration than those who have even refused to consider the measure sent out by the Great Father to you. The simple fact of signing makes no difference in your condition, if you do nothing more, but it offers you an opportunity to go ahead and improve your condition.

The Government in this bill proposes to give you money for a portion of your land, lands that you do not use, that you do not improve. You need the money and you have no use for the lands. If the same offer was made to white men similarly situated, names could not be written rapidly enough to signify their consent. But with your limited knowledge the Government is hardly surprised that you will not take advantage of the bill for your welfare. The Government will say "we have the care of this people, and they do not know what is best for them." This you consider. The Commissioners have presented the bill to you in a most friendly spirit; have used no force or threats to induce you to sign, but as friends have tried to have you do what they believe to be for your good. If you fail to accept this offer, remember the responsibility rests upon you. If a majority would prevail among you with reference to the signing of this bill, as it does among the white people, that majority would have already been obtained in the agencies visited. But the treaty of 1868 requires three-fourths to sign.

Speaking to you as a friend who looks only to your welfare, I would say those who have not signed can do so hereafter. Those who refuse to sign, I fear, will regret their action. The bill will be left with me and you will be given the opportunity to sign if you so desire, but I would much prefer that you had all signed before the Commission left. I guaranty that every Indian who signs will, in the near future, thank the Great Father, the Commissioners, and the agent that they had the opportunity to thus benefit their people.

AMERICAN HORSE (William Garnett, interpreting). When a man is told anything and it does not suit him, he has the privilege of having it remedied. General Warner has spoken of sowing seeds on stony ground, and it is but natural that if so sown no crop will be gathered. In parting I will say to the Commission that I shall do my

duty in this matter as I see it, uninfluenced by flattery or threats. The only thing my people are afraid of in this bill is that part of it regarding the taking of the land in allotment. Let that be set aside for the present, and only consider the selling of the land. I understand this, that we by signing the bill are not compelled to take our land by allotment. Some of our people do not understand this, although you have explained it time and again. I am willing to sign and propose to do so. Over one-half have already done so. I have been accused of throwing a blanket over my head and slipping in and signing this bill in the dark. I never seek the darkness to do that which I believe is right. I now propose to come forward in the presence of all my people and sign this bill, and not wait until after you leave to do so. It is true many may disagree with me. Some will blame me for my action, but I feel that I am right, and I do not deserve their censure. After I have signed I shall return to my camp and shall neither attempt to persecute those who differ with me in this matter, and feel that I shall not be persecuted. I will now sign the bill.

(American Horse then stepped forward and signed the bill in the presence of all of his people.)

And thereupon the council adjourned *sine die*.

SANTEE AGENCY, NEBR., June 25, 1889.

The council assembled in the council-house of the agency at 4 p. m. Present on behalf of the Commission, Hon. Charles Foster. Indians present, about 140.

When the Indians had assembled Agent Charles Hill then addressed the council (Charles Mitchell, interpreting):

My friends, I wish to introduce to you to-day Governor Foster, of Ohio, who has been appointed by the President, with two other gentlemen, who are not here to-day. The President appointed three gentlemen, General Crook, of the Army, Governor Foster, of Ohio, and General Warner, of Missouri, to come before you, and all those occupying the Big Sioux Reservation of Dakota, to submit a proposition to you about some of your land, in regard to the cession of a part of the lands of the Great Sioux Reservation, and they are opening up a part of that reservation. I am firmly of the opinion that the proposition they have to make is for your benefit, and also for the benefit of all the Indians, and I hope you will give the proposition he is about to submit to you your favorable consideration. Governor Foster will now speak to you.

Governor FOSTER (Judge Campbell, interpreting). Indians of the Santee Agency, I am here as your agent has told you, alone, being one of the Commissioners sent out by the President, whose names have been given to you, to present to you the matter of the cession and sale of a portion of the Sioux Reservation, embodied in an act of Congress. There is in it other stipulations affecting the Indians of the Sioux Reservation, but not specially affecting you. We have been at two of these agencies, Rosebud and Pine Ridge. At Rosebud, after a stay of about twelve days, we succeeded in securing there the support of all the Indians save one, and the only one there whom I have heard say would not support this measure. At Pine Ridge, when I left on Sunday evening, about 500 had signed. We there encountered the fierce opposition of Red Cloud and his followers. As it was likely to consume considerable time before we accomplished our purpose there I left the party to come here, leaving General Warner and General Crook at that place. We expect to succeed there about as fully as we did at Rosebud. But while these two gentlemen remain there it was thought best that I should come down here and meet you. I meet here a very different condition from what I met at the other agencies. I find here great advancement in civilization, and the adoption of the ways of the white man. You are slowly but surely demonstrating the wisdom of the policy that the Government now proposes to apply to the balance of the Sioux Indians.

Here you are living on your own lands and living in houses and to a very great extent, I understand, are now self-supporting. Your schools are prospering and your children are all attending them. It is in these schools that the hope of your improvement and civilization mainly depends, and I am glad to know that you are so successful in this Santee Agency. We meet here, instead of the "Omaha" dance, a band that plays excellent music, citizens' clothes instead of the blanket, and it affords me very great pleasure to note the success you have achieved here. I am not sufficiently acquainted with the history of the Santees to give an opinion as to what your rights are in the Sioux Reservation. I only know that at Rosebud and Pine Ridge the Indians there objected very strenuously to your having any share in the proceeds of the sale of these lands. Now the Government in this act proposes to purchase from the Sioux Indians, and out of their reservation, about 9,000,000 acres of land, being that portion of the reservation marked in yellow on this map. It was estimated last year that the amount of land to be taken would be about 11,000,000 acres, but by a most careful computation by the most skillful men we find it to be about 9,000,000 acres. The Government proposes that this land shall be sold to actual settlers for the first three years at \$1.25 an acre, and for the next two years at 75 cents an acre, and for the next five years at 50 cents an acre; and at the end of ten years all that is not sold to actual settlers, good, bad, and indifferent, the Government takes and pays for at 50 cents an acre. The theory of this kind of a sale to actual settlers is this, that the good lands will all be taken the first three years. We have no means of knowing exactly what the sale will amount to, but from the best information we can get it will amount to about \$8,000,000. In that \$8,000,000 the Santee Indians share equally with the Sioux and all other Indians interested in this sale.

Under the provisions of this bill schools are to be maintained for twenty years longer, as provided in the treaty of 1868, and the money to pay for the maintenance of these schools is to be paid for by the United States, and not out of the money received from the sale of these lands. The other provisions as to the allotments of lands in severalty, I take it that the Santee Indians are not specially interested.

The only provision I find in the act in relation to the Santee Sioux Indians upon this subject is in section 7. This section provides that each head of a family not having already taken allotments shall be entitled to take lands in allotment on the Santee Reservation. Now I am told by your agent, and the people well informed here, that there is no land in this reservation yet to be allotted; that is, it is all taken up. This being so, I must confess before you that Congress has made a mistake, but I feel perfectly confident in saying that Congress will rectify this mistake, and allow each Indian to have his allotment in some reservation, or pay him the value of it. Now I have touched upon the points that interest the Santee only. If there is anything in your minds that needs explanation, or that you wish to know about, I would be glad to have you question me upon that point. Every word said here is taken down by the stenographer; it will be written out and sent to the Great Father, and if you desire it, a copy will be left with you.

This Commission has not been instructed as to what this law means by the Secretary of the Interior. We have placed a construction upon it, especially in relation to the payment for the maintenance of schools. If our work is successful we shall ask the President to adopt our views, and our construction of this section, 17, in relation to schools; in fact, I may add, our construction upon every other point and section, and if he fails to agree with us in the construction we put upon the law, all we do fails and goes for nothing. General Crook, whom you call "Three Stars," has the reputation among the Indians for never having told them a lie; the other two commissioners are anxious to obtain with you that same reputation. Hence, in all we say, we come to you as friends, determined to tell you the truth and only the truth, and as friends, believing that the acceptance of this act is of great benefit and good, not only to you, but for the entire Sioux Nation, we earnestly recommend its adoption by you. Under the treaty of 1868 it requires three-fourths of all male Indian over eighteen years of age to concur in this act, and have it become a law. You can readily see that if there is any great opposition, how difficult it will be to get the three-fourths. Some are away from home, that we can not get. My understanding about your people is that you are friendly to this act. Now we are pressed a little for time, and we need our time to devote to those people who are not friendly as you are to this measure. Now I ask you as friends, and as a personal favor to help us, to help me get through with this work here as quickly as possible. We are all prepared here to take signatures to-day, and I am glad to know in this case you write your names generally. You have gone past the day when you simply touched the pen.

Now I repeat that I have said to you all that is especially affecting you in this bill. If this act becomes successful you share with the Sioux Nation in the money that the Government will receive for these lands, about \$8,000,000. I ought to add here what I overlooked when I was speaking of the proceeds of these lands, that the Government puts \$3,000,000 at once to the credit of the Sioux Nation, and will place the balance of the money to the credit of this fund as fast as it comes in under the law. Now the Government pays 5 per cent. interest on this money. It can borrow all the money it wants at 2.5 per cent. One-half of this interest money goes each year to the educational fund, I mean the higher educational fund, and not to the common school education; and the balance of the interest to such other purposes as the President and Secretary of the Interior may think best for you. This fund remains in the hands of the Government for fifty years. In that time the Government will have paid in extra interest more than it needs to pay, \$4,000,000. Now I repeat that at Rosebud and Pine Ridge, to use a familiar phrase, the Indians there are kicking because you are permitted to have a share in this money. I repeat that I am not familiar with this question to know whether they are right or wrong, but I do know enough about it to know that if I was a Santee I would sign this act as quick as I could. It must not be presumed that Congress is going to bother with this question in this way a great while.

All this [indicating on the map] is the Great Sioux Reservation. It is 400 miles north and south, lying right in the middle, so to speak, of the State of South Dakota. White settlements are on the east up to the Missouri River. White settlements on the west out to the Black Hills. The Santees know enough about the white man to know that he is going to bore a hole through that reservation whether the Indian wants it or not. You can safely come to the conclusion that there are no more commissions coming out here to bother about this money. You are in this bill; you may not be in the next one. So, therefore, I repeat the request I made a while ago, that you will aid me, as one friend does another, to speedily get through this matter here. We are prepared now to receive your signatures; and those who are not here I take it as a special favor if you will bring them in to-morrow early. I make this request as a personal favor to myself. Before we proceed further, I will be glad to have any one of you ask any question you choose in regard to this matter. If there is anything that is not very plain, and that is difficult to understand, I will be glad to answer any question about it.

JOSEPH WABASHAW. (Judge Campbell interpreting.) I have been waiting all day in regard to your coming, and what your business was to come here; the young men here have all heard it. You called them friends, and it makes them feel good. You asked them for some questions, and what you have been saying I want to give you a word on the subject. We have had this kind of business before to-day. The treaty of the Black Hills. I believe we have some interest in the Black Hills. The people of the Black Hills are not acquainted with selling like the white people are. Probably what you have been saying to them they don't understand it thoroughly. The oldest people of this nation here have done a great deal of this, but now we stand here as men. The Santees and the upper Indians are all friends. I believe it would be a very nice thing when they have it to have it all together, where they can see one another and have a nice talk. It has been some time since these treaties have come up. Last year they went to Washington, but the Santees did not go. Last year the Commission went to the upper country, but they did not come here. It would have been a good plan to get all together of the upper Indians and have a council in regard to this, and we could see each other and have a talk, and settle it nicely. This is why I call this land school land, and I think it would be a good plan to have schools up west here, and learn all kind of trades.

In regard to the treaty at Long Neck Creek, we made a treaty there and were friends, and when we had the treaty of the Black Hills we made a treaty with them and were along with them and signed the paper. And awhile ago mentioned something in regard to the reservation, and by looking at that I suppose we will have some interest in that hereafter. I don't know what kind of a judgment to give at the present time on the subject you were talking about. I have not made up my mind yet. The upper Indians are our friends and you are our friends too. The reason I spoke about having a talk between ourselves, and have a conversation and settle it all together, is that it would make us feel better, for we have our treaty here and they have theirs up there, and it might make some little difference. At the time of the Black Hills treaty we appointed three men, Spotted Tail, my father, and Red Cloud, and in regard to Red Cloud you could not tell about him. Wabasha was one. I think in regard to those I have mentioned it ought to be satisfactory. These people are men now, who are standing around here, and young, and they are very much pleased with what you have said to them. Probably you have seen a great many more Indians up there than here, but they don't know but very little.

Governor FOSTER. You are right about that.

JOSEPH WABASHAW. You have looked at them and think they are very nice, and the Santees are very much pleased to see you. I am in hopes hereafter that the education will go up that way. That is all I have to say, and I hope we will have everything satisfactory.

HAKEWASTER. (Charles Mitchell interpreting.) When I see a man who comes to talk to me and I see he is good I feel it in my heart. I understood there was three parties that the President sent out here, were above here. I believe in my mind that you are after something to do them good, and don't talk there for nothing. I heard you talk and it has pleased me very much. There is nothing on the earth that the Indians can depend upon. There is one thing we regard, and that is the Lord. And besides that when the Great Father had lots of lands my heart felt very bad. I think the young men are now getting along very nicely and I think they are making a very good living. Up here in the upper country towards the Black Hills, I went up there at that time and we made friends with Spotted Tail at that time, and finished what their business was together. But I heard last winter that they wanted to scratch us out, and it made me feel very bad. I thought in my heart, looking toward Washington, that there were some wise men in Congress, and thought they would not do the like of that. Then I thought again there are a great many people there that thinks a great deal of us and likes us and they would do us a favor.

A short time after that there was a bill come here, showing us that we had a right in the treaty in the upper reservation. Since that everybody seems to be friendly to me. What my Great Father says is good, and we are going to do it. As long as I am alive and a man proposes something good to me I am going to take it. There is no use looking up in the upper country; that is not going to earn me a living, but whatever the Great Father does for me there is where I get the living. I am a big man and weigh a good deal, but still I can hold a plow in and I have nothing to live on only the plow. But I am going to sign those papers. Probably in regard to the laws you have there that is the last chance probably up there. I calculated to be in that treaty up there because I went up there afoot once. I am in hopes that whatever the Great Father proposes to give us that we will receive it in this treaty. The Great Father told me to raise something, and he gave me cattle and horses, and I don't know as he is going up any higher. But I feel pretty well played out on account of provisions. When I have something to sell and go to the stores over here and sell anything you never can get a picayune in cash of them, so I have no money in my pocket at all. Well, our skin is a little different color, but we are standing up

and all that. I think so, for we are the same, only a little darker. Now, such as selling wheat or corn, we never got a cent for it. They write on a little piece of paper and hand it to us, and that is the end of it. Probably they may take us for fools, but we know something after all. [Laughter.]

In regard to cows and horses, we feel like taking a little fresh meat once in awhile. When you get back to Washington tell them that our wish is that whatever the upper Indians get we want the same. Recollect that. That is our father (the agent) over there. He knows exactly how our tribe gets along. Well, we tried very hard to work as our Great Father wants us, but it appears we don't get along fast enough. There has been two years now we have not had very nice crops. Now it appears when anything is put in the ground in the new breaking it appears to come out better than the old ground. I wanted something to say and that is the reason I came and stood here. They gave us here back a little spell ago rations, but who is going to look up this money for us? I believe that if the Great Father is in debt to us he ought to pay us. From the Black Hills treaty I believe the Great Father has money for us. I thought everything would be satisfactory and I signed it with my own hand. I understood that was what the Great Father wanted, and I signed the treaty. In regard to beef, sugar, coffee, beans, and in fact everything that has been issued to us, who is going to give that to us now? Somebody might say we have plenty of money and have no need of it. Well, the Great Father was very much of a friend to us and so we threw the blanket off. Now I want to tell you what the truth is. Well, now, when you get to Washington and have this all satisfactory and after you get back to Washington and report to the Great Father whatever is issued to those upper Indians we want our share. I understood there was 320 acres to be given to us. Well, I think in regard to that there is a lot of children growing up of course, something you mentioned in regard to that, and said that you would promise to assist us awhile ago, and that made me feel very good. All this land that is left here is not worth very much. There is a good deal of poor land on the reservation here, and for that reason if you could make out to get some of the big reservation up there, I am in hopes some of our children will be allowed to take some of that land.

ELI ABRAHAM. (Charles Mitchell interpreting.) I haven't very much to say. There is something you spoke of in regard to something awhile ago, and we all recollect something about it. In 1868 we made a big treaty, and I recollect the upper Indians and others were all friendly at that time. And in regard to the treaty of the Black Hills, we was up there and had a treaty with them, and remained friends as usual before. I recollect that all was solid that was done at that time. There was a great many people up in that reservation that don't understand things rightly yet. They don't know what the law is, and don't know anything in regard to it, and make up their minds to leave the Santees out. I say that Congress should not listen to such a thing as that.

Governor FOSTER. It has not.

ELI ABRAHAM. That shows they are solid, too. Well, here they come to make friends up here the same as you do. You have told us the law and we heard it. There are a great many young people standing around here that don't understand it thoroughly, but it is the best thing to have it thoroughly understood, so every man will know what he is doing. Well, in regard to the upper Indians in the law, what was the reason they wanted to scratch us out, and why was it done? We want to understand it thoroughly and have a good talk about it. I don't mean to dispute what you are telling me, or anything of the kind, but we would like to look into this law and see how things are, and then we can go right ahead.

Well, in regard to having a good talk, whatever these upper Indians gets we would like the Santees to get the same, because we had a right in that treaty to get the same. That is so. There is something else I am going to say. There is something in regard to this reservation, and I want to know if you can assist us or not. The Santees now have land, 160 acres and 80 acres; a boy, child, or woman, 80 acres; and we have the papers for it. And those papers were given to them because it was a law passed in Congress at Washington. In regard to the patents we got for 25 years, we took it with a good heart of course and had no objections. There are a great many people around here that feels very bad in their hearts, and I want to explain what it is. I did not think that white citizens would be coming in here and bothering us the way they do. What I mean, it is two years now that we have been paying taxes. The white people are coming around and taxing us for everything we have. They come to us and say here I want you to work on the road, and if you don't work on the road I will charge you \$3, and how can we pay it when we have nothing; and so we go and work on the road till the sweat runs off of us. That I don't understand. I think the Great Father ought to pass a law to stop them from doing that.

Governor FOSTER. Do they tax you for the land?

ELI ABRAHAM. No; but everything that is on the land. I hope you will attend to that when you go to Washington and have some kind of a paper coming out here

and show the white people that they have no right to do it. If you don't do so they will be coming here and taxing us for the land. You study about this and see what you can do about it. That is all I have to say.

Governor FOSTER. I am asked the question if you share with the Sioux Indians, share and share alike. In the sale of these lands you do. Each Santee Indian receives as much as each Sioux Indian. Now, I want to be perfectly fair and explain to you this much further about it: Under this act the Sioux Reservation is divided into separate reservations.

Now, here is the Santee [indicating], here is the Ponca, here is Rosebud, here is Pine Ridge, here is the Lower Brulé, here is the Crow Creek, here is the Cheyenne River, and here is the Standing Rock Reservation. Now, this is all divided into reservation, and hereafter each reservation owns its own land. But of the \$8,000,000, or about that, which we presume this land will bring, the Santee Sioux share with the other Sioux Indians, share and share alike. Now, about the taxes. I don't know anything about that. I expect likely you have been voting, and that you have become American citizens. You complain of taxes. Now, at my home a farmer has to buy his 80 acres of land—and that is about all that one man ever gets—he must build his own houses, he furnishes his own farming implements, and all of his horses and oxen and cows and everything else. The Government gives him nothing. Now, he pays taxes besides. He is taxed to support his township and county government, and he works the roads, and then they tax him some more to furnish rations to the Indians. Now, the object of the Government in this legislation is to build you up, to help you out of the condition in which you have been, and are yet to a great extent. That can only be done by the adoption of the habits of civilization and by work. You all believe in the Bible, and that tells you you must get a living by the sweat of your brow. There never was a time when the white people felt so friendly to you as now. We want to take you by the hand and lift you up so that you will not only be willing to pay taxes, but be glad to. Now, I will not detain you any longer with talk. We are ready to commence receiving your signatures, unless you have something more to say.

CHARLES ZIMMERMAN (Charles Mitchell, interpreter). There was something in regard to a little way back that I was thinking of, and I thought I would mention it to you while you was here. It is this. Well, of course, the land is not very large here, as you can see, but the Great Father sent you around to look for some more land. Last winter I heard this. I understood that the Indians had gone to Washington, and at that time when they went to Washington they did not want us to go into this treaty, and wanted to scratch us out.

Governor FOSTER. Yes, they did.

CHARLES ZIMMERMAN. And this spring my father (the agent) got a paper from Washington telling us that we had an interest in this above here, and that we had lots of friends to get into this. We think ourselves we had a right because of the treaty of the Black Hills and at Long Neck Creek. I believe we made the treaty at that time that the heads of families were to get 320 acres of land at Long Neck Creek and the Black Hills.

Governor FOSTER. One hundred and sixty acres only.

CHARLES ZIMMERMAN. Well, the reservation has been opened now; it has all been taken up, and a great many children that are not on the land, and I wish you would see in Washington if you could not get us land across the Niobrara River. That is what I wanted to mention to you. I would like to find out how much the Great Father is going to pay for that land? What I would like to find out is this, whether we are going to get this in money alone? That is what I would like to know.

Governor FOSTER. The money for this land is put in the Treasury of the United States, and remains there fifty years, and the Government pays 5 per cent. interest on it. One-half of the interest goes to the establishment of industrial schools, the other half goes to such uses as the President in his judgment may think best. It may be in money, it may be in provisions, and it may be in furnishing you implements, and everything of that sort. The money remains in the hands of the Great Father for fifty years, and you can only use the interest for the present. But at the end of ten years the President may, in his discretion, not only take 5 per cent. interest, but he may pay you 10 per cent. of the principal, to be paid in whatever he thinks is best for you; one-half of it going to educational purposes. I don't mean this common education, but higher, industrial education, such as the learning of trades, and all that sort of thing. Now, as to the land here, it seems that Congress did not understand that this land was all taken up. It is my opinion that Congress will either give you land where you want it or give you the money value of it. That, of course, means to those who have not received lands as yet. Now, another thing.

What we say is taken down and goes to the Great Father when we get through. Whatever you say and we think is right we will recommend the Great Father to adopt. If we are successful, the Great Father will read all this, and we as successful people will be regarded by Congress as something worthy of attention. If we fail,

what we say and what you say will be thrown in the waste basket. I tell you this to show you the importance of success on our part and the importance of your helping us to success.

CHARLES ZIMMERMAN. I don't say that I will not sign, but I would like to have a fair understanding of it. We are glad and happy to see the Great Father, but we want to understand what we are doing. All those who did not have land and the children that have grown up, we would like to see them have land too.

Governor FOSTER. The other Indians at their conference at Washington wanted to leave you out, but the Great Father and the Great Council did not think that was right and put you in. And I had supposed that owing to your superior intelligence that you understood this thing very well when I came. We don't want to press you into doing anything, but we want to have you do it under your own free will; but I supposed you understood it and we did not care about the delay that we had at the other places. As a rule, your friends are not these people who are writing to you. They generally want money out of you and oftentimes such men do you a great deal of harm.

CHARLES ZIMMERMAN. Whenever you go anywhere, of course you explain everything to them so they understand it, and then they go to work and have a council. Anybody that is living in the world, they need a little money to get along. That is all I have to say.

ELI ABRAHAM. I told you a while ago that you had been around to the agencies and they detained you a good while and had a good deal to say, and that is why we would like to have a council and have a fair understanding. We would like to have a fair understanding so that we can have a council among ourselves. We would like to have a fair understanding and know all about those treaties, and we will talk among each other and go and sign the treaty.

Governor FOSTER. Can you not come here to-morrow morning and have a council?

ELI ABRAHAM. We are going to have a council among ourselves this evening. Last winter we understood what the law was that was passed by Congress, and now it is a little different I think, and now we would like to have a fair understanding among ourselves. We understood we was to have 320 acres of land. That was what our thought was about it.

Governor FOSTER. The treaty of 1868 gives you 160 acres, and that is for the head of a family, and then you must live on it and make \$200 worth of improvements, before you get a patent for it. Now I understand that you have received 160 acres for the head of a family and 80 acres for your children over eighteen and 40 acres for your children under eighteen years of age; and the Government builds houses for you, and now you come in and share with the Sioux in this \$8,000,000. Now, the treaty of 1868 did give to the head of a family of the Sioux Indians who wanted to stay on the Sioux Reservation 320 acres of land, and for those who remained off of the Sioux Reservation, 160 acres of land after you had made \$200 worth of improvements on it and lived on it three years. That is what the treaty states. Now, at the council to-night if you would like to have me come in and give you any explanation, I will be glad to do so, but if you want to have it by yourselves, all right.

PHILIP WEBSTER (Charles Mitchell, interpreting). My friends, I have a few words to tell you. Whenever I have friends and they give me good advice, I take it to my heart. What the Great Father does for the nation, we are glad to receive it, and I have it in my heart. Everything you have spoken here to-day I am satisfied with, and am well pleased with it, and I know it is the truth. These people they have come over 10 miles from their homes. May be those people are waiting to know what they are going to decide. Every word you have told me I know is the truth. I want to ask you a question is the reason I talk this way. They talk about the laws and what you have done with these Indians. I want to know and understand myself. I have one thing in my head that I want to ask you. I want to ask you a question about a man who took patents different. I want to know what those nine people got different patents for from the other Indians? We have been told a good deal about being thrown away from the treaty, but now you have come here and told us it was all right, and now I want to sign the paper before I leave. I want to sign now.

Governor FOSTER. You can sign now [and which he did as per his request].

And thereupon the council adjourned, and many Indians came forward and signed the bill.

SANTÉE AGENCY, NEBR., *June 28, 1889.*

The council convened at 10 o'clock a. m., Governor Foster present on behalf of the Commission.

Indians present, about 75.

JOSEPH WABASHAW (Charles Mitchell interpreting). If it had not been for some things yesterday, I would have had more to say, but I will say it now. The sky is a tent which covers both the white and the red man, and we ought to love one another and be friends, and the Lord will bless us.

Governor FOSTER. Yes; we are friends.

JOSEPH WABASHAW. I will commence back some years. The Great Father made the red man and he put him on the earth. The white people have come here and they are good people. A long time ago, Wabashaw lived on the sea-board. That was my great-great-grandfather, and he made the first treaty with the whites. He said the whites told him they would be relatives and friends hereafter. Whatever he promised he would do, and it was so. Wabashaw made a second treaty with the white man and he said the same thing again, and the third time the same. It is not so this last time. All the tribes have suffered the same way and I want to let you know about it. The Indians do not have one cent of money from the Government. The whites are getting rich on the Indians' money. White men make money out of the water, and out of the earth, and out of wood, hay, and everything, and everything the Indian sold to the Government is all worth something. What do we see of the money appropriated for the Indians? Our Great Father took it up. I don't mean that he took the money for his property. The white people get the benefit of this money, and we don't get any of the money that belongs to us. We are getting poor all the time, but we are trying to and want to live. The white people are rich and have plenty to eat. The white people are wise, and I think ought to do better by us. You don't consider \$11,000,000 more than we do 15 cents. We are very poor and I want you to look into this matter. White people ought to pity us and help us along. We are like relations and ought to have pity on each other. It will please the Lord very much. You are after the small pieces of land that are left, and I want to talk about that. The lands we have sold you have seen. It was all good and you got much money out of it. We did not get a dollar an acre for it. You did not give us enough for it. You now give more. You now want 11,000,000 acres of the Sioux land.

Governor FOSTER. It is only 9,000,000 acres.

WABASHAW. You take the good land.

Governor FOSTER. No; we take it all, good and bad.

WABASHAW. This is the last we have to sell, and we must look into it and get our rights. You white men know whether this is right or not. The Great Father will put this \$11,000,000 in a bag, and probably he will keep the money and give us the bag. You spoke yesterday about the land that we don't get here.

Governor FOSTER. Yes, I spoke of the mistake made by Congress, and I have already written to a member of Congress on the subject, and I have no doubt the mistake will be rectified.

WABASHAW. Well, that is all right, and we want you to do all you can for us, and take pity on us and help us. Then there will be a talk about us above here. The \$9,000,000 you mention is what you want us to sign for. Well, you do for us the same as you do for them [meaning the Sioux].

Governor FOSTER. Yes, one law for all.

WABASHAW. We will sign, but we don't want to lose our lands.

Governor FOSTER. No danger of that.

WABASHAW. You must show all to the Great Father at Washington. We are not big men or wise men, or brave men or cross. We can't say this. All we can say is we are poor. We are not wise, and that is the reason we are poor. The Lord put me here and I have a hard time of it. A while ago I thought I was somebody. I had plenty to eat, had good clothes and was doing well. Now the land is full of white people and I am poor. White people look at me as if I was a wild beast. Things I do not like they make me do it. I hope they will take pity on me hereafter. You said one of the commissioners was a good man, and you said you wanted to be all good. How is it the other two did not come?

Governor FOSTER. The other two remained at Pine Ridge, where a good deal of work yet remains to be done, and I come on here without them, and left them there to complete the work at that place.

WABASHAW. We had a meeting at Brulé. The other Indians did not like the Santees. They said the Santees sold their land and did not give them any of the money, and they did not want the Santees to have any of the money for this land. I heard this at Pine Ridge. This is not the idea in Washington. The Black Hills treaty is not scratched out yet. If it ever comes time to sell this land I told them we would know something about it. We were afraid last winter and wanted to go to Washington. The treaties are in Washington and the Great Father will go by them, I told them,

and now we have come to it. We will finish this up to-day with a good heart. If a person wants anything it is all right. Our agent is a good man. I don't say much to him and don't like to say too much to him, and don't want to bother him or lie to him. He is helping you and he is helping the Santees too. I spoke to you about not taking any of the bad lands, and clothing and beef, and other things. All that is done here, the papers go to Washington. The money we fail to get is not satisfactory to us. We may get \$6,000,000 out of the 9,000,000 acres we sell. This is the kind of clothing that we get (showing kind of clothing to be poor). It costs us about \$4 a suit, and the white man says after we get it I will give you \$1 for the suit, and the Indians will sell it. The clothing is no-good, and the same with most everything that comes here. They feed the cattle with medicine so they look bloated and fat. They are not good and will soon die. I hope the Great Father will do better by us when he gets this 9,000,000 acres of land. I want you sign [addressing the Indians].

ELI ABRAHAM (Charles Mitchell interpreting.) I have two things to ask you. First, you spoke yesterday of a mistake Congress had made in allotting land to the Santees in this reservation. There is no land to be allotted in this reservation.

Governor FOSTER. Yes, it seems that Congress made a mistake. I was not aware of it till I came here yesterday. I supposed that there was yet land to spare in the Santee Reservation. I feel perfectly safe in saying that Congress will rectify this mistake. It will either find land for the Santees who have none, or it will pay them the money value of the land.

ELI ABRAHAM. Now, I want to ask you the meaning of section 17. Does the money for the schools, and the cows, and the bulls, and mares, and other things, come out of the money we get for the land, or does the Government pay it?

Governor FOSTER. You are the first man who has asked that question. The commissioners have given this section a great deal of attention. The Department of the Interior has not instructed us as to the meaning of this section. Our opinion, and we so express it, is that the provisions for schools—continuing the schools as proposed in the treaty of 1868—the twenty years longer, the cost of which is to be paid by the Government and not out of the proceeds of the sale of your lands. The other things provided for in that section, the cost of these will come out of the proceeds of the sale of the lands.

ELI ABRAHAM. That is all I want to know.

(NOTE.—Eli Abraham is a full-blooded, educated Indian, and is at present a teacher in the "Riggs Santee Normal Training School".)

The council thereupon adjourned, and the Indians continued to sign the treaty.

SANTEE AGENCY, NEBR., June 26, 1889.

The Ponca Indians having arrived at the Agency, a council was held between them and Governor Foster, on the part of the commission, at 2 o'clock p. m.

Poncas present, about fifty.

Thomas Knutsen was chosen as interpreter by the Indians.

Governor Foster was then introduced by Agent Charles Hill, as follows: Governor Foster, of Ohio, the chairman of the commission, wants to talk to you about your interest in the lands of the Great Sioux Reservation.

Governor FOSTER. I am the chairman of the commission sent out by the President to you and the other Indians on the Sioux Reservation, with an act passed March 2, 1889, and to ask your approval. This act relates almost exclusively to the Sioux Indians living in the six agencies in the Sioux Reservation. And as I understand it, if the Sioux Indians themselves, living on this reservation, could have their way about it, you would be excluded from all benefits in the same. But the Great Father and the Great Council believe that you have rights that ought to be looked after in this sale of the lands that is now proposed. And as you were parties to the treaty of 1868 and 1876, the Great Council believed that you ought to be parties to this treaty now.

We came out here nearly a month ago, the three commissioners being together, General Crook, whom you call "Three Stars," General Warner, and myself, and we first went to Rosebud. At Rosebud we succeeded in convincing those Indians that it was to their interest to approve this act. They complained a great deal about the rights that were given to you and the Santees and the Flandreaus in this bill, but we succeeded in convincing them that the provisions made for you were right, or at least they gave up making that objection. I know of but one man at Rosebud who is opposed to the act. From there we went to Pine Ridge. We found there Red Cloud and his followers strongly opposed to the treaty, and we found it was going to take a long time to succeed there, so we held a council and concluded that I should come down here while the other two commissioners remained there, and I am here now to present this matter to you.

The bill that I ask your assent to divides the Sioux Reservation into six different reservations. Hereafter in dealing with the Sioux Indians, if this is accepted, we deal with each agency or reservation by itself. And by this act the boundaries of each reservation is fixed as shown on this map [indicating.] These are the boundary lines of the different reservations [indicating on the map.] Now, the balance of this map, marked in yellow, the Government proposes to buy about 9,000,000 acres, and will buy if this act is approved. This point down here in Nebraska [indicating on the map] shows your reservation, and shows the land on which Swift Bear's and Milk's camps are located.

Now, the Government proposes to sell this land to actual settlers. It will first survey it, and all of the expense of the survey and the selling of it is to be paid by the Government. It will offer the land for the first three years to actual settlers at \$1.25 an acre, and all the good land will be taken in the first three years. The white man is hungry for all the good land he can find. For the next two years it is sold to actual settlers at 75 cents an acre, and for the next five years it is sold to actual settlers at 50 cents an acre, and at the end of ten years, what is left, good and bad, the Government takes and pays you 50 cents an acre. Under this act the Government will no doubt buy a good deal of land that is utterly worthless, so that you could not raise grasshoppers on it, and the Government takes it and pays you 50 cents an acre for it. As soon as this act is approved, the Government puts \$3,000,000 in the Treasury, and allows you 5 per cent. interest on it. Just how much this land will sell for, nobody can tell now, for none of us know how much good land there is in this land that is proposed to be sold. A rough estimate made by the commissioners makes the amount about \$8,000,000, we think it will amount to that. Now, all that affects you so far as the Sioux Reservation is concerned I have told you. You understand that in is this \$8,000,000, or whatever the lands bring, you share equally with the Sioux. That is to say, one Ponca gets as much out of it as one Sioux. Now it seems there are some Poncas living on the Sioux Reservation.

INTERPRETER. I don't think there are.

Governor FOSTER. There are some Poncas who have not taken their lands in allotment.

INTERPRETER. They have just squatted on it.

Governor FOSTER. According to this bill they are to have 320 acres foreach head of a family, and 160 acres for each boy or girl over eighteen years of age, and 80 acres for each child under eighteen years of age. But the allotments made are made under the act to extend the northern boundary of the State of Nebraska and you must take these allotments within six months from the time you are notified by the agent here. Now, I have given you in a general way what there is in this bill affecting you. The great council notwithstanding the objections of the Sioux Indians have given you an interest in the sale of these lands in this act. Now, I want to say just a word. I presume that your intelligence will lead you to support this measure, but I want to say a word about it further. There is the Sioux Reservation [indicating]. It is nearly 400 miles across here from north to south. It is settled on the east side up to the Missouri River by the white people, and on the west side out in the Black Hills by white people. Now, I think that a Ponca has intelligence enough to know that in some way the white man is going to get through here. If the Indians refuse to agree to this treaty, and refuse what the white man thinks is a fair price for this land, the white man is going to get through there in some way. The Poncas are in this bill enjoying the rights and the privileges of the other Indians in the bill. I hope they will be in the next one, but if the Sioux Indians can keep you out they will. So I say that if I were a Ponca I would not hesitate a moment about signing this bill.

I am glad to notice the advancement that the Indians have made here. There never was a time in the history of the country when the white man was so friendly, and felt so kindly to the Indians as he does now. I come to you to-day extending the hand of friendship, and representing this friendly feeling of the whites throughout the country. The white man desires to see you elevated, to build you up. The buffalo is gone, and the old way of getting a living by an Indian is passed away. The Great Spirit made us all and put us on the earth here, and naturally your minds are as bright as mine, and that of the white people, but by a course of education long pursued by the white people, they are vastly your superior. It would be very difficult for the people who stand before me to appreciate, but you love your children as the white man loves his children. We want to see those children educated and become the equal of the white children. You are naturally bright; with education you can equal the white man. Already you are beginning to show how much education does for you. You have delegates in the State conventions already. Your children will go into the great council of the State of Nebraska, in the great council of the nation, and there speak for the Indian himself, instead of having a white man to speak for him. This is what education will do for you. Now, I am glad of this opportunity to have met you, and noticed your advancement. I leave here at 4 o'clock this afternoon, and I would very much like to have your names to carry back with

me. But if there is any question you want to ask about this bill, and your relations to it, I will be glad to answer it.

JACK PENINSKA, My Friend. I have a little to say to you, and would like to have you listen and correct my mistakes, and say when I am wrong. Us Indians don't know how to sell and cheat, but the white people does. Now, we Indians are different from what we used to be, and now we make a living the same as the white people do. We begin to see into it. Of course they used to get our land away from us and not pay us very much for it, but now we haven't much land and we want to get something before it goes. Our old chiefs in the olden time did not know much, and the Government would come and give them a little rations and get them to sign, but now the land is getting scarce and we want to hang on to it. There are different kinds of soil—sand, blue clay, and reddish soil, and there is one kind of soil that is black, and we know that is good, the same as the white people. Of course us Indians ought to have a fair chance and pick out our lands first, and I don't see why we should not have the right to pick out our lands first.

Governor FOSTER. That is what the bill does.

JACK PENINSKA. Of course I don't want to take any land now. If this land was all taken up the children that are born hereafter would not get anything; we want to look out for our children. Of course we have good land and raise something to support our children. If we have good land we can do this, and if our land is poor we can not. Of course us Indians are getting a little different now and take after the white man's way; take the new way and leave the old way back, so we want the white people to do the fair thing with us hereafter. You ought to come and see us. Us Poncas are doing better than we used to do. We raise cattle, horses, and hogs, like the white people do on their farms.

Governor FOSTER. I rode by there yesterday and it looks very nice.

JACK PENINSKA. Of course all we ask is to get a good start from the Great Father, and we begin to see how to raise stock and horses and cattle like the white people, and so we want the white people to give us a good start. Of course we are not buying anything of the white people; the white people are buying of us; so we would like to have them do the fair thing. Of course the Government has done for the Indians, but it has not done yet all that it has promised us. The Sioux don't like us here, but we think we have as much right to it as any of the rest of them up there. Of course we have been brought up on their reservation, and made a living by hunting and raising corn. There is one thing, we don't blame all of these things on you—like the Great Father when he gives us something that is not decent—but he gives us things they can't sell, and he sends them out to the Indians. You or nobody else can say anything. We have a right to complain. We get the poorest horses issued to us, worn out and good for nothing, and some die as soon as they get here. That does not do. We get harness here, and get chain tugs, and they wear out soon. We get some little bits of houses and all full of knots, and have a house full of mice, and some things we get are very poor. So we are trying to take the white people's advice, and you can see us here to-day; we all wear citizen's clothes, and we want to take care of our children and bring them up and keep them like white children, so they will be better than we are. There is one thing, I am going to be changed like the white people, and from this on I am going to try and pick out a good road for my children to take.

In olden times our old folks brought us up and they were friendly to the white people, and the white people would give them something to eat and they were satisfied; but now we want something to last longer, we want tools and farming implements. Of course, the tools we get now are very poor, and if we had the money we could buy better tools—some things I mean. Of course the farming tools, such as plows, horses and harness, if we get all those things, we can get along all right if we only go to work and do something. Of course, giving us rations we can make nothing by that. It is just like feeding a chicken corn and wheat until it is satisfied, it only lasts for a little time, and we don't want to be that way. The white people say that if we would go to farming we could make a living, and we are getting along so that we can do the most of the things ourselves around here. There are a good many things we want yet. We are in this treaty and ought to get the same as the rest, and the Great Father ought to be willing to give us what we ask for. We would like to get plenty of tools to work with. We don't want any rations, but we want the Great Father to furnish us tools, and when some are gone to get some more. There is one thing I will tell you. In all these good things there is nothing like land. The land is all the thing that is good, and we will stay here forever till God destroys it all. The tools we can get from the Great Father, but the land we want to hold on to as as long we can. Of course, when us folks die and are dead and gone, we will have children to live on this land hereafter. Of course, this is the only thing there is no end to unless God should destroy it. If we get tools they will wear out, but we don't want to be put off of this land that we are going to sell. We want to stay here. We don't want to go to Rosebud.

Governor FOSTER. What land you get will be here. One of the good features of this bill is that it allots your lands in your own reservation, and hereafter we will deal with you in your own reservation by yourselves, and you will have no more dealings with the Sioux, but you will draw your share of the money for which the land sells, and the benefits arising out of it.

JACK PENINSKA. Among ourselves there are no strong men like the white people, and we would like to stay together and help ourselves in some way. Of course, if there was anybody else around I would hate to eat it all myself, but divide it up around.

Governor FOSTER. The next time I come I will come up and help eat it. I am glad to see an Indian who has something to give and not something to ask for. If I was to bring this party up there and eat one meal with you, you would not have anything left.

JACK PENINSKA. Of course we would not like to have a whole lot up this way, but if you have a friend to come, that is what you will do. You white people ask us to be stingy, and we are going to be stingy after this. I might feed you one day but if you was to hang around, I would charge you for the meals. There is one thing I would like to tell you, and if you can help us out I wish you would help us. There are some of the tribe that are thrown out of our reservation. I would like to have them back, and let them have the benefit the same as the rest of us. There is one here by the name of Charles Clay. He is a half breed, and is thrown out and don't get any benefits.

Governor FOSTER (to Charles Clay). Why are you thrown out?

CHARLES CLAY. I was up to the Sioux, and I was not here at that time, and when they gave them out the money here they put me off, and keep me off.

Governor FOSTER. Of course these are things outside of our duties, but everything that is said and everything I say to you is taken down by the stenographer, and we will call the attention of the Great Father to it, and whatever ought to be rectified we expect to see rectified. If we are successful in this mission here the Great Father will read everything that is said here. If we are not successful, I am afraid it will be thrown in the waste basket and nobody will see it.

JACK PENINSKA. Well, we supposed these things here was your duty, but we want you to let the Great Father know about them.

Governor FOSTER. That is just what we are doing. We are taking everything down. After we are all through, if successful we will send several copies printed of what you have said here, and you can ask the agent and get a copy and you can see what you said here; and we will try to rectify all the wrongs we can, although that is not our business.

JACK PENINSKA. You folks up there had to do hard work for us, the Santees, and the Poncas. We are friendly here and we go to church every Sunday and behave ourselves, and are doing like the white people, but those fellows up at Pine Ridge, you want to look out that they do get out of the track.

Governor FOSTER. They are way out of the track up there. We are glad to know that you go to church here, and it is a good thing to do and you must not neglect it.

JACK PENINSKA. We have an agent here, Major Hill, and he has been treating the Poncas here very well, and has been giving us advice to do like the white people's ways, and we have been trying to follow his advice, and the way things look we are improving through him. Of course we had to do it. The game is all gone, because it was all scattered by the white people and scared out.

Governor FOSTER. The white people have a saying, that "God helps those who help themselves." Among the white people, God don't help the lazy fellows very much, and I think it is just so among the Indians, but will help those who work; and as one white man said about his corn, that "God willing and I work, I will get a good crop."

JACK PENINSKA. I would like to have you remember my thoughts, what I have said to-day. I will remember yours also.

Governor FOSTER. I will be very glad to do so.

SMOKE MAKER. I am not going to stand away, for I am going to stand close to you. My friend, of course you know that the God made us all on this earth, and us Indians were here first on this land here. I remember the time when our old folks used to hoe corn with buffalo bones and sticks. There was one friend who pitied me and helped me a good deal, but you left him up there, and that is General Crook. He is my friend, and I would liked to have seen him very much.

Governor FOSTER. I will tell General Crook about you.

SMOKE MAKER. I have thought about him many a time. He was the one who helped us to get on our reservation and stay here. Of course I have been to the Great Father and talked to him myself, and he said he was going to work and give us tools, and those who did not work he would not give tools. My friend, we haven't very much land left up here on the Missouri River yet. Of course the Great Father sent you out to work this thing up, and we want you to do it in a good way to satisfy

the Indians. There is not much land left now, and, of course, all the Indians know enough to take care of themselves, and make a pretty good living now, but we want to get as much out of the land as we can. You know we hate to let it go, and we want to keep all we can for our children. Of course this is the only land that is left now, and you want to obtain it, and there is no other place to go for those who don't get any land. Even in the olden times we used to have hard times when the buffalo was kind of scarce. They were scared out by white people going around, and sometimes we would have to farm, and even then the Indians knew that was the way they could make their living from the ground.

The old people way back used to tell us that the land will never die out, but these wild animals and buffalo you are making your living on now will be gone, and they told us the truth. Now I am making a living and raising potatoes. Of course I would like to have you come up and see us. The Great Father has given us Indians tools to work with, and what is the use of giving them to us if we don't use them? Us Santees and us Poncas are the only Indians that do work. We would like to have you help the Santees and the Poncas all you can, and tell the Great Father for us. I said here when the inspector was here not to feed those people up there so much. The Great Father takes a teaspoon and feeds them, and I think he ought to make them work like we do here. There is one thing I feel angry about, and have reason. The Sioux used to scalp us and take them up there and talked as if they wanted the whole thing, but we thought we would have as much right as they did on the reservation. My people are all working people and that is the way they make their living now, and you see us here to-day. We make our own living.

Governor FOSTER. General Crook told the Indians at Rosebud that all they wanted was beef and baby rattles.

SMOKE MAKER. I feel so that I can be pretty strong, and for Indians we are doing first rate from what we used to do, and the Great Father is giving us houses and farming tools and we are getting along first rate, and we don't ask any more at present. I feel that I am pretty happy and glad. Of course I am helping, but I will not live here very long, but I am always glad to see my people get along so well. The Great Father helps us and I am very glad. Of course this is a very good thing you are trying to do for the Sioux, but they don't see into it, and some of them have given you pretty rough talk, and some are giving themselves pretty hard talk and killing themselves. Of course there are a great many up there, and they are having hard times, but I think you find us friendly.

Governor FOSTER. Yes, very friendly.

SMOKE MAKER. Any white people that come around and want to help us we always let them help us in a good way, as long as they don't get us into mischief, and we are always willing to follow it. My friends, they have been talking about getting us few Poncas away from here, but I don't see why we should not stay. I was down in the Indian Territory a while. The Government forced us away from here, and took us down there and I had lots of children, but they all died down there because the climate did not suit them, and now I have no one to take care of me. I am old and am going to die here. It is time for us Indians, and from that time we have been scared and must be on the lookout. We were taken down there by force at that time, and I don't want to be taken there again, because we now have a start and we want to stay here. My friend, of course I shake hands with you, and talk to you with a good heart, and I would like to have you do all you can for me.

JOHN PRIMOUX. My friend, I want to ask you about one question now. Of course you have not told us how this thing was going to stand, so I want to ask you about the land, we did not understand about it; how much are we going to get?

Governor FOSTER. The land amounts to about \$8,000,000. Three million dollars of the money is put into the Treasury at once, before any of the land is sold. The Government pays 5 per cent. interest on that. One half of that interest, \$75,000 a year, is used for the higher, industrial education, the learning of trades and things of that sort. In that you share with the Sioux. The other half of the interest is used in purchasing farm implements, or distributing it in money, as the Secretary of the Interior may think best. With that portion of money received from the land, the Government buys 25,000 cows and 1,000 bulls, and you share in that with the Sioux. You are furnished a pair of oxen and yoke and chain, or a pair of mares, as the Secretary thinks best. You share in this with the Sioux, but it is all done largely as the Secretary of the Interior thinks best for the Indians. And now this money is put into the Treasury for fifty years. Then, if the Indians are advanced enough so that it is safe to give them the money, the Government will pay it over to them in money. In all this, the Poncas, the Santees, and the Flandreaus share equally with the Sioux. One Ponca, one Santee, and one Flandreau will get as much as one Sioux. Now you understand that the Sioux don't want this done, but the Great Father and the Great Council believed you were entitled to it, and so they put it in the bill.

JOHN PRIMOUX. Will we get cash money now, or not?

Governor FOSTER. Whatever cash money is paid, is in the discretion of the Secretary of the Interior.

JOHN PRIMOUX. We were thinking that we were going to get some money right down after this. And we want to find out how much money we are going to get here a year.

Governor FOSTER. All this money is paid out in the discretion of the Secretary of the Interior, and it is this way: If my friend here wants some money, and it is safe to give it to him, he will give it to him. But if he finds out that he will take it down to Niobrara and spend it foolishly, he will not give it to him. What the Great Father wants, is to have this money, whatever he gives you, to do you good. And he will not give it to you if he thinks that you are going to throw it away.

JOHN PRIMOUX. You white people don't throw money away for nothing. You like to have money to get around.

Governor FOSTER. All the money you get off of your land up there the white people have nothing to do with. That you can do with as you please. It would be an easy matter for me to tell you that you could get the money, and that would please you, but I must tell you the truth. I don't want you to say a year or two after this that Commissioner Foster told you a lie.

JOHN PRIMOUX. Of course we were expecting that we would get some money right away now.

Governor FOSTER. No, there is no money paid out till the end of fifty years, but if you are good Indians, and I think the Poncas are—I don't say that you will—but I think you are good Indians, and I think you will get your share. The Secretary of the Interior is the judge, and you must get into the good graces of the agent here, and you will probably get something.

JOHN PRIMOUX. If we take our land in severalty, how long can we hold that, and how many years can we go?

Governor FOSTER. I think you can become citizens at any time after the act is approved, but it depends on you.

The council then adjourned *sine die*, and the Poncas began signing the bill.

LOWER BRULÉ AGENCY, DAK., July 1, 1889.

The Indians having assembled at the place for holding the council, the Indians then announced that they had chosen as their interpreter David Zephier, and the council was opened at 7 p. m.

Chiefs present, 8; Indians, about 100.

Agent W. W. Anderson then addressed the council as follows, Charles Deshenquette interpreting:

My friends, I want to introduce to you this evening the members of the Sioux Commission. They are representatives from the Great Father, as you know, and have come out here to talk to you about your land. They have come with the intention of treating you all kindly and fairly, and they expect of course the same treatment from you. I hope that you will take all that is said under consideration and treat them kindly. I have been reading over this Sioux bill within the past few days and I find that it is a very much better bill than the one that was presented to you last year. It gives your people just about what your representatives asked for last year in Washington City. It allows each head of a family to take up 320 acres of land, and double that amount if it is grazing land. Now, it is difficult for you all to know how much 320 acres of land is until it is laid off. Now, the Commission has proposed to lay off 320 acres here on the flat and flag it out for you so that you can see how much it is. No matter how much land you have, it would not do you any good unless you cultivate it, and you can't cultivate it unless you have the proper tools to cultivate it with. You want horses and cows and farm implements and everything that is necessary to cultivate it with.

There are some people here who objected to the last bill, and they raised some very reasonable objections to it. Now, I hope that those people this year will be the ones to lead. The Commission will now talk to you. This gentleman [indicating] is Governor Foster, of Ohio, who is the chairman of the Commission; this gentleman [indicating] is Major Warner, another member of the Commission, and this member [indicating] is General Crook, whom you have all heard of. They are the three Commissioners. Governor Foster will now address you.

Governor FOSTER (David Zephier interpreting). My friends, as a member of the Sioux Commission I come here representing all the white people of the country in a friendly spirit. I am glad to know that I am met on your part with the spirit of friendship and kindness. We are sent by the Great Council and the Great Father to present to you an act of Congress asking you to ratify it and agree to it. The Sioux Nation has a very large amount of land, extending 400 miles north and south along the Missouri River; much more than you can ever use. The Government and the white people want a portion of it. They want also to divide what remains in the reservation so that the Indians of each of these agencies may know exactly what they have. They want to, by this bill, induce you to accept the habits of civilization of the white people. The feeling of the white people to you is perfectly friendly. They want to do for you whatever they can that is promotive of your good. They therefore in this bill take a step and want you to take a step in the direction of holding your lands in severalty and becoming farmers like the white people are farmers. They want you to educate your children, and to that end they make larger school provisions than ever before. The Great Father of all made us of one flesh. The white people grow, multiply, and flourish because they are educated. The Indian man was made by God the equal of the white man. You must either be fed by the Government or you must make a living out of the land you have. We want to lift you up and make you self-respecting and self-supporting people.

Now, I spoke of this great reservation of the Sioux lands which is shown here on this map [indicating]. All this red, white, and blue represents the Sioux lands. This portion in here [indicating] belongs to the Brulé Reservation and this portion in yellow is what the Government wants to buy. As I said a moment ago, the distance along the Missouri River from north to south is 400 miles. South Dakota will soon become a State. This reservation lies between the eastern portion and the western portion of the State of South Dakota. It is settled on the east up to the Missouri River, and here in sight of you is the city of Chamberlain. On the west the Black Hills country is being settled up to your line. Now, I think I may safely say that a Brulé Indian must know that in some way these white people are going to get through here.

Now last year a commission came out to you to present an act then passed by Congress for your ratification. You declined to accept that proposition. My own judgment is that that bill did not give you as much as you ought to have had for these

lands, and my judgment now is that Congress is giving you more than it ought to in this proposition for these lands. It proposes to give you, or rather it proposes to sell for you, the lands to actual settlers for three years, at \$1.25 an acre, the idea being that the actual settlers will come here within three years and take up all the good land; after these are gone, for two years the land is sold to actual settlers at 75 cents an acre; at the end of five years the balance of it is sold to actual settlers at 50 cents an acre; and at the end of ten years all the land that is left, good and bad, is taken by the Government at 50 cents an acre. You know better than I do that the Government will take lands at 50 cents an acre that it will never sell in the world—much of it so poor that the crows have to carry knapsacks when they travel over it.

Now this is the proposition of the Government, and we come to you as friends to lay the matter before you, and as people feeling friendly to you we think we ought to tell you the whole truth about it. You need not expect a better proposition than this from Congress. I have no doubt but that this is the best proposition that Congress will make. It is in the minds of many of our people that you will not do right in this matter unless you accept this proposition, and in some way, whether you agree to it or not, a hole so to speak will be made through this reservation from the eastern to the western portions of the State of Dakota. I say this as a friend, because I see what is coming. Now, as to the allotment and the amount of land that you will have, I propose to let my friend General Warner, tell you, and will close by saying to you that we have come here with a good heart, and we think we come to meet friends. We have been at Rosebud, at Pine Ridge, and at Santee. At Rosebud I know of but one Indian that will not sign the bill. At Pine Ridge Red Cloud and his friends are still opposing us. We have three agencies yet to visit, and I ask you as friends to hurry up matters here as fast as you can so that we may speedily get away from here. Now understand, that this law permits every one of you who are eighteen years old to vote. It is a question for each of you and not for the chiefs alone to consider. We are not here to force you to sign; we want you to act your own free, good will, each man for himself. We hope that by to-morrow we may be able to hear what you have to say in reply to what we have said to-night. You are perfectly familiar with the bill of last year. You are perfectly familiar with the bill of this year, and you know wherein the difference between the two bills consists. I am glad to know that last year the Brulé people were favorable to the proposition of that year; if they were favorable then to that proposition we hope they will be favorable to this one, which is a much better one. Now, General Warner of the Commission will explain further the difference between the bill of last year and the bill of this year.

General WARNER (David Zepher interpreting). My friends, it is a little difficult to talk against a Dakota "blizzard." We are sent by the Great Father to greet you each and all in his name, and told to say nothing to you but what is the truth. We are here to bring light, not darkness. We are here to reason with you as men having an interest in that which the Great Father wishes to buy. The Great Father has his white children and his red children; he is equally interested in the welfare and prosperity of each. It is to make you and your children happier, better, and richer, that he sends us on this mission. As Governor Foster has said, you are familiar with the bill of last year, and undoubtedly have read and discussed in your councils the bill of this year and wherein it differs from the one of last year, and it is not good to talk a long time unless the people want to hear you talk. Now, there may be some portion of this bill that you would like to ask questions about, and it is the wish of the Commission at this time, even before you come to discuss the bill with us, that you ask questions if you so desire now, and we will answer them truthfully, and I trust that if any of you have a question to ask you will ask it, that it may be answered.

IRON NATION. Well, we notified you at first that some of the people had not come in, and we would like to wait till they come in before we will know what we will say.

General WARNER. Do you wish us to go on with the discussion of the bill or wait for the rest to come in? We are here to discuss and explain the bill, but don't want to tire you.

IRON NATION. We are willing to sit here and listen to what you have to say about this matter.

General WARNER. Friends, a few words. The bill of last year gave to each head of a family 160 acres of land if it was farming land, or 320 acres if it was grazing land. Some of your people then thought that this was not enough land for you to take in allotment; that each head of a family should have 320 acres of farming land or 640 acres of grazing land. Your thoughts on this question were submitted by the Great Father to his Council and they complied with your request, so that under the bill now presented to you each head of a family gets 320 acres of farming land; each single person over eighteen years of age 160 acres of land; each child of your tribe, whatever its age may be, that has lost its father or mother, gets 160 acres of land, and each of your children under eighteen years of age gets 80 acres of land.

That is, land fit for farming, that you can plow and raise crops upon it. If you prefer to select land that is fit for grazing your stock upon, your cattle, your ponies, and your sheep when you shall have them, then the head of the family gets in place of 320 acres 640 acres; the young man or woman, unmarried, over eighteen years of age, instead of 160 gets 320 acres; your child that is nursing at its mother's breast, and up until eighteen years of age, instead of 80 acres gets 160 acres of grazing land.

My friends, when we talk about acres, many of us white men and red men don't know just how much land we are talking about, so this evening or to-morrow morning early we will have 160 acres marked off so that you can see how much 160 acres is. As we are here, as I said, if we can, to make this plain to you, let me say a word about 160 acres of land. If you shall sell this land to the Great Father that he wants to buy, all the land that the white man with himself, wife, and children can get is 160 acres—he can not get an inch more. That is all the land that is given to him, his wife, and children, and before he can sell it or get a deed for it he must live upon it and cultivate a part of it for five years, and pay for it the amount as stated to you by Governor Foster in his remarks.

I live in a State where the white men live by farming and 160 acres of land is a big farm for any one man to own. Now, my friends, let us see how much better the Great Father deals by you than he does by his white children.

In this Brulé Reservation that he sets aside to you and your children forever, there is 442 acres of land to every man, woman, and child upon the reservation. After you shall have taken your land in allotment, if you so desire, there will be enough land left for you to hold in common on which your herds can roam as now to give to each man, woman, and child in the reservation 270 acres of land, over and above what the Great Father gives to you in allotment. To make this plainer if I can. If my friend here has himself, a wife, and four children, and one of his children is over eighteen years of age, and the other three under eighteen years of age, let us see how much land he would get if he sees fit to take it by allotment,—that is, having his land by himself. He would get 720 acres, four-and-a-half times as much as the white man can possibly get upon the public lands of the country; that is, 720 acres of farming land. If he takes grazing land, he would get twice that amount, 1,440 acres of land, covering a range of land almost as far as the eye can reach here today. My friends, when you shall see 160 acres of land marked out, you will find that you are given more land than you ever can use.

Now, as to this allotment, or taking your lands in severalty. The Commission believes that your interest is the same as the white man's; that you want a deed for your lands, and you want it marked out so that you can say this is my land; it belongs to me and my children forever. But the signing of this bill, understand me, does not give your lands to you in allotment. The Great Father thought that that should be a question for yourselves to determine hereafter. While you are at liberty to take your lands in allotment, nobody can force you to do so unless you want to. Therefore the Great Father has put a new provision in the bill of this year, which in substance says, that in order to compel your people to take lands in allotment, a majority of your people over eighteen years of age must ask it. This is all I wish to say about the allotment unless you shall have some questions to ask hereafter. (I run faster than the interpreter.)

Now as to the price of your lands. I wish especially the attention of those of you who opposed the bill of last year. The bill of last year gave you only 50 cents an acre for the land purchased, but it did not even give you that for all of the land that you were asked to cede. It only gave you 50 cents an acre for the land upon which the white man settled. In reading over what was said here last year, one of your chiefs said that half of this land nobody would ever settle upon, and you would never get anything for it. Now the Government is bound to take every inch of the land, good and bad, and these bad lands upon which a coyote can't live, he has to pay you 50 cents an acre for, if a white man never goes upon them. One other point, my friends, and I am done.

Governor Foster has spoken about your anxiety to educate your children; and that which has given us the most pleasure in riding through the different reservations is to see here and there dotting the hill and valley the school-house in which your children are learning to read, write, and spell, as the children of the white man is learning to read, write, and spell. It is the wish of the Great Father that your daughters may be educated to teach your schools; that your sons shall be your farmers, your blacksmiths, your wagon makers, your boot and shoe makers. You no more can live upon the barren lands than you can by the wind that blows. You can't cultivate and can't plow the land with your fingers. You can't build your houses without money. The Great Father seeing that you had more land than you want, but not the necessary things to cultivate it with, buys a part of it and gives you the money and other things with which to improve your land.

Under the treaty of 1868 the Great Father said that wherever thirty of your children were ready to go to school, he would put up a school-house and employ a teacher.

That was to continue for twenty years. It would have expired last year, but a part of your people were engaged in war, so that for ten years you say you did not have these schools, and you said last year to the Great Father that those schools should be continued for ten years longer. The Great Father has done better than you asked. He says: "I will continue those schools for twenty years," and the Great Father pays for those schools himself, and not one cent of the money is to come out of what he pays you for the lands that you are asked to sell. And he says further that he will buy for your people upon the great Sioux Reservation, 25,000 cows—good American cows. That is 5 cows to every head of a family, and 1,000 bulls. And if you take your lands in severalty, that he will give to each of you who shows a disposition to improve his land, two good American brood mares, a wagon, harness, plow, and other implements, that you may improve your lands and raise your flocks and your herds, and give to each one \$50 in money for the purpose of erecting a little house upon the land.

Under the bill of last year the Great Father placed at once \$1,000,000 in the Treasury for your benefit; you thought that wasn't enough. Under this bill he places \$3,000,000 in the Treasury, upon which he pays you 5 per cent. every year, which is \$150,000 a year. This is for two purposes; to furnish money to aid you to get together agricultural implements, and other things you need, and to furnish colleges in which your daughters will be learned to be teachers, your boys learned to be mechanics, as the white man's boys are learned. And further, he promises to furnish you the necessary seed for planting five acres of ground and he has promised to find a market for what you may raise upon your land. The day may soon come, my friends, when you can march off of this reservation as freely as I can march off of it; when you shall enjoy all the blessings of our free institutions as I freely enjoy them; the day when the money now paid to the white men and their children that come here and is taken away, shall be paid to you and your children, and spent here for your benefit. Every word that I say to-day will be written down and reported to the Great Father. If we have misstated anything to you we shall ask him to say that what you have done shall amount to nothing, because we are told to tell you nothing but the truth. Now, my friends, let me ask of you that you get together; that you shall act in such a way that will be for the greatest good for yourselves and your families; that you accept the hand of the Great Father that is stretched out to help you, so that we may all on the Fourth of July have a jollification. I have done.

We have one with us that you all know, General Crook, whom you call "Three Stars," and he will say a few words to you; and then, if any of you have any questions to ask, when we come together to-morrow ask them freely, and we will answer them. I thank you, my friends, for your attention.

General CROOK (David Zephier interpreting). My friends, we will issue five beaves as soon as all the men get in to-morrow to the council. [Applause.] And we want all of you to get in early, and as soon as you all get in you will get the beef. [Applause.] And all those who want to sign the bill can do so up at the agency. That is all. [Applause.]

The council then adjourned until to-morrow.

LOWER BRULÉ AGENCY, DAK.,

July 3, 1889.

The council convened at 11 a. m.

Chiefs present, 12; Indians, about 200.

Governor FOSTER (David Zephier interpreting). My friends, we are ready now to hear what you have to say. We made our talk the other day and now we want to listen to what you have to say.

IRON NATION (Alexander Rencounter interpreting). My friends, the Great Father has located this reservation for us, and all the tribes that draw rations on this agency are now here and the principal men are all present. The Great Father has made some chiefs here among this tribe, and I am the head chief of this tribe, and there are chiefs behind me all in rotation. Now I am the head chief and the leader of this tribe, and whatever my ideas and thoughts are my other people will follow me. Now, we would like our friends to explain the bill for us again so we can thoroughly understand it. These are the few words I have to say and I said them. I am satisfied with this bill you have presented to us, and I am the head chief of these Brulés, and if I touch the pen all the other chiefs will follow after me. [Applause.] Now I will say that I am satisfied with the bill and have made up my mind to sign the paper, and I am going to do it, but I will tell you the day I am going to do it. That is all I have to say and I would like to have you explain the bill.

BULL HEAD (Alex. Rencounter, interpreting). Now my friends, of course you are all respectable men and the Great Father has picked you out, and knows you are honest

and will tell us the truth, and that is the reason he sent you out here to transact this business. Now, my friends, when the principal men or respectable men get together and discuss the matter, they ought to do it in a quiet way, and understand it thoroughly, and then proceed. Now we are satisfied with Iron Nation's speech, and he is the head chief of this tribe and we want him to be the leader, and we will all follow after him. Iron Nation has made a speech and said he was satisfied with the bill and was ready to sign the bill, and we ought to do the same. Now we have an agent here who is our father, and he knows exactly how we are situated here. Now the agent knows that there is a chief in this tribe, and so many chiefs in this tribe, and that there is one head man here, and the others are after him on the rolls here in rotation, and then the second and the third and so on in that way. My friends, we would not want to have you urge us to do this without thinking, but would like to have you give us plenty of time. We stated we are satisfied with the bill, but we want to learn it thoroughly. Of course when I leave my wife for awhile, I would like to get back to her again. We would like to have you explain the bill over again to us. We can't understand it thoroughly when you read it over once; but we would like to have you read it over again so we will understand it thoroughly; and when you read the bill over again we will give our opinion and be satisfied and have this thing all settled at once.

Governor FOSTER (Interpreter, Alex. Rencounter). Friends, we are very glad to meet you this morning. It makes our hearts feel good to hear you express yourselves as you do. [Applause.] We want you to fully understand the bill before you sign it. We come here believing that we were honest men, and that we were meeting honest men. What we say and what you say is taken down. Every word that is said will go to the Great Father. We will leave with you a copy of what we say here and what you say to us. If we say anything to the Great Father that is not put down in this paper that we leave with you, you will know it. [Applause.] What we say to you about the law goes to the Great Father. If we say one word about the law that is not true, the Great Father will know it. We shall ask the Great Father if we have said anything that is not true about it that all we have said and done will go for nothing. Now you have read the law and heard it read to you over and over again. I propose now to explain to you what it means.

You are living here on this Great Sioux Reservation as it appears here [indicating] on this map. All that appears there, red, yellow, and blue in the Sioux Reservation. No one of you quite knows where the Brulé Reservation begins or ends, and so with Rosebud, and Standing Rock, and the other Indians. The first thing the bill does is to mark out these reservations so that you will know just exactly what belongs to you.

Now the great council and the Great Father believe that you have much more land than you have any need for, and they want to buy from you that part marked in yellow on the map. This land they propose to sell for three years to actual settlers at \$1.25 an acre. It is believed that white settlers will come in and take all the good land in the first three years. After that for two years white settlers can have the land at 75 cents an acre. Then it is believed that about everything that is good for anything will be taken in the two years. Then for the next five years it is open to actual settlers at 50 cents an acre, and after that the Government takes all that is left, good and bad—and you know how much of it is bad—at 50 cents an acre. Now, in this respect there is a great change in this law to your advantage over that of last year. In that bill but 50 cents an acre was paid you for the best land, and the poor lands were left on your hands and not taken by the Government at all. Now according to the best estimate that can be made there are about 9,000,000 acres of this land. Now another thing that is proposed in this bill which we think is of great benefit to you is the provision made for your taking your lands in severalty. This year you get 320 acres of land for the head of a family, and 160 acres for boys and girls over eighteen years of age, and 80 acres for all children under eighteen years of age, and each child that has no father or mother gets 160 acres of land.

Now, the great advantage in this is that you will know what belongs to you. After you have taken your lands in allotment, in severalty, the Great Father gives you a deed, and that land is yours and nobody can take it away from you. Now, after you have taken your lands in severalty, you will have at least 270 acres of land which is held in common for each man, woman, and child inside of your new reservation. Now, that land will be owned by the Brules, and the Rosebud, Cheyenne River, and Standing Rocks will have nothing to do with it. Now let me repeat that. You will take your lands in severalty. Before me sits a chief, who has a son over eighteen years old, and he has five children under the age of eighteen years. He will take for his own, for which he will get a patent, and the land will be his own, 880 acres of land—that is, he and his children. That belongs to him and nobody can take it away from him. No agent can tell him to move from that to some other place. After you have taken all that you are entitled to under this act in severalty, you will have this 270 acres left, to each man, woman, and child. That you all hold in

common, each one having his interest in it. Now we have no means of knowing how much this land will come to—how much money it will bring. The Government pays all the expenses of surveying and selling it. The best guess we can make as to what it will amount to will be about \$8,000,000, but we don't pretend to know—that is a guess. Now, before any land is sold, the Government places \$3,000,000 to your credit and pays you 5 per cent. interest upon it. Now, for the purpose of helping the Indians, the Government pays twice as much interest to them as it does to anybody else.

Now, the bill provides for the continuation of the schools under the treaty of 1868 for twenty years. Last year the Indians complained that the treaty of 1868 had not been fulfilled. That treaty provided that wherever there were thirty children the Government would build a school-house and furnish a teacher for twenty years, and all at the expense of the Government. Now, the Indians say that for the first ten years we did not have any school; that there are ten years yet due us. The great council and the Great Father seeing this, put in this bill instead of ten years twenty years for these schools to continue, and all the expense of maintaining these schools, the school-houses and everything connected with it, is paid for by the Government and not out of the money received from the proceeds of the sale of these lands. Now, among the first things, if this act takes effect, to be done is to furnish the Sioux Indians that are parties to this treaty with 25,000 cows. That is more than one cow to each man, woman, and child in the whole reservation, and 1,000 bulls. You are to have, if you desire it and the Secretary of the Interior thinks best, brood mares in the place of oxen, and, with these, all kinds of farming implements that you may need, seed for two years for five acres of ground to each family.

Now, the object of this bill is to build you up; to put you on the road to make good citizens. You know as well as I do that the old way for an Indian to get his living is past and gone. The Government must feed you or you must get it out of the ground like the white man does. The Great Spirit above us made us all of one blood. Naturally your minds are as bright as the white man's. It is education that makes the white man the great power he is. I am glad to notice the advancement that has already taken place and been made here at Brule. We come here with this bill, asking you to join us in helping you to increase this advancement. We come as friends, and it is the duty of a friend to tell you the truth.

I am glad to know that your people have made up their minds to sign this bill, and thus take an advance step towards civilization. Looking at this map again you will notice that it is in the State of South Dakota, or what will soon be the State of South Dakota. The whites have settled up to the Missouri River on the east, and they have settled up the Black Hills on the west. The great council is trying to get you to sell some lands here that you do not need, so that these people on the east and west here can get together. Now, among the whites when we have a stubborn white man who has a piece of land that the Government wants, and he will not sell it, the Government takes it. They go to the court and ask the court to appoint a jury and make a price for it and the man is paid the money and the Government takes the land. Now I think my friends here are able to see that these people on the east, and these people on the west are going to make a hole through this piece of land and get together. Now I am glad to know that the Indians at Brulé are going to do this with a good heart. [Applause.] Now we want to give you all the time you want, but as many an Indian has said, "take pity on me," I'll ask you to take pity on us and let us get away speedily. [Laughter.] Bull Head says when he is away from his wife a long time he wants to get back. Now General Crook, Major Warner, and myself have been away from our wives and families for a long time, and they are very anxious to get back. [Great laughter.] And as you are all of a good heart, and we have good hearts, why not sign this paper to-day and let us all go up to Chamberlain to-morrow, and have a good Fourth of July? You know the Fourth of July is a great day with the white people. We want to go up there and see that base ball game between the Indians. I am afraid you will not think much of the white man's base ball playing after what you saw yesterday, so we want to go up and see the Indians play base ball. We will have a good heart if we go up there after you have signed, and I know you will have a good heart. Let us commence our Fourth of July here this afternoon, so we can celebrate the Fourth of July up at Chamberlain to-morrow.

General CROOK (Alex. Rencounter interpreting). My friends, I hope you will sign this afternoon so that to-morrow being the Fourth of July, the white people will celebrate it all over the country, and this afternoon this fact will be telegraphed all over the country, and to-morrow when they are having a good time east, they will read that Iron Nation and all of the other chiefs have signed the bill and it will make them feel good all over the country. It will make you a great many friends who can help you in the future. The paper is up at the clerk's office, and anyone that wants to sign can do so, and I would like to have the chiefs sign it first in the order of their rank, Iron Nation first. That is all I have to say.

FIRE THUNDER (David Zephier interpreting). There is one thing I don't understand that I would like to know about. Whenever the Indians take their lands in severalty, whatever surplus they don't take up, what is done with that—do the children who are born hereafter get that or what is done with it?

Governor FOSTER. You own the surplus land in common. New laws may be made to cover that point you make about children, but you must remember that your children take your land when you die, like the white man's children.

FIRE THUNDER. Another thing you did not mention in this bill was this, you did not say how many years the Government would give us rations and annuities.

Governor FOSTER. It gives you rations and annuities as long as you need them.

FIRE THUNDER. That is all I have to say.

STABBER (Alex. Recounter interpreting). We are not satisfied with the Santees and don't think they have any rights in this land, and I don't think they ought to have anything to do with it.

General CROOK. In regard to that matter we have nothing to do with it, and have no power to fix it. Sometimes when you get a horse you can't get all the good qualities you want, and if some of the good qualities are missing, you take the horse any way, and that is the way you should do with this.

STABBER. We would like to have our chiefs go to Washington, and see the Great Father and have that matter fixed.

General CROOK. In regard to the chiefs going to Washington we will put that down and recommend it to the President, but we don't know whether he will approve it or not. We have no authority to do that. The Santees signed the treaty of 1868. If they had staid here on this reservation, they now would be entitled not only to their part of the money, which this land is sold for, but would be entitled to take their allotments on this reservation, so that now they can't take their allotments here. Since they have gone to Nebraska they must take up their lands there, and they simply have a share in the money the lands sell for here. That is the way they come to have it in the bill. But there are a very few of them, and it will not make much difference. It is a big reservation and you will get the hide and they will get the tail. [Laughter.]

LEFT HAND THUNDER. We would like to know if you are going to give us any beef and rations?

General CROOK. The agent will attend to that—we will give you something.

LEFT HAND THUNDER. There is one thing I don't understand. The Indians gave you their opinion about this and you got up and don't care to listen to it.

General CROOK. Yes, we did. Why don't we listen to it?

LEFT HAND THUNDER. This is the first council we ever had, but never had it before?

General CROOK. We thought you were through, and we asked you if you were through, and we thought you wanted to sit here and have a council among yourselves, and you said you did.

LEFT HAND THUNDER. I did not hear that, and that is the reason.

IRON NATION. We would not like to go up to the house to sign the paper, but will sign it here on the field. If you are in a hurry to go to Chamberlain you can go up there and come back and we will sign it when you come back.

General CROOK. You can sign the bill here.

IRON NATION. Bring it here then.

General CROOK. I want that to go all over the country, and it will do you more good than you have an idea of. Those over at the other agencies hurt themselves by hanging off, and I don't want these people to be in the same boat with them. You are much further advanced than the other people, and I want you to keep further advanced.

MEDICINE BULL. You just spoke a respectable word, and we all ought to listen to it. I am confirmed in the Church and believe that the Great God has power, and I believe in Him, and whatever I do I want to do it right. Now, these people are ignorant, they are not like yourself, and is like shutting their eyes, and now you have advised them and they ought to listen to it.

DEAD HAND (addressing Iron Nation). You said you wanted to go to Washington, and we want you to go. We don't want to live here; we want to go down to White River and live there.

General CROOK. You can go down and settle there.

DEAD HAND. You stated that you wanted them to sign up at the house, and we did not want to. We want to sign on the field.

General CROOK. All right, you can sign here now.

IRON NATION. Well, the Great Father promised me that I could take up any land on my reservation and live there, and the White River has plenty of timber and water and plenty of good land to cultivate, and there is where my people want to go and cultivate it.

Now, my friend "Three Stars," I depend upon you on this subject. I want you to

do all you can for the tribe and have us settled down there, and there is where all want to live; and I told you that the papers I presented to you was made by an officer of the United States. Now, my friend, you have a name—your name touches the clouds—and you are a general of the United States Army, and for that reason I depend on you, and want you to do all you can for the tribe and take pity on them and do all you can for us. Now, you are an officer, and if I sign this paper it is on your account, for you are an officer of the United States and I depend on you, and think you have the power to transact the business, and we want you to help us, and you have that power. Now, I am going to move up on White River, as I mentioned. Here is a railroad going to run right through my country, and I want the boundary line of my reservation to run south of the road, and I want to locate down there. There is a school-house built up there on the White River, and I want my boundary to extend to that place. Now, when I locate down there I would like to have a certificate or paper to certify that I own the land and locate down there. Now, I would like to have you speak and see what you can do for us.

General CROOK. You must go down there and take your land before this treaty goes into effect. All those who are living down on that land can hold it there and live there if they want to. Within a year after this becomes a law, if you wish to come back up here and take your allotments you can sell your improvements there and come back here. But we can't change this law, nor the President has not the authority to change it. I will do all in my power to help you all I can. [Great applause.]

(Several chiefs then came forward and shook hands with General Crook.)

BULL HEAD. Now, we have great confidence in the general, and as he says that he is going to do all he can for the tribe. Now, General, we would like to have you do one thing for us. The head chief says he would like to go and visit Washington and the Great Father this year if he can. And we would like for the railroad company to give us the right to ride on their road whenever we choose. Something may turn up some of these days and we will have to go and visit the Great Father, and for that reason we would like to ride over the road to visit the Great Father.

General CROOK. The Commission can't control that, but the Indians everywhere else are allowed to ride on the railroad and I suppose they will be here. [Great applause.]

USEFUL HARP. Well, you have marked out a line for this reservation for this tribe, but the land belongs to us and we have a right to choose wherever we want on this reservation.

General WARNER. That is right.

USEFUL HARP. Now, my friends, we live right here and know the creeks and where there is good water and good land, and on that place we have mentioned there is plenty of water and good timber and plenty of land to cultivate. And the Lower Brules want to take up their reservation on the land we spoke about, and on the south side of this railroad, and have their reservation there. We know it is the best land there. This last spring we wrote to the Great Father about this reservation and told him we would like to locate there, and settle there, and he wrote us back and said we could do it. Did you hear about it?

General CROOK. All you say is going down there, and is going to the President, and he will read it. We have no power to change it.

ONE TO PLAY WITH. You presented a bill here and have read it to us and for that reason and on account of the reservation line we don't like it, and that is the reason we spoke about it. This land is ours and we have the right to pick out the land where we will live, and where we will progress towards civilization, and the land is good, and this is the reason we want to settle there. One thing, if we locate down there we would like to have the boundary marked out and have a paper for it, so no one can bother us.

General WARNER. It will be marked out.

ONE TO PLAY WITH. For that reason Iron Nation spoke that he would like to visit Washington if necessary to bring this subject up about the reservation. And I think that Iron Nation is trying to have this reservation question settled now with the Great Father. About the bill there is one thing I don't like, and I want to speak about it. Now, there are some Santees down there. They are naturalized and have naturalization papers, and they want to come here and take the land that we are going to sell, and they want to get the money out of it, and that is a thing we don't like. I myself have located on the White River and have experience in farming, and whatever crop I put in the ground there I always have good success. That is all I have to say.

LITTLE PHEASANT. My friend, you are standing here, "Three Stars," and you have promised to do all in your power to help us in civilization and our welfare. Now, Iron Nation wants his people to progress towards civilization, and for that reason he wants to sign this agreement, and for the people to come here and lead them towards civilization, and for that reason he wants to visit the Great Father whenever he can.

Now, if Iron Nation signs this agreement the Great Father ought to help the people here and give them money whenever they choose. And Iron Nation wants his people to have American mares and oxen if they want them. I am glad to hear the advice you gave us, and for that reason I tell my people to do the right thing, and Iron Nation.

SURROUNDED (to the Indians). Now, my friends, you have counseled among yourselves, and have made a kind of vow that you would do the right thing and sign this paper. [Applause.] Now, if we live with these jealousies among the people we will never do any good among ourselves, we will always stumble. Now, to-day we brought all these chiefs here and set you in the front to do the right thing with the commissioners, and I see some of them have left now. [Applause.] Now, if a tribe out West was doing this and trying to make trouble among themselves, now it seems that you [meaning the Indians] are trying to make trouble here. Well, my friend, I see you myself with my own eyes, and you are not a tall man [meaning General Crook], but your name touches the skies, and all of my people have heard of your name. Now, we have heard your name, and know you have power, and to-day we saw you standing among our people, and promised to do all you could for the welfare of these tribes, and all of the men who heard you there their hearts are all glad. The Great Father picked you out to present this bill to us, and I don't think the Great Father has picked you out and sent you to put different subjects in this bill. [Applause.] The bill tells what you are going to get for the land, and what it is going to be sold for, and it is all in the bill. Now my friend, this land is ours. We were raised right here and it is ours, and for that reason we have a right to go and settle where we think it is best.

Now, we know that you can't settle this question right here for us, but our wishes and our thoughts we tell you, and we want you to do all in your power to help us get our wishes. We have been here for a number of years, but we have had no very wise man or any man that was educated to lead this tribe towards civilization, but now here is the general standing here, and he has promised to do all he can for the tribe, and he will help us. Now, we want this reservation to be located down here, and we would like to have you do all you can for us to have the boundary settled. Now, these people are going to sign the bill, but when you get these signers we want you to do all in your power to get more for the land, and to have it distributed among the tribe. [Applause.] And do all you can to have them visit the Great Father. [Applause.]

LEFT HAND THUNDER. You just said that the Indians would stay on the field here and talk this matter and settle it among themselves, and for that reason I went outside.

General CROOK. The chiefs wanted us to bring the table here, and it was brought here. They first said they wanted to talk among themselves and afterwards they decided that they would sign right here. They have been asking us lots of questions, so I have staid here and answered them.

Iron Nation here stepped forward and signed the bill, and was followed by the other chiefs and Indians, and the council then adjourned.

CROW CREEK AGENCY, DAK., July 6, 1889.

The council met in Council Park at 11.30 a. m.

Chiefs present, six; Indians, about one hundred.

When the Indians were ready to proceed, Agent W. W. Anderson addressed the council (Mark Wells interpreting).

Friends, we have been expecting for some time three representatives of the Government here to talk to you about your land. They will explain to you what they came for. This gentleman [indicating] is Governor Foster, the chairman of the Commission. The next gentleman standing by him is Major Warner, and this gentleman is General Crook. Governor Foster will now address you.

Governor FOSTER (Mark Wells interpreting). My friends, we have been in the habit of asking the people we are addressing to choose their own interpreters. If you have any choice we would be glad if you would make it known.

WHITE GHOST (Mark Wells interpreting). Well, I heard a great many voices. You asked them a fair question. Now, I heard different voices from what I expected, as they said could not that interpreter (meaning Mark Wells) that has been chosen? I have been waiting for him. Last year we went to Washington, and this man (Mark Wells) went with me and some others. Some way or other he was not to go, and I took him along with me. We want an interpreter to interpret every word, no matter how savage it is. And what the white man says and the Indian says—we want every word. We have all come and are anxious to hear the bill read to us, and when I see an interpreter of mine and have the least doubt in his interpreting I don't stand back. And then, some say that this interpreter would be more in favor of the Commission, and so we want to have another interpreter stand by, and that will be David Rencounter.

Governor FOSTER. Is he here?

WHITE GHOST. No, I don't see him. And while you read this bill to us we would like to have two interpreters, so one can correct the other one.

Governor FOSTER. We want two interpreters, also, and until Mr. Rencounter gets here we would like to have you choose some other one.

WHITE GHOST. We will then choose Tommy Tuttle as assistant interpreter till he comes.

Governor FOSTER (Mark Wells interpreting, Tommy Tuttle assisting). Now, my friends, as you have been told, we have been sent here as commissioners by the Great Father and the Great Council to have this talk with you. We come with an act of the Great Council which we shall ask you to accept if your judgment so directs you. We want this action on your part to be perfectly free and to be in accordance with your best judgment. A great many commissions have come here in the past to treat with you about your lands, all of which have been failures. I have read the speeches of White Ghost and others, and I have come to the conclusion that you very well understand what was proposed to you last year. I propose to tell you what this bill proposes, and wherein it differs from the bill of last year. The first thing in this bill is the division of the Great Sioux Reservation into reservations, giving to each one of these agencies the land about it, so that hereafter you here at Crow Creek will know just exactly what you have. In treating in the future, if there should be such a thing about the Crow Creek Reservation, no Indians of the other agencies will have anything to say about it. The question of what you have here will be settled and you will know just exactly what it is. No order of the President will disturb you.

I have here a map. This map shows the Sioux Reservation, the blue, the pink, the yellow, and the red—all this is the present Sioux Reservation. The Government wants to buy this marked in yellow [indicating]. There is about 9,000,000 acres of it. The Commission last year estimated it at about 11,000,000, but they were mistaken. Now, here is the Crow Creek Reservation [indicating]. This in blue and this in yellow makes the Crow Creek Reservation. This portion in yellow is the portion thrown open to settlement by President Arthur and that is the portion that the great council proposes to buy now [indicating on map]. This blue is what will be left for you. The advantage of that to the Indians is that hereafter this question of what you have will be settled beyond any dispute or controversy.

My friends, Major Warner, who will follow me, will explain more fully the amount of this land and how much each of you will be entitled to. Now, the Government proposes to buy this in yellow. Last year the proposition was to pay 50 cents an acre for what would be settled upon by white settlers, and nothing for those lands that could not be sold to settlers. In looking this matter over I am inclined strongly to

the opinion that you were right in rejecting this proposition of last year on account of the price. It was not enough. I shall explain now what the Government in this bill proposes to pay you. And while I say that I think last year's price was too little I believe this year's price is too much. Now, the Government proposes to sell this land to actual settlers, who settle upon it within three years, at \$1.25 an acre. The belief is that within three years the white settlers will rush in and take all of the good land. I have no doubt but that that will prove true. Then, after all the good land is taken the balance of it is opened up to white settlers, at 75 cents an acre, for two years. A large amount of good grazing lands may be taken at 75 cents an acre. Then for five years it is opened to actual settlers at 50 cents an acre—the balance of the lands. And at the end of ten years the Government takes all that is left, good and bad, the land so poor that grasshoppers can't be raised upon it, and the Government pays you 50 cents an acre for it.

Now, out of this money \$3,000,000 is put at once in the Treasury of the United States to bear interest at 5 per cent. The Government also continues the schools under the treaty of 1868 for twenty years. In your discussions last year I noticed that you contended that there were ten years of schools due you yet under the treaty of 1868, and you thought that the ten years ought to be given to you for the reason that for the first ten years of the twenty you had no schools. I expect it would have been a little difficult for the first ten years to have had these schools. Some of you were then on the war-path, and many of you had not then come to understand the value of these schools. But the Great Council and the Great Father, recognizing your claim, give you now twenty years instead of the ten years you asked for last year. The cost of your schooling is to be paid for by the Government, and does not come out of this money—the proceeds of the sale of these lands. I want to repeat that so you will understand it. The cost of these schools for twenty years is paid for by the Government and not out of your money. We do not know how much money these lands will bring, because we do not know how good or bad these lands are, but that it will bring a great deal of money, probably \$5,000,000, we believe. Now, understand me that this is a guess, and I don't make it as a statement of fact.

Now it seems to me that the great advantage, after the sale of these lands, to the Indian is the provision providing for taking these lands in severalty. It affords me very great pleasure to notice the advancement that has been made here in the last few years. You are in a condition to understand me when I tell you that your future happiness and prosperity depends upon your adoption of the ways of the white man. You are somewhat in the condition of some white people I know of, you are land poor. You have a great deal of land; much more land than any white man has, and what you want to know is how to use it. The Great Spirit created you the equal of the white man. The white man has grown great and powerful and prosperous because of education. What you need is education; education of how to use these lands; the education of these children of yours, so that they may thoroughly understand the ways of the white man. With this education accomplished, instead of being land poor you will be the richest farming people on the face of the earth. I repeat it now that it makes my heart feel good and glad to notice the advancement you are making. Now, while under this bill you are not obliged to take your lands in severalty, it is hoped that you will do so. You will then have a deed for your land, and nobody can take it away from you; it is yours. Now, under this bill, to help you along, you are given 25,000 cows—more than one cow for each Indian, including women and children. You have with these cows 1,000 bulls. You will have mares instead of oxen, and almost all kinds of farming implements, and seed for 5 acres of land for two years for each head of a family. Now these are the principal points of this law, and I have stated the principal differences between this law and that of last year. Now, as friends (and you must judge whether we are honest men or not; we might tell you we were but that would not settle the question), we think we ought to tell you the whole truth about this matter.

Referring to this map, this Sioux Reservation, the distance from the northern point on the Missouri River to the southern point, is about 400 miles. The Black Hills country is out here west of your reservation. To get there from this point you would have to go way down south through Iowa and Nebraska, and away back up north again [indicating]. South Dakota will be a State very soon. The whites have settled up to the river on the east side, except your reservation here. They have settled up on the west side—the Black Hills country. A man settles here and his brother settles in the Black Hills country. If he wants to see his brother he must go away round this way [indicating through Iowa and Nebraska] to get there. Now, I say as a friend, I ought to tell you that you need not expect from the Government better terms than it is offering you now. A Crow Creek Indian can understand I think that in some way the white man is going to make a hole through this reservation. We come here to ask you to help do this with a good heart, and have the white man feel good to you. We want you to adopt the habits of civilization, that your children may be educated, so that in this great State of Dakota, White Ghost's child—

his boy—may be in the council of this great State, and the children of other people here shall occupy such places, and thus have an Indian in the great council to speak for you. I want to tell you in all sincerity that this is possible.

Now, friends, what we say to you what you say to us is taken down by the stenographer. If we say anything that is not true about this law the Great Father will see it, and we shall say to the Great Father that if we have misrepresented anything in our talks with you, that what you have done, if you accept this law, shall go for nothing. Copies of what we say to-day will be furnished you to-morrow morning if you want them, so that you can look them over before we leave and see that what we have said is taken correctly, and has been correctly interpreted to you, and so that you can see that what you have said to us has been correctly interpreted to us. I repeat that we don't come here to do anything but to appeal to your reason. We come here believing that it is the highest wisdom for you to accept this proposition. We come with friendly feelings and with a good heart, and when we go away we want to go away with friendly feelings and with a good heart. We shall have no unkind feelings if you refuse to accept the measure, but you can make us happy by unanimously accepting it. We have been at Rosebud, where all agree to it. I say all; I did hear of one man who refused to sign there. At Pine Ridge we have the opposition of Red Cloud. We have over half there, and we expect to get the three-fourths before we get through, whether Red Cloud comes in or not. Your neighbors and our good friends at Brulé have nearly all signed. I hear of no one who will not sign. The weather is hot and we have been out a long time and we are anxious to get through with our work, and we hope not to be detained here a great while, and we hope we will leave here as happy as we left Brulé. Major Warner will now address you.

General WARNER (Mark Wells interpreting, Tommy Tuttle assisting.) I am glad to meet you this morning face to face, and I know from your looks that we meet as friends. The Great Father bade us come here and extend to each of you the right hand of friendship; that we should talk to you as one brother talks to another; that we should not say one word to you that is not to be reported to the Great Father, nor one word that is not the truth. We have no power to add one word or take one thing from what the Great Father offers you in this bill.

We are here to tell you simply what it contains; not to lead you into darkness, but into light. It is for you to say who among you will accept of the hand the Great Father extends to you and the gifts and good things that he offers you in this bill, more than ever have been offered to his white or red children before. I wish if I can to make plain to you what I may say, and I hope that your boy who was educated at Hampton and is here as one of the interpreters, if there is any mistake made by the interpreter, and young as he is, that he will step forward and correct it.

Now, friends, the white man makes the money to educate his children, to clothe and feed them, to build his houses from what he gets from the soil—the mother of us all—and what he gets from his flocks and herds upon the hills and valleys. The Great Father, looking out upon his red children, sees that you have made some advancement. He wants to help you to advance far beyond where you are now. He wishes to furnish you horses, cattle, and the money wherewith you can improve the and that you have. It is for you to say whether you will accept this offer or reject it.

Now, in the bill of last year, the head of a family was given 160 acres of farming land only; that is, where you took it in allotment. Some of your people believed that this was not enough. In the present bill the Great Father gives to each head of a family instead of 160 acres of farming land, 320 acres. To each boy or girl, single, over eighteen years of age, 160 acres of farming land, and to each one of your children under eighteen years of age, 80 acres of land; that is, farming land. What I mean by farming land is land that is best adapted to be plowed up and to the raising of wheat, corn, potatoes, and other crops. My friends, when we talk of an acre of ground, many white people I expect, as many of the Indians, don't know how much ground we mean. Now this beautiful little square in which we are meeting to-day, inclosed by this fence all around, how many acres of ground do you think is in this inclosure here? Do you think there are ten, five, or two? I want you to look at it so that when I say that the head of a family gets 320 acres of farming land, it is 320 times as much ground as there is in this inclosure; more ground than you can see in this valley between the Missouri River and the hills. But if the land that you select in allotment is best adapted to the raising of cattle, horses, and sheep, then you are given more land than if it was farming land. The head of a family is given instead of 320 acres of farming land, 640 acres of grazing land. Now picture in your mind if you can a piece of ground 640 times as large as this. And it gives to the unmarried boy or girl over eighteen years of age 320 acres of grazing land, and to each child under eighteen years of age, 160 acres of grazing land.

Let me illustrate what a family would get of land, if they took it by allotment, and this bill should become a law. If my friend here has a family of five children, one of them

over eighteen years of age and unmarried, and four young children under eighteen years of age, he and his children would get 800 acres of farming land. Eight hundred times as much as there is inclosed inside of this fence. Could you possibly use more? If it was grazing land he would get 1,600 acres. Now, my friends, these are not sugar-coated words that I am telling you to tickle your ears or please your fancy, but it is all written down by the Great Father, and his council in the bill that he asks you to adopt. But you may well say, what good will all this land do me if I have nothing to improve it with? So great is the anxiety of the Great Father that you shall advance in the road of progress and civilization that he furnishes you the horses, the cows, and the implements and the seed and the money with which to improve this land. Now, my friends, let us see how much better he does by you than he does by his white children. If my friend here lived in my State, and came to the reservation when opened, with his family of five children, he could only get 160 acres of land, instead of 800 acres of farming land. He would have to buy his own horses, his own wagons, his own cattle, and his own seed; nothing would be given him. I appeal to the old men that I see before me if I wasn't justified in saying that never before was such an offer made to a people. But as I said you can't improve those lands without something to do it with. You can't plow up the ground with your noses, but you have got to have plows to do it with. You can't harvest your crops with your fingers, you have to have implements to do with. The weather is very drying and I expect my speech is drying also [laughter], so between the two you are having a pretty hard time.

Well, now my friends, let us see what is to be given to you. First, the Great Father is to purchase 25,000 cows to be distributed among your people, and 1,000 bulls; more than five cows to every head of a family in the Sioux Nation. And further, that if you shall hereafter determine to take your lands in severalty, he gives to each head of a family a pair of good American brood mares, not little ponies, a wagon, harness, a plow, a harrow, and certain other implements, and \$50 in money, to enable you to put up a little house upon your land. Now, my friends, do you want these things? Most of the lands from which you derive these benefits are located on the other side of the river from which, as now situated, you know that you do not, nor can derive no benefit. But in addition to this, the bill of last year provided that you were only to get 50 cents an acre for these lands sold. This bill gives you double the amount that was offered you last year. Under the bill of last year the expenses of surveying the lands you sold was to be taken out of the money that was paid by the white men for your lands. Under this bill the Great Father sets aside \$100,000 to pay for the surveying, and not one cent of that comes out of your money.

And further, my friends, this bill provides for the education of your children, as the white man's children are educated. And mark what I say. The schools of the treaty of 1868 which would have closed last year, the Great Father under this bill continues for twenty years longer without costing you one cent of money. Every dollar of the money to pay for these schools is paid by the Great Father so that wherever there are thirty of your children of the proper age, ready to attend school, the Great Father has to erect a school house and employ a teacher to instruct them in reading, writing, and spelling in the English language, and all this without money and without price so far as you are concerned.

But, my friends, the Great Father knows that it does not make a man, either red, white, or black, simply to learn him to read, write, and spell; he must do something more. You want your blacksmiths, your wagon-makers, your boot and shoe-makers, your school teachers. You want your sons and your daughters to be able to occupy these positions. Under the bill of last year the Great Father set aside \$1,000,000 (I don't know whether you could count a million or not; I don't think I could for a great while). Your people thought that was not enough. Under this bill he sets aside \$3,000,000, upon which he pays you 5 cents on each \$1 a year, which is twice as much as he pays the white man whose money he has. One half of this interest is to be expended in the establishment of higher schools upon your reservation, and the other half to the purchasing of more agricultural implements and stock for you. And it provides further, that after \$3,000,000 worth of land may be sold, if the \$3,000,000 comes into the Treasury, that the Great Father may take one tenth of the principal in the Treasury to be expended in your education, buying stock for you, and paying you amounts in money. That would be nearly \$50 apiece for every man, woman, and child of the great Sioux Nation; that is, to a family of six it would be \$300 a year. Well might Governor Foster say that you would be the richest people on the face of the globe.

Now, my friends, I have gone through hurriedly the changes in this bill. If it were possible to convey to myself or to you the \$8,000,000 that we talk about I would try to do so. I might say this, my friends, that if it was all in silver dollars, and you should set out to count it, and work ten hours a day and count about one hundred a minute, it would take you just one hundred and twenty days to count it. The snow would be here before you would get through. [Laughter.] My friends, I have attempted to say nothing to you but what is written in the law; not to lead you astray

in one particular; and I am glad this day to be able to talk to the Indians upon this reservation who have always been the friends of the white man. While other parties may have gone upon the war path you have stood by the Great Father. It would be strange indeed, therefore, if we did not come to you with a good heart, and with words of truth, and what we ask of you, my friends, is that you shall understand this measure, looking to the interest of yourselves and your children, and your children's children. The Great Father sees, as you know, that the game has disappeared from the hills, and you no longer can live by hunting. You must live by that that you bring from the soil, or that which you get from your cattle or your herds upon the hills. And to further aid you in entering on this road of the white man the Great Father continues to issue you the rations, and he continues to furnish you the annuities as done now, so there is nothing to obstruct your path, unless it should be your own obstinacy.

The pride of the white man is that he has a deed for his land, so that neither the Great Father nor his council can take it away from him; that it shall be his and his children's forever. The Great Father in this bill if you take your lands in allotment gives you a deed for it, and marks it out for you so that it will be your land for all time. And he provides that this deed shall be held in trust for you so that the white man shall not swindle you out of it for a period of twenty-five years. Now, my friends, I have done. If any should have any questions to ask about this bill I should be pleased to answer them. And may the Great Spirit guide and direct you in the path that shall be the best for you and your children. I thank you my friends.

Governor FOSTER. Now if you have anything to say we will be glad to hear it. If you have not, and want to counsel and talk a little about it, all right.

RUNNING BEAR (Mark Wells interpreting). Where is "Three Stars?" I want to shake hands with him. (Running Bear being blind, General Crook came forward and shook hands as requested.) I want to say a few words. Well I am hungry my friend. The wise man whenever he goes any place always has lots of money with him to feed the poor. Here is a chief here of the tribe; he talks with you whatever he wants to say for the people. We don't want to talk anything that is bad. All that we depend on is from our rations, and they only last us two days. I will just say a few words. Now you buy two or three cattle from these Indians and hand them to me. I want to eat and settle my mind, and consider what you say. [Laughter.]

General CROOK. I was over where you were killing those beeves this morning, and you had better eat those first; they might spoil on your hands.

WHITE GHOST. We will retire to our camps. I would like to say one word. I have been anxious to have this bill read to us so that we would all understand it. Now, these important words you have spoken to us it takes more than one day for us to study and look into it. This is a big, important work, and I don't want to play over it. Now, then, as my old friend here says, he is pretty old and needs beef, and he would like to have a lot of beef with him to his grave. Now, if you will give us something to eat, we will talk about it and get together, and which way we decide, you will hear it.

Governor FOSTER. We will expect to hear from you on Monday morning. We don't intend to let you starve while you are here. If in your councils there is anything you don't understand, send us word and General Crook or any of us will come up and explain anything you don't understand, at any time, day or night.

General CROOK. You have enough beef now to have a feast on and study over, and we will give you some afterwards. We will buy some cattle from the Indians, but we are very much pressed for time, and would like to have you consider this as soon as possible and let us know Monday morning. You will have beef enough to last you till then, and then we will give you some. Come on Monday morning before it gets so warm. Well, we will buy you a beef now, and you can take it and have a feast and hold your council and come back Monday morning.

And the council then adjourned.

CROW CREEK AGENCY, DAK., July 8, 1889.

The council met in Council Park at 3.30 p. m.

Chiefs present, 6; Indians, 175.

Interpreter, Mark Wells; assistant, Tommy Tuttle.

CROW MAN of his own accord then advanced and addressed the council as follows:

Now before the council commences I would like to show my papers here (producing papers and handing them to General Crook—being a duplicate of a treaty made with the Yankton band of Sioux and others, June 22, 1825).

SURROUNDED. In all the cities around the Great Father's city, there is a chief in each city. In every community or farming settlement of ten men there is a head man there, and that chief is the leader of that band, to guide them and judge for his party, and he is to be respected by his community. Now at this place there is White Ghost, and he is the chief of this tribe. Now how is that; is that right? Now three men were chosen to speak to you, and no others should speak ahead of them.

WHITE GHOST. Now I am going to sit down while I speak, for some of you are younger than I am. I am not very stout and consequently I can't stand it very long. Now when the Great Father chooses a wise man to come and see me, I always have great confidence in him, and I am still happier when I see the Great Father's big whip (meaning General Crook), and for this reason I am always glad to see him. Now you people have a law and rules and it is plain to everybody, so that we can see. And the God has made the laws and put it down on the earth, and put it in your hands and you know His laws. And there is only one Creator, that I know. Now us Indians, we say the Holy Being, the Creator you call Him, and we say we are all of one blood, the earthly men. But when one of us of one blood shall try to make one of the other go without property, I say we judge our friends savagely. We are three colors of skins on the earth, but only one blood. Some black skinned, some red, and you white people; you are the wise people. Now the wisdom you possess which the God deprived the Indians of, you white men bring that to the Indians. I thank you for that. Now then the white people want me to take their way, and adopt their way and follow their path. Now I am going to make a move which I think is going to be good for me and wise for me, but I don't want you to get tired of me. As I said to you when I lay my eyes on you (meaning General Crook) yes, you are the Father's big whip. This man is in the possession of the Great God's law, and the Great Father's law. Now then here is a thing I says to myself: now here is a man come to explain, only he has come to ask for a thing I have not got. What is it you want of me? Now the white people have come on my reservation and built houses and tilled the land, and while I never made an agreement with the Great Father that I should give up that much to his white people to live on. Then I says to myself, if that is the way they comply with the earthly law and the Great God's law, how can this world move on when white people violate the laws in this manner? Now if we ever should go on and try and rob one another by force, how is it; will that be good? It will be bad. For that "haint" the law. When two men want to make a bargain for one man's property, he is in the possession of his property and it is behind him, and when they stand and talk and make an agreement, and when the agreement is made one man will possess both properties.

Now here is a question I want to ask and want an answer before we go any further. Now is it lawful for these white people to live on my reservation (meaning the white settlers who went upon the reservation and now living there, under the proclamation of President Arthur)?

Governor Foster. It is the impression of the Commission that it is not lawful.

WHITE GHOST. That is why I got the agencies moved, and I fear it. Now you come with a certain law to talk about it, but before we talk about that I want to talk about all that is in my way. Now my great wish is that the Great Father will take up his big whip and whip them back behind the line, and I would be better pleased. Then let the Great Father ask me for this thing. Then I will sit down and say to myself I can spare so much and so much. Now you know it all. I know a part of it and therefore I pray these things to you.

Now the bill you read to us the other day, you did not read it right out of your hand, but you told us the contents of that paper. When I was to see the Great Father the last time I said something like this. No doubt some of you were in the room at the time. I speak about my people, of my race, and then I speak about your race, and I said like this. My race stands on one side of me, and your race stands on the other side of me and fire guns over my head, and both parties try to jar my brain, but the men that fires a gun over my head can't scare me (meaning the hostile Indians). Now if that man goes around and I see now that man goes around low, humble and obedient to the laws, and both gain the good will of his people on earth, will he be robbed and trod on the earth? I said to the Great Father at that time. But those idle Indians, they are idle against the good and against the laws of the land, and against the laws of his master. He is the man to be trod on and punished on the earth.

Now this bill you brought to us looks to eight different tribes, but you did not explain that the other time about the Santees and the Ponca Indians. Now, it is a mystery to me why you did not explain that to us about the two other tribes included in this bill. Then I says to myself, this Santee tribe of Sioux Indians they have made a treaty with the Great Father, and sold their lands about four different times, but they never shared with me in the proceeds of their lands. [Applause]. They are the first ones to commence the dealings with the lands, and they commenced the whole trouble of this country, and cause me to suffer to this day. I am suffering and wearied to death to this day from that beginning. Now, I would like it far better if you do bring a bill to me, that is not very favorable, not to hide a word, but to read it all in plain words to me. Now you have that bill, and I have some thoroughbred Indians who can read and write in English. As the Great Father said to me once, during the past time when none of your people had any education you had lost a great deal of property. Now I will put an established school among you, and you educate your children and you will gain knowledge to do business with. So I urged

my young Indians to go to school and try and learn all they could, and in that way in the future, when we have any important business to come to me they can assist me, and have a knowledge of what I am going to do. Well, you explained the bill to me once, but the majority of my people have forgotten it or don't understand it, and now I would like to have my educated Indians study this book and read it and explain it thoroughly to us. Now that is the way of it my friend. Now, as you said the other day, you see the progressive move that we have made, and are glad to see it. Well, we made such a work wishing for credit; that is the way of it.

Well you brought the bill to us and I am depending on you, but you only read the bill once to us and the majority of them don't understand it yet. Now, when two men want to make a bargain they sit down and talk about it, what it is worth, but they don't want any sharp words used; such I don't like. Now last summer the commissioners came here for this same purpose, but they took me by the arms and dragged me to it and says to me, "Come here and sign this bill." Now my greatest desire is this. Now I wish you commissioners would not make such a move, but give me a chance to sit down and talk with you. What I have said; this is in my head to say. Now suppose there is a poor man and he has got a property close to my place which I want to buy. I gather up as much as I think the property is worth and I go to him and say this property I like. I have brought you so much to buy it with, and will you sell it to me for this? But the poor man says: "No, I can't spare it; for if I sell this I can't get hold of another piece." Well, if he says that, it is not in my head to follow him up and wear him out and get it from him. That is all I will say. Now will you give me the bill? I want to have another chance to have my people understand it thoroughly.

General CROOK. We told you the other day that we would explain it to you as much as you wanted us to. I will sit up all night if it is necessary to explain it to you [applause].

SURROUNDED. This is all we have to say this evening, and if you will let us have the bill, if it will take all night we will try and understand it.

Governor FOSTER. We did not say anything about the bill of last year, because we supposed you all understood it; and did not say anything about the Santees on Saturday, because that was in the bill of last year, and there is only a slight difference as to that. We think in looking over all the treaties in the past that the Santees have some right in the Sioux Reservation. The Santees and Poncas get no land in this bill. The Flandreaus it seems have a right to take some land or money value of it, at \$1 an acre instead. There is only about 200 of them and it can only make a slight difference to you. I visited the Santees and found that under this bill they are entitled to some land in their reservation, but no land in the Sioux Reservation. And I found further that they had used up all their lands, and those who have not taken in the past, there is no land left for them.

Now we want you to thoroughly understand this matter. We want to give you all the time you can reasonably expect or ask. During our trip a number of times an Indian in his talk to us said "take pity on me." We have been out a long time, and have two more agencies yet to visit, and as friends, we ask you now to take pity on us and not keep us here too long. [Laughter.] If there is anything in the bill you don't understand, we will be glad to explain it to you. Oftentimes in a little private conversation some matter may be better understood than it can be done in these full meetings. If at any time any of your chiefs, headmen, or other people want to meet any of us, or General Crook in particular, in whom you all have more confidence than you have in the rest of us, he or the rest of us will be glad to see you.

Once more I say that the Commission is glad to notice the great advancement that has been made by your people, and I would like to impress upon you, if I could, that there is in this bill much better things for you than to be talking about the Santees. The provision in the bill that is made for your advancement and the education of your children is of far more importance than the Santee matter. I am glad that you have young men to-day acting upon the advice of the Great Father, who can read this bill and understand it. If you accept this proposition and let the Great Father and the white people help you on, in twenty-five years from now you can all—all the young people at least—read the bill and understand it. Now, I repeat that we want to explain everything to you, if there is anything you don't understand. Either come to us privately or in council, and we will explain it, and take pity on us and don't keep us here a great while.

General CROOK. You can't council well on empty stomachs, so the Commissioners will give you another beef. Now, if any of you have a good fat beef and want to sell it, we will buy it. (They got the beef.)

RUNNING BEAR. You remember that you gave us fine soup yesterday, but no coffee and sugar. [Great laughter.]

General CROOK. That is all right, that is only an oversight. Call up at the agency and you can get it.

The council then adjourned.

CROW CREEK AGENCY, DAK., July 9, 1889.

The council convened in Council Park at 2.30 p. m.

Chiefs present, 12, Indians, about 200.

Interpreters, Mark Wells and Tommy Tuttle.

WHITE GHOST arose and addressed the commission and council as follows:

Every man on the face of the earth has this in his mind when he is going out on an errand. I wish I might be successful that my name might be high, and that is my wish too. Now there is an Indian here that teaches me, that is my father. My father says to me in his counsels be an enemy to the bad, and he says persevere, no matter how hard it is when anything is good. So therefore on this ground of advice I got from my father, all men are my friends. And when I see any of my friends make a mistake I never go back or go around it, but come out plain. Now on this ground that I got from my father I always go on the road that leads to the good in order that I might give good things. And the man that is always put on the road that leads to the bad, of course he can't help but meet with bad things. Now yesterday I said the words that sounded like flattery, but it is not. As I said here yesterday, that there are two classes of people firing guns over my head on both sides in order that they might jar my brain and throw me out of my heart, but they can't do it. The ground I stood on was this, on account of my land. I am not the kind of a man that is ready to fire a gun and ready to run away and lose his land, and leave his country. Because that has been in my mind what my father says, that the land is our property; live on your soil. For the land is the only thing we depend on now. The land is our mother and we recognize it as our mother.

Now there is the bill and the Great Father put it in your hands, and you come to see me with it. But I say to myself, I have a tribe here of a little over 700 families and they are scattered all over the different agencies, and they have been praying to me, that they all want to come back and consult with me. And when a man comes from the Great Father I pray them to help me get them back, but they never take no heed. Now for this reason here is a thing that displeases me greatly. Here are Indians east of me who have sold their lands and the proceeds of their lands has never benefited me, and now they are included in this bill. Now you say this bill offers \$3,000,000 in advance on interest. Now there are nine different tribes that are included in this \$3,000,000, but you did not mention those other three tribes, you kept them hid. Now there is a map that you showed to me. By that map I see that the increase of my people generations after this, that they will have no lands. As fast as my people become of age to take a claim, they will have no land to take a claim the way the situation is now. [Applause.] Now the map you have shown me you bring the lines too close to the agency on both sides of me and it makes me tremble. Now, as I said yesterday, these people are crowding on me on the reservation and they come too far on the reservation, and I did not like it. Now I am treated like the bad man. The bad men are always treated in this way. They take the things away from him if they do not deserve it. Now that is the way I have been treated and I don't like it. Now then again I said like this, no matter what price you offer me, no matter if you let the annuities continue for sixty years, if only the settlers retreat away from my reservation. That might give me room to speak. Now I haven't much to say. You have said that it is not you that wants to buy this land from me, but many good white people have come among me and I have granted it, but before this thing expired the whole thing closed over and came to nothing, and leaves us our grief. Now my friend "Three Stars" said the other day, that come to civilization, the bad men always go ahead and ruin the good names of those coming behind. That is so. It seems he knew that much and I was going to speak about it. Now my friend, "Three Stars," suppose a man owes you \$100, and is unable to pay it and asks time to pay it, and says he comes and wants to get some more from you, now naturally you would say, friend, you owe me \$100 and you are unable to pay it. Now wait till you get that paid and then come again. [Applause.] Now my friend, you have brought me a thing and have come and offered me a thing for my land, but my mind is made up not to sign. May be you will take some names home who signed, but my name shall not be among them, and that is my decision. [Applause.]

Governor FOSTER. My friends, we have listened very attentively and very carefully to what White Ghost has said. We look upon him as one of the leaders of the Crow Creek Indians. We have weighed carefully every word that he has said and we only can say that we are sorry that a man of his brain is unable to see the true interest of the people he is leading. True, as he said, we are sent here by white people behind us. He has seen enough of the white man to know that he can no more stop his progress than he can stop the waters running in the Missouri River. The best friend that the Indians probably ever had, "Three Stars," came here, and comes because he believes this thing is right and tells you he believes it is to your interest to agree to it. You do not know me nor do you know General Warner. You must judge of us by yourselves, but you do know "Three Stars." We believe that we feel as friendly as he does to your interest. It seems to me always to be the duty of a

friend to tell the exact truth. Now I say to you, in answer to a question, that I thought the opening of a portion of your reservation a few years ago was not right. I do not mean to say by that that the Government had not the legal right to do it, I only gave our impression. I do mean to say it looks to me as if it was unkind treatment of the Indian. White settlers, honest men, came and settled on this land and paid for it because they believed they had a right to it. The Government, after this was done, came to the conclusion that a mistake had been made, and now they propose to pay for this land—pay you for it. Now White Ghost wants this land returned to you. I want to say to him as a friend, and I say it for "Three Stars," and my associates, the commissioners, that this can not be done. I think I ought to say this as a friend.

Now no man knows better than White Ghost that for years the Government has been trying to get some of this land. White Ghost says the Indian hasn't enough land in this reservation, not as much as he ought to have. As a friend I tell him he never will have any more. He knows what I told him the other day is true, that the white men on the east and the white men on the west of this reservation are going to come together. Now he thinks we sought to deceive him by saying nothing about the Santee Indians the other day. It seems to me that White Ghost knows too much to say that in earnest. It was in the bill of last year. After the impression that White Ghost has made upon us I have come to the conclusion that he knew as much about the bill before we commenced talking as he does now. That is my estimate of his intelligence. Now as to the Santees, we know but very little about that question. We find them in the bill here. I visited them the other day and I was glad to find them in a state of advancement, more than you are here. I found about one hundred and twenty of them without any land, and yet this bill proposes to give them land in their reservation and there is no land in the reservation to give them. They complained about it seriously, but they looked way beyond these little questions, that White Ghost is talking about. They want to build themselves up, they want to be able to equal the white man in the race of life. And therefore while grumbling and growling because of the failure of Congress to grant them land, they signed the bill. They insisted that they had a right to come into this reservation and take their lands.

Now, I say to White Ghost and his friends, I don't know who is right and who is wrong about this, but this I do say, it is a small matter. And I was glad to have him lay down this morning a code of morals, never do wrong to anybody. Is he sure that he is not doing the Santees a wrong in what he says? At any rate let him practice what he preaches, a Christian spirit towards them and take pity on them. They are your brothers, they have had a hard time of it, and I don't think it is generous, to say the least, to raise this question against them. Now, I don't pretend to say whether you are right or the Santees are right. It is a small matter and I don't think it is of much weight in this discussion. Now, I am afraid my friend White Ghost—I say friend, for I admire him—is not imbued with the spirit of advancement as much as he ought to be. He is a born leader of men, and he ought to lead these people forward to civilization and the adoption of the white man's ways. He says you have not got land enough. Why you have six times as much land as the white men have. Help your people along until they adopt the white man's ways and you will have land enough, and more land than you will know what to do with. You talk about being poor. If you would adopt the white man's ways you would be the richest people on the face of the earth that farm for a living.

Now, there is more in this bill than the mere selling of land. There is in this bill that which if adopted will enable these people to advance faster than they have been advancing. I am glad to see the advancement that is made here, marked and decided as we see it is. But you have many steps yet to take before you reach the white man's position. And if I could reach White Ghost's heart and his judgment, I would say to him, adopt these measures that are brought to you by kindly hands and let this advancement go forward rapidly. You talk of bad treatment in the past. I admit it. Is White Ghost quite sure that the whites have not a right to complain sometimes of bad treatment on the part of the Indians? He told us the other day that we were made of one blood. I agree to that, and I am afraid there is a little devil both in the Indian and in the white man. I don't know what you do among yourselves here, but I am afraid that you do wrong to each other sometimes.

I repeat what I said a moment ago, that he can not stop this movement of the white man no more than he can stop the movement of the Missouri River. We plead with you to accept this, because we, as friends, see what is coming. We want to see the Crow Creek Indians have a title to their lands that no President can take it away from them. Accept this proposition and get the deeds for your land. No President can then issue an order taking it away from you. Then you have it to hold for yourselves and your children for all time to come.

The real foundation of the prosperity of the white man is his education, and the ownership of a home. Now I don't know that I want to prolong this discussion. I

presume that White Ghost and his friends have made up their minds. I am sorry they have made them up as they have, because I believe it is against their own true interest. We will have to look to the young element, and more progressive element among you for support. If we fail to succeed in this measure, we feel that we have done our duty. That we have fairly and honestly stated the situation to you. I think it is safe to say that it is the last commission that you will ever see. That Congress will take this matter into its own hands, and when they do, I hope they will deal justly and fairly with all the Indians on this reservation. But I do know that the Great Father, and the great council, and the white people would feel much more kindly to White Ghost and his friends, if they voluntarily and of their own good judgment indorsed it, than to be compelled to force it upon them. We wish you to send us away with a good heart. I wish the news could go over the wires to the 65,000,000 of American people to-morrow morning, that White Ghost and all of his friends, and the Crow Creek Indians had unanimously indorsed this proposition. I know it would make the heart glad of every white man and woman throughout the country, and I know your own best interest would be subserved.

General WARNER. My friends, let us reason together. It is pleasant to have these councils where an unkind word is not said. We may differ in opinion. It is an old saying, that is as true as it is old, that a wise man changes his opinions but a fool never. Therefore you, as we white men, get together and reason with each other as to what is for the best. You have said that "when a man goes out upon an errand that he wants success that his name may be great in the land." You, my friends, are on an errand now. Two roads are before you. It is for you to choose this day which you will take. Whether you will take the one the Great Father wishes to lead you in, which is that of progress and civilization, or whether you will continue in the other. Your choice, whether wise or unwise, will affect you and your children yet unborn. Therefore it is a question that appeals to each of you. There is none of you so humble that it will not affect and none so great that he can escape the consequences of the act. It has been said, more eloquently than I can express it, "that the earth is our mother of all races of men." And being our mother, we should clothe her in robes of royalty. What would you think of a man that had a mother and permitted her to go neglected? It is the wish of the Great Father, expressed in this bill, that you shall have your flocks and your herds to eat the grass that grows upon the bosom of mother earth instead of leaving it as chaff for the fires to consume. It is the desire that that ground that is susceptible of farming may be tilled that you may raise your corn, your oats, and your potatoes and other crops as the white man raises them. In our talk the other day we pointed out, which I shall not repeat, what the Great Father had to offer you to enable you to do this, concealing nothing from you.

There were things about the Santees and Flandreaus and Poncas that were not mentioned, because we did not deem it necessary to the discussion at that time. But we stated to you then, and again state now, that our mission was to make plain and explain to you if possible the provisions of this bill. But you say you have not enough land. My friends, this bill gives you enough land to allow 260 acres to every man, woman and child upon the Crow Creek Reservation, that is, to give to a family of five persons 1,300 acres of land. Picture to your mind a tract 1,300 times as large as this square. Come, my friends, let us have our eyes in the front of our heads and not in the back. Let us look to the bright future rather than moodily dwelling upon a dark past, and see if your interest does not lie in accepting what the Great Father offers. I have ridden over much of your reservation, and I find mile after mile of it without a bit of fence, or a house, or a head of stock upon it. I was a member of the Father's great council that prepared this bill, and I can say to you, my friends, that the best friends that you have living were among the men who prepared this for you; men who look to the progress of your race. Looking to the time when your children shall be given the advantages of an education as my children are; continuing the schools for twenty years for their education without costing you a cent, that is, in the ordinary branches of an English education, and then making further provisions out of the interest of the \$3,000,000 to educate your children so as to be mechanics, to be farmers, your daughters to be seamstresses, to be school teachers, it is for you to say whether you will accept this or not. My friends, do not be mistaken. You can no more stop the onward march of progress and civilization than you can check the Missouri River with a broom. What I have said, my friends, has been in a spirit of kindness. Not one of the Commission would be here to-day if he did not believe this measure was for your good. When we have explained it to you and submitted it to you we have discharged our whole duty. Your responsibility now begins. I say to you, young and old, consider it, and I believe yet a large majority of your people will say that this bill is for their good, the good of their children and their wives. My friends, this money you receive the benefits from comes from the sales of lands on the other side of the river, of which you receive no benefit now or hereafter. The Great Father, as I believe, brings this measure to you as the final offer of his generosity. You need expect nothing better. It is for you to say whether you will accept or reject it, and, my friends, I bid you good day.

WHITE GHOST. Well, as I said I am not going to step up again, but I want to answer some questions. Well, my friend, I sat and listened to what you have said, and the advice you give me, and it seems I noticed some of your sayings. Now, when you speak of a certain class of Indians, the Santees, and then you mentioned that I was a friend to all men, but when I have that sort of feeling to that kind of Indians it does not sound very friendly. But you must remember here is a thing I have said, too. I said all people on the face of the earth are my friends, but when one made a mistake I show no mercy and come out in plain words and accuse him. My hands are not white; they are not stained with blood, therefore I never fear to open my hands to any man. For this reason, and I say this word, too. There are a great many ways that cause me to stop. Now, from Medicine Creek to Devil's Lake, through that country, that was my reservation, but the white people have taken it away from me without paying me anything for it, and it seems now the white people have a stomach full of my land. [Applause.] And then on the east of me, the lands of this present reservation to Lake Capaska, between those two points, are my territory. Between the different tribes of Indians and the white people they have taken it from me without paying for it. Well, now, robbing and stealing, is it good, my friend? If that kind of work is good there will be no law on the face of the earth. [Great applause.] Now, here are settlers on my reservation and they keep advancing inward, and as soon as my cows go off a little he goes and takes up my cow and reaches out his hand, out of the window, and says give me money and you can have your cow, and they keep advancing inward. Well, now, this young generation of mine I have got them facing towards your way, and try to get them to reach there, but I know there are a great many steps for them to reach. Your way is heavy and it is hard to handle, for it will take us a long time before we can get there. Now, these buildings out here is a beginning towards moving your way (meaning school-houses). Well, now, friend, you say to yourself now we have explained everything to him, but he can't very well see into it, and he shows us in return his views and fears. Well, now, my friends, I may have made a mistake, but I don't think I did. This territory outside of my reservation the white people got it and they made their farms out of it without paying me anything for it. Now, these white people on my lands, thousands of dollars' worth of grain that they have raised, and the money that you say the settlers have collected and put into the Treasury of the Great Father, I say it is my money. They went on my lands and the grain was raised on my lands, because that is my lands and my property, and he came there without my permission and made money off of it.

Governor FOSTER. This bill pays you for it.

WHITE GHOST. Well, if the white people are to pay for all of this land and territory I speak of, north and east of me, the Great Father's big money-chest is going to be piled with money all around. Now, this territory that I speak of, the white people have taken it by force. They did it without coming and asking for it. That is all I want to say. Well, as I said, my friends, the names you are going to take home from the Indian country, my name shall not be among them.

General CROOK. My friends, when I first came here I had a talk with all of the chiefs in order that they might be consulted in this business first. The question of right or wrong in the past has nothing to do with the one to-day. The commissioners have no doubt in their minds that you have been wronged a great many times in the past, but the influx of white people will be so great that you will have to prepare yourselves for their coming. When a great flood comes down a stream, and you are in its course, if you don't get out of the way you will certainly be destroyed. It will avail you nothing to say that this storm ought not to have come, but if you have any regard for yourselves and your families you should try to save yourselves. The white men holding lands the same as you do now would not be able to keep them in the future unless they had the title to it, and that is what this bill provides for, and that is why we have come to explain it to you.

It is of no personal interest to us whether you sign or not; it is not a dollar in or out of our pockets whatever you do, but we come to explain it to you in order that you might judge for yourselves. As I before said, I first consulted the chiefs in order that they should take the lead if they felt so disposed. Now, since the chiefs have decided not to sign and not take the lead in that direction, I feel it my duty to explain it to their people, as I suppose their families are as dear to them as are those of the chiefs, and they are personally responsible for their families in the future.

Unless you make provisions now for them it will soon be too late. And this new order of things that is to come will come just as sure as this change to you has come in the past. And those, whether chiefs or not, who can not keep up with the march of time will have to step behind, and the young men with active brains who can keep up will be the controlling men of the future. It is men's acts that make them great, so that every man carries his future in his own hands, so that if he works faithfully and is intelligent he can expect to be the first man of his tribe. There is no reason why you should not be leading men even among the white people. It was

only a few years ago that a full-blooded Indian was Commissioner of Indian Affairs, and there is no reason why a Sioux should not be the same. They are equal in intellect and brightness to any other Indians in the country. I have finished.

Agent W. W. ANDERSON. My friends, I have had very little to do with this council. I felt sure that you understood this bill very well and I thought you were capable of judging for yourselves. I have done everything to render the Commission assistance that I could, so you would have a fair understanding of this and see that the commissioners were dealing fair with you. There is one thing that makes me feel bad, and that is that the people are divided. It would be very much better for you to all go together, and my wish was that we would carry this measure through and reap the benefits of the sale of the lands all on the other side of the river, and while we would not have as much land here as my friends would like to have, yet we would have a great deal of money in lieu of it, and things to help them on in civilization, and make them rich. If a wrong has been committed in bringing these white people on the reservation it is now too late to correct it. I have repeatedly stated these facts about the white people on the reservation to the Department at Washington. You all have told the inspectors and the men in authority who have been here to visit you about these things. I went so far a short time ago as you all know to ask the troops to keep any more white people from coming in, but the Department declined to send them. They think it would be a greater wrong to put those white people off now than to pay the Indians for their land. And while I regret, as I say, that the tribe must be divided, yet it is my advice to you all to come up and sign, and the rolls are ready.

DRIFTING GOOSE. Now, you have been questioning White Ghost, and it seems he did not understand it, and I want to explain. Now, you asked us a question which is in the right and which is in the wrong, whether the Santees own the land or whether we own the land? Now, White Ghost says that the Santee tribes have sold all of their country and they never shared with us the proceeds of their sales, and the man that made a bargain on the land that he was born and raised he done wrong, and it is them. They brought judgment on themselves and left themselves without land, and it is their own fault. [Applause.] Now, we had a large tract of country, but everybody helped themselves, and we never got any benefit of it, and the whole land is gone, and a certain people sold all their country, and now they are going to be supported by us. [Applause.] And we know that the Santees have sold all of their country and spent all the money, and then they spilled the blood on that soil, and left themselves without friends and homes. [Applause.] Now, then, these white people have settled on our land on our reservation and made money off of it, and then they pay tax and put it in the Great Father's Treasury, and with this money come and buy our land from us. It don't hang together. And White Ghost went like this. Now, that is the money that the settlers made off of our lands and it went to the Great Father's Treasury, and the money belongs to me; return it to me and the lands are mine. Now, then, some rules and regulations were made for me at the time I come on this reservation. Now how is it? Now with these rules and regulations that for twenty-five years the Great Father was not going to disturb us on this land nor ask us for the land nor offer to buy it. [Applause.]

Well, this Commission is somewhat different from the other Commission here last year. It seems we are all happy now, and we all talk and laugh about this matter. Last year we was not this way at all. Now, we must bring it to a close to-day. Last year there was a soldier that come with the Commission, and he told me what the bill was, and jumped up and took hold of my wrist to get me to sign, and come pretty near dislocating my arms. [Great laughter.] But my friend "Three Stars" is good, for he sat down and told us what it was that he come for, and we were well pleased. Now, last year six Indian tribes and delegates went to Washington, and I asked the Great Father, and I told him we all went there for a certain paper, and he says the paper is here. And certain parts of land extend from here to Capaska Lake, and I have the map and the class of that land; and I am the map, if anybody wants to speak about that land, to be asked. But this paper now is now at Washington, or else I would bring it here and show it to you. And then I got a paper to show that when I was to move here that this land was not to be disturbed by the Great Father's white people; but I see before the time expired we are asked and to be bothered about it again. Now, as one of you friends said, there was a full-blooded Indian Commissioner. Well, it takes him four years to ascend the heights. We are Indian and we are red, and your ways are heavy, but we look towards it and it is a good ways ahead yet. As you say, come forward and adopt civilization, but if we do we are so ignorant that we will all be lost. [Applause.] Well, I am not going to speak long; some of my friends want to speak. But when I come here I signed a paper to hold this land and live here, my friend "Three Stars." Now, our friends the Indians on the west side of the river they have a large territory and have plenty to spare. We believe it is right they should sell a portion of that land, but we haven't any to spare. When

I moved here I signed to live here for twenty-five years, and the Government was not to disturb this land, and I have got but one hand to sign.

BULL GHOST. I will only say a few words. Well, you, my friends, said in substance, if a man walk ahead and drop something and did not notice it till he got a certain distance, and he knows it and he goes back and picks it up. Well, as we walk along whit away it is not our fault we drop that. Our friends in the East caused us to drop that thing. Now, I want to repeat the words. It seems you did not understand it. We would be a rich people if we had received the pay corresponding with the country that has been taken from us, for we dropped those things, and those are the things we dropped as we went along. Now, right through our territory there is a certain railroad laid, and that is the railroad that strikes the Missouri River at Bismarck. Now, if only that railroad had paid its right of way across our land we would have been a rich people. Then there comes another road again this side of that—that road that follows Medicine Creek now. Now, if that road would pay its right of way through the country we would be rich. And again there is another road on the east adjoining us at American Creek. If that company had paid its right of way we would have been rich. Why don't the Commission that come out at that time to get the right of way for these railroads, why don't they come and pay us? But I am not charging you with this. You are not to blame for this, but I am telling you where the mistake has been made. Those commissioners for the railroad said like this: we only want to buy the right of way, but between the two roads the country was to be ours. And as soon as the road was laid here come the white people and took the land between the two railroads. That is the way, my friends. Ask the humblest man for his property is good. I know your white people's will is not your will. In the past when commissioners or men of authority come among us they are bound to use sharp words to us, but it is good to counsel without getting excited and making bad hearts.

Now, my friends, you said awhile ago we made your hearts bad. Well, you made our hearts bad. But still you have a bright smile of countenance on you all the while you talk, especially that man [pointing to Governor Foster]. I love to look at him. Now, you say the land is ours, therefore you come to ask us. And what White Ghost says concerning the money in Washington, that the settlers put it there, and that money goes there, and the money that goes for this land that money ought to go to pay for the land that the white people has already got, and not for this land. And you say it is impossible to stop the white man. But friend, we never uttered such a word, and we was going to try to stop the white man. Remember a child when he gets scared he runs and grabs his mother and runs behind. Now, I am scared. I grab my mother and hang behind. Now, I am going to ask you a certain question. Eighteen years ago I went to the Great Father's house. Now, I am going to speak about how the Great Father's Treasury looks. I walked in there and saw the money in there, and then I went into another great house, where everything that is made is put in there to show it. Now, this is the third land Commission that has come, and I am going to speak about that. Since that time my eyes are in that Treasury. Now, then, if I want to establish a good foundation for my people, I want to do it in the Great Father's house. Then here is another question I am going to ask. Is it all ready to open this reservation and bring this \$3,000,000 to pay for it?

General WARNER. No, we have never opened the reservation, nor have we the \$3,000,000 to pay for it. That \$3,000,000 is paid immediately when you agree to it.

BULL GHOST. Now, at that time such a word I heard like this, and when anybody says a word I always remember it. When I was at Washington I was up there. When any of you wants to lay a good foundation for your people you come to this house and lay it here. That was what I was told. But the most uncertain work among the Indians is to do this kind of work among the Indians, out in the Indian country. We have nothing left only a few things and a little strip of land for our children to depend upon hereafter, and here you have come and asked us to spare that again. There is something that I find fault in this bill. Now, "Three Stars" was among us here and took the ponies away from the Indians. Now, then, my friend "Three Stars" told White Ghost and said like this to him as I sat and listened to him. And he said we had head men here to lead, and lead the people in. Well, my friend, White Ghost has made the lead for his people that follow, and I am going to follow him too.

Agent W. W. ANDERSON. The chiefs who are going to sign can now come forward and sign first.

Dog Back then came forward, and was the first to sign the bill, followed by his people, who continued to sign the bill, and the council then adjourned.

CHEYENNE RIVER AGENCY, DAK., July 13, 1889.

The Indians having assembled, the council was opened at 4 o'clock p. m.

Chiefs present, 12; Indians, about 500.

The Indians were then asked to select their own interpreters, and announced that they had selected Alexander Rencounter, William Holmes, and Narcisse Narcell.

Governor FOSTER (Alexander Rencounter interpreting). My friends, you know very well the three gentlemen, General Crook, Major Warner, and myself, have been sent out here by the Great Father and the great council as commissioners to present to you the act of Congress which I hold in my hands for your acceptance or rejection. We come as friends and expect to be received by you in a friendly way. We want to fairly and fully explain the provisions of this bill so that you may completely understand it. The first six sections of the bill relate to the boundaries of the different reservations. It is all shown on the map which is before you. All this at present [indicating] comprises the Great Sioux Reservation. This portion in pink [indicating] is your reservation as it will be after this bill becomes a law. In this division you will get more land in proportion to your people than any other reservation. Now, if the bill becomes a law, hereafter this is your reservation, and no other Indians in the other reservations have anything to do with it, nor will you have anything to do with the other reservations. This land marked in yellow is what the Government proposes to buy. There is of it about 9,000,000 acres. The Commission of last year estimated it at about 11,000,000, but we find they were mistaken, as it is about 9,000,000.

By this bill the Government proposes to sell this land to actual settlers for the first three years at \$1.25 an acre. It is believed in the first three years actual settlers will come in and take up all of the good land. After three years, it is sold for two years to actual settlers at 75 cents an acre. Then for the next five years it is sold to actual settlers at 50 cents an acre. At the end of ten years, all that is not sold is taken by the Government at 50 cents an acre. It takes all of the bad lands, the lands that the Government will perhaps hold forever, and pays you 50 cents an acre for it. The Government will place to your credit the moment this act becomes a law \$3,000,000, at 5 per cent. interest. We have no means of knowing what this land will bring, but we guess, from the limited knowledge we have of it, that it will bring you about \$8,000,000. The Government pays all of the expense of surveying, and all of the expense of selling, and none of it comes out of the proceeds of the sales of the land.

The bill provides for the continuation of your schools, under the treaty of 1868, for twenty years. The expense of maintaining these schools is borne by the Government, and does not come out of the proceeds of the sales of your lands. This is done because of the complaint you made last year that the twenty years of schools provided for in the treaty of 1868 had not been given you. Some of your people claimed—I believe the Commission did not visit you last year, but at the other places it was claimed that but ten years of schools had been given you, and that you were entitled to ten years more. The Government has met this objection of yours, and instead of giving you ten years, has given you twenty years.

In this bill it is provided that you are to receive 25,000 cows. That is more than one cow for every man, woman, and child in the reservation. The object of the Government in all this is to secure your advancement in civilization. It must be evident to your minds, as well as to the white man, that if you are to prosper and increase in numbers you must adopt the white man's ways. You can not live as you once lived—the buffalo are gone. Like the white man you must get a living out of the soil. We need not discuss as to how this thing came about—it is a fact and you understand it as well as I. The white man is increasing in numbers, in wealth and power, because he is an educated man. There is no doubt but what the Indian with education will equal the white man. You have a great many steps yet to take before you can reach the white man's position. The white man wants to help you take these steps. We know that you can take them if you are only willing to energetically undertake it. There are several sections in this bill relating to allotments, which my friend General Warner will explain to you.

Now I want to say to you that no more Commissions will come to see you about this matter, in all probability. You may be certain that the offer the Government is now making is as good as one as it ever will make. I want to call your attention again to this map. The country east of here in Dakota is settled with white men to the Missouri River. The country west of you is also settled by white men. Dakota will soon be two States, with four Senators and four Representatives in Congress.

It must be plain to you that these white people on the east and on the west are going to get together, and will make a hole through your reservation in some way. I say this as a friend; I say it because I see what is coming; I say it because I feel friendly to these Indians, and I say another thing, this had better come with a good heart from you than to be forced upon you. There never was a time in the history of this country when the white man felt so friendly to the Indian as now. Everything that the white man can do that you will permit him to do to advance you in

civilization and the white man's ways, will be done. There is something higher and better in this law than the mere selling of some land; it proposes to build you up and advance you in the white man's ways; it proposes to aid your children and educate them—educate them in the ways of the white man. You talk to us about being poor; you have at least six times as much land for each one of you, after this bill becomes a law, as the white man has. If you could adopt the white man's ways you would be the richest agricultural people on the face of the earth. This may not be a matter of great importance to the older people among you. There are no people on the earth who love their children more than the Sioux Indians love theirs. You, like the white man, are living for your children. Accept the ways of the white man and your children may become the equal of the white man. I have no doubt but that you will accept the white man's ways and advance as fast as you can. I look forward to the time when your children will take seats beside the white man in the great council of this State and of the nation. Now, the Commission come here with no interest in this matter so far as they personally are concerned. It makes no difference to us whether you accept or reject it. We come, however, because we believe that it is your interest to accept it. We do not propose to force you to do anything. We come with a good heart, expecting to be received with a good heart. We express strongly the opinion that we believe you ought to accept it. Each man above eighteen years of age must decide for himself. We want you to consider it, each man for himself. Every word we say is taken down by the stenographer, and we will furnish you to-morrow, if you want it, a copy of what has been said here to-day. Every word you say will be taken down by the stenographer, and we will leave copies of that with you. It will all go to the Great Father for him to read. If we have misrepresented the law, all that you do goes for nothing. We have no power to change the law. It will be your duty to accept it or reject it as it is. Now Major Warner will address you.

General WARNER (Wm. Holmes and Alexander Rencounter, interpreting).

My friends, the throat of one interpreter has given out and if the throat of the other does not give out too soon, I will try to explain this bill to you. I came among your people on the other reservations a few weeks since an entire stranger, but now I feel that I am at home among you, and that I am in the house of my friends. Certainly if the color of a man's skin would make me one of you, I am about as good an Indian as anybody. We are sent here my friends, by the Great Father to extend to you the right hand of friendship, to reason together as men and friends. Neither to attempt to induce you to sign this bill by using sugar-coated words or threats, but to explain to you as best we can everything there is in this bill, and then submit the question to your judgment, whether it is for the interest of yourselves and your children to sign it. The Great Father is as much interested in your welfare and in your prosperity, as he is in the welfare and prosperity of his white children, and the bill he sends to you for your approval was formed by your friends, and not by your enemies. I am glad that we have several interpreters, so that my words may be conveyed to you if any mistake is made. And I have been especially pleased to see that some of your young men write down notes of what is said by the speakers here. As I said, the Great Father is interested in your prosperity and welfare. He recognizes the fact that you can not live, clothe yourselves and educate your children by waste lands. And further, that your people to advance as they must advance, they must be educated, as the white people are educated. This bill therefore that we present to you leaves you more land after you shall have sold what is asked, than any other people in the world have. He furnishes the money to educate your children, and he furnishes you the cattle, the horses, and the implements to improve your land. He furnishes you the cows, the bulls, so that you may raise the stock to eat the grass that now is consumed by the prairie fires. Therefore I appeal to you as thinking men to look at this question, free from prejudice or the past.

I have said that you have more land in the reservation set aside for you than any other people in the world. There are 2,950 men, women, and children now living upon this reservation. This piece of land set aside for you [indicating it] is about 80 miles in length and about 55 miles in width, and it does seem to me that the people of the Cheyenne River Agency should sign this bill without hesitancy. Let me explain to you why I say this. You are given nearly as much land as the Rosebud people are given, while they have more than twice the number of people living upon that reservation than you have living upon yours. This piece of land in your reservation is enough to give every man, woman, and child upon it about 900 acres apiece. And I wish those of you who do not know how much 100 acres is would have it marked out upon this land where you can see it. In my State the white men chiefly live by farming, and 100 acres of land for a white man to have for himself, wife, and children is a big piece of land, while in this tract it would be enough to give each man, woman, and child nine times as much as the white man has for himself, wife, and children all together. Now, my friends, you need not rely upon what I say in this. Your young men can take a slate and pencil and figure it for you.

This bill provides for taking your lands in allotment. But even should you sign

this bill, understand me, you are not compelled to take your lands in allotment. That is a question, as the bill provides, you must determine by a majority of your people hereafter. Yet if my friend here wished to take his land in allotment for himself and children, he can do so, but he can not compel his neighbor to take his land in severalty unless he wishes to do so. In this matter the Great Father wants your wishes to be consulted. This land is chiefly valuable for raising cattle and sheep upon it—for grazing purposes. Now the bill, as presented to you last year, or to the other agencies, differed in some very material respects from this.

In the first place, it only gave 50 cents an acre for the land that you are asked to sell, and only 50 cents an acre for the land that the white man would settle upon, while the great body of bad lands in your reservation, that are neither fit for farming or grazing purposes, you got nothing for. Now this bill gives you \$1.25 an acre for all lands that the white man settles upon in the first three years. The white men are anxious to settle upon that land and it is safe to say that they will occupy the most of it that is fit for occupancy in the first three years, and for that you get \$1.25 an acre. Then the lands that they settle upon in the fourth and fifth years you are to be paid 75 cents an acre for, and for the rest of it, even if it is so bad that a grasshopper could not live upon it, you are to be paid 50 cents an acre for it. So you will see that this bill gives you about twice as much as the bill of last year was to give you for the lands you were asked to sell. Now, I started out to explain to you about taking your lands in severalty. If I can believe what I see in riding through parts of your reservation, you are anxious to have your lands as the white man has his lands, that is, to get your deeds for it so that it will belong to you and your children forever; so that no one can take it away from you. If you take your lands in severalty, that is, each man taking a part of the land set aside for him, each head of a family would receive 640 acres of grazing land, or 320 acres of farming land. Each young man or woman unmarried, over eighteen years of age, would receive 320 acres of grazing land or 160 acres of farming land. Each child, whatever its age may be, whose father and mother is dead would get the same amount of land. The interpreter says I talk too fast. It is warm in here and a good many of you have to stand up and I want to get through as soon as possible [laughter]. Now, to go on from the point we stopped. Each one of your children under eighteen years of age receives 160 acres of grazing land or 80 acres of farming land. Now, if one of my friends here has a family consisting of one child over eighteen years of age, and four children under eighteen years of age, let us see how much land he would get. He would get for himself 640 acres of grazing land. The child over eighteen would receive 320 acres of grazing land, and the four children under eighteen years of age would receive 640 acres of grazing land. That would be a tract of land containing 1,600 acres. And as I said, I want you to have 100 acres marked out so you can see how much sixteen times that amount would be.

There is an important change in this bill from that of last year in the amount of land allowed you. Under the bill of last year the head of a family received only one-half the amount of land in allotment that is given in this bill. Your men who went to Washington said that 160 acres was not enough farming land, or 320 acres of grazing land was not enough for the head of a family. You thought that you should have more, and the Great Father and his council in this bill complied with your request, and gave the head of a family just double the amount of land that was offered last year. Now, my friends, further: if you shall take your lands in allotment, all of you then will not occupy one-half of the reservation set aside for you. You will have the other half in common as now, that your herd and your stock may roam upon it. And one other important thing for your benefit in this bill: When it shall become a law, the Indians living at Rosebud, Pine Ridge, or any of the other agencies have nothing to say about it except yourselves. Now, as I stated in the commencement, the Great Father sees that you need the cattle, and the money with which to improve your lands and educate your children, and therefore under this bill, if it becomes a law, he buys for you 25,000 cows. These are given to you. That is about 5 cows to every head of a family upon the Great Sioux Reservation, and 1,000 bulls. This is to enable you to start in stock-raising, that you may get rich from the grass that your flocks eat. Those of you who take your lands in severalty, in addition he gives to each head of a family a span of American brood mares in place of the yoke of oxen, a wagon, harness, and agricultural implements named in the bill, and to each head of a family \$50 in money, to enable him to build a little house upon his land, and the necessary seeds to plant 5 acres of ground for two years. And until you make plenty of money from your flocks and from the crops that you raise, the Great Father furnishes you the clothing for yourselves and family and the rations as furnished now. While the head of a family has the 1,600 acres of land, and the cows, and horses, and the wagon, and money, given him to improve it, the white man who settles upon the land that you are asked to sell can only get 160 acres, and he must buy his horses and cattle, his own seed and his own agricultural implements. Was I not right in saying at the commencement that this bill was framed by your friends

and not by your enemies? But money and lands do not make a people great. Your children can never occupy the place in the world that the Great Spirit intended they should occupy, unless they shall be educated as the white man's children are educated—not only to read and write, but to be mechanics. It is the wish of the Great Father that your children shall be educated as farmers, as blacksmiths, wagon-makers, and the other industrial pursuits. That your daughters shall be educated to become your school-teachers in your schools throughout this reservation. And he extends his hand to you and asks if you will take it, that you may do this thing.

By the treaty of 1868, wherever thirty of your children were together of the age to go to school, he was to furnish a school-teacher and build a school-house for them. That would have expired last year, but your people, as Governor Foster said, complained, and said for ten years you did not have that schooling, and you wanted them continued for ten years longer. The Great Father did better by you than you asked. You asked that the schools be continued ten years longer, and by this he continues them twenty years. And mark, my friends, not 1 cent of the money to maintain these schools comes out of the money that is paid for your land. But, as I said a moment ago, you want something more. Your children want to be mechanics, and he sets aside \$3,000,000 for industrial schools for your children, upon which he pays you 5 per cent. interest a year; that is \$150,000 a year. One-half of that sum (\$75,000) goes to building your industrial schools, agricultural schools, and in maintaining them. The other half is paid out each year to buy additional stock and agricultural implements as you may need them. In this, my friends, the Great Father pays you double the amount of interest that he pays the white man whose money he gets. At the end of fifty years this \$1,000,000 and all of the other money that is paid in for your lands is distributed among you and your children.

And one other difference in this bill from the bill presented last year: By that bill the money that was paid for the surveying of the lands that were sold came out of what you got for your lands. Under this bill the Great Father appropriates \$100,000 to pay for the surveying of the lands you sell, and not one cent of it comes out of the money that is to be paid to you.

Now, my friends, the size of these reservations, excepting that of Rosebud and Pine Ridge, are the same as they were in the bill of last year. The provisions of the bill with reference to the Santees, the Flandreaus, and the Poncas are identically as they were in the bill of last year, and I have just gone over and attempted to explain to you the changes in the bill and the benefits intended by the Great Father to be extended to you by it. We are here, if we can, to make it clear, to bring light, not darkness, and every member of the Commission will be glad to answer any question you may ask, or to give any further explanation if you do not understand it. The Great Father, bringing as he does these gifts for you in his hands, has a right to expect that you will open your eyes and your ears to consider it, and from the looks upon your faces and the attention you give in this crowded room I know you are willing to do this. It is a question that appeals to every one of you. There are none among you so high that you can escape the consequences, or none so low that are to be benefited or injured by your action. Therefore it is that I ask you to use your judgment; to consider this calmly, without prejudice or talking about things that can not be changed. The people of the world are advancing in civilization and in wealth. Your people must enter upon the same road if you would be prosperous and happy. And, my friends, in conclusion, I ask that you will invoke the Great Spirit to direct you in a wise determination of this question, considering the future of yourselves, your wives, and your children. I thank you for your attention.

General CROOK (Narcisse Narell interpreting). Friends, I believe you have selected three interpreters, and as each member of the Commission has worn out one, I want to wear out the other one. You have heard this bill explained and we want you to council over it and give us your answer on Monday morning. It is very dry counciling without anything to eat. We will give you six head of cattle and the agent will give you some flour and sugar and coffee. That is all I have to say. [Great applause.]

The council then adjourned till Monday morning.

CHEYENNE RIVER AGENCY, DAK., *July 15, 1889.*

The council met at the appointed place at 11 a. m.

Chiefs present, 11; Indians, about 500.

Interpreters, Alexander Rencounter, Narcisse Narell, and William Holmes.

Governor FOSTER (Alexander Rencounter interpreting). You very kindly listened to us on Saturday and we come here this morning to listen to you. If there is anything about this law that you don't understand we want to explain it fully to you. We are therefore anxious that you shall ask any question that occurs to you about

it. We want you to fully understand it, and then act as you think best. We are now ready to listen to you.

WHITE SWAN (Alexander Rencounter interpreter). You gentlemen are sitting here. In times past we have had several lots of this kind of work, but we have never had such great persons with such great names as you gentlemen that have come here. But what you have come here for and brought for me to listen, I don't consider this a very small thing. The thing is a very large thing. You gentlemen, if I was to ask you a question as big as this thing is you would not give me an answer in one or two years. Now, my friends, you come here Saturday and spoke to us Saturday, and between one night do you suppose we are going to work to make up our minds and understand everything thoroughly? But, my friend, what I would ask you is this: I wish you would go to work and explain the same thing again as you did before, and let them hear it again, and we will go home and get together and discuss it over again.

Governor FOSTER. We will explain it to you again, but if there are any more of you who want to talk you can do so now.

WHITE SWAN. That is all now.

Governor FOSTER. My friends, I thoroughly agree with White Swan that this is a very important matter. We met you on Saturday because we knew you were all here and we had to begin sometime, and that was as good a day as any other. We want you to thoroughly understand this matter. We are willing to explain it over and over again so that you may thoroughly understand it. We find that this Sioux Reservation [indicating], comprising all there is on this map, is owned by less than 24,000 Indians. According to the treaties that were made in the past, all of the Indians on all of these reservations own all of the land. The Cheyenne River Indians owned an interest in the Pine Ridge Indians' lands, and so with the Resebuds, in all this land that is marked in yellow that the Government proposes to buy. In short, each Indian in the whole reservation has an equal right in the whole of it. Now that is the way we find the treaties put it.

The first thing that this bill does is to divide this land into reservations, leaving out this that is marked in yellow, which the Government asks you now to sell. This marked in pink [pointing it out] is your reservation. Hereafter, if this bill becomes a law, you will have no interest in any land except this, and no other Indians will have any interest in your reservation. I don't know how it happens, but you are treated better in this bill than any other Indians in the reservation. I don't know whether it is because you are better looking or better behaved, or what is the reason (laughter). But nevertheless it is a fact. Now listen very carefully to what I tell you. If all of this Sioux reservation was divided up equally between all of the Indians—men, women, and children—you would have 907 acres apiece. Now do you understand that? Nine hundred and seven acres for each man, woman, and child of the whole reservation as it is now. Now the Government asks you to sell this marked in yellow. There are about 9,000,000 acres of it. Now after you have sold the 9,000,000 of acres, the Cheyenne River Indians that I am talking to, each one will receive 972 acres of land. You will have 65 acres more apiece after you have sold the 9,000,000 acres than you have now with the whole of it. Sixty-five acres apiece more than you have now. I am afraid you do not thoroughly understand what I say, and I will go over it again. Now you are the owners with all of the other Indians of this whole reservation. If it was divided out to each man, woman, and child—there would be 907 acres for each one of you, that is, if none was sold to the Government each one would get 907 acres. If this bill becomes a law, the Cheyennes will own this reservation to themselves and no other Indians will have anything to do with it, and in this reservation there are 972 acres for every Indian in it. Now that is 65 acres more than your interest in the whole of it. Now I don't know, I say again, why this bill gives you this advantage over the other Indians, unless it is on your good looks. [Laughter].

Now, this in yellow is what the Government proposes to buy. The Government proposes to sell it to actual settlers for three years at \$1.25 an acre. It is thought that in this three years the white settlers will rush in and take all of the good land, and perhaps more than the good land. After three years and for two years it is sold to actual settlers at 75 cents an acre. Then for five years more it is sold to actual settlers at 50 cents an acre. At the end of ten years the Government takes all that is left, good and bad, at 50 cents an acre. It takes land at 50 cents an acre that you know will not raise grasshoppers. Now, the minute this act becomes a law the Government places to the credit of the Indians \$3,000,000, to bear interest at 5 per cent. It pays this 5 per cent. interest to help the Indians along, when it can borrow all the money it needs at half that amount. That is to remain there at 5 per cent. interest for fifty years. Now, the bill provides that the schools provided for under the treaty of 1868 shall be continued for twenty years. Last year we observe by the speeches made by the Indians that they claimed that there was ten years yet due them of schooling under the treaty of 1868, notwithstanding the fact that the twenty years

from 1868 to 1888 had expired. You claimed that the first ten years you had no schools. I suppose that is true, and I suppose further that it would have been pretty difficult to have had those schools during that time, for some of you were on the war path—in fact you were not very favorable to those schools, some of you, at that time. But the Great Council takes your statement into account, and instead of giving you the ten years this bill now gives you twenty years. Now, this twenty years given you in this bill, the continuation of the schools under the treaty of 1868, the cost is paid for by the Government, and not out of the proceeds of the sales of this land. Now, one-half of the interest of this money is to be used for school purposes, for the higher education than the common school. That is to enable your boys and girls to learn the trades, to learn to teach school, so that you can supply your own tradesmen, your own teachers, and keep the money paid out for those purposes among yourselves. The other half of the interest is to be used for the benefit of the Indians, and may be paid to you in money if the Secretary of the Interior thinks best.

The purpose of the bill is to advance you as rapidly as possible in the ways of the white man. It provides that you shall have 25,000 cows, more than one cow to every man, woman, and child, and 1,000 bulls. These may not all be given at once, but along as you may need and can profitably use them. The bill provides also that you may have brood mares instead of oxen, and all kinds of agricultural implements, and seeds for two years for 5 acres of land. Now, the Commission does not know very much about the quality of this land that you propose to sell, and we can only give a guess as to the amount of money it will bring. Now, I read in this book the speeches of White Swan and Charger last year. They said in those speeches that commissions have been here before, and that the broken promises of these commissions would reach to the top of this room. Now, I want to say to them that so far as this estimate I am about to give of what this land will bring, is a guess, and if I should be mistaken I don't want him to add this statement to the pile of untruths that have been told him. We are not here bragging about our honesty, you must judge of that yourselves. We have been told at other places that we are the only Commission that ever came out that was not bald headed. [Laughter.] Now, I say we guess this land will bring about \$8,000,000 in money, and that after all of the things are paid for that are provided in the bill, to be paid out of this money, there will be about \$5,000,000 to stay on interest for fifty years for you. Now these figures I give you are the best we can give. We do not know that this is absolutely so, but that is the best we can figure it out with the means at our command. Now, I want you to understand that the schools provided for in this bill, the continuation of the schools provided for in the treaty of 1868 is paid for by the Government, and not out of your money. But the interest provided for, that is to be used for schools, for the higher or industrial schools. And the rations and annuities provided for in the treaty of 1876 is furnished by the Government, and not paid for out of the proceeds of your lands.

Now, the law also makes provision for taking land in severalty. We are here on land that is proposed to be sold to the Government, and Indians are perhaps located on the Bad River, and opposite Pierre and other places on this land that is proposed to be sold. Under this law you have a right to take your lands in severalty on the land that is to be sold. Now, you have a right to take for every head of a family 320 acres of farming land, just twice as much as was provided in the bill of last year. For every boy and girl over eighteen years of age, 160 acres of farming land, and for every boy and girl under eighteen years of age, 80 acres of farming land. Now, you are not obliged to take your land in allotments unless one-half of the male Indians over eighteen years of age vote to take it. But that does not affect land outside of your reservation, and some of you may take land, and if you take land outside of your reservation, you must take it within a year. Now, if you take grazing land in severalty you get just twice as much as you do of farming land. Now, so far as the Cheyenne River Indians are concerned, you will have in your reservation 972 acres for each man, woman, and child. Now, after you have taken your lands in allotment, should you take it all in grazing land, you will have about 650 acres for each man, woman, and child left, that you will then own in common. That you will own in common as you own this great reservation now; or in all, about 2,000,000 of acres left after each man has his home, and his deed for it. On that your stock can roam as it does now, and no other Indians have a word to say about it. I ought to have said when I was talking about the sale of the land that the expenses of surveying and selling is all paid for by the Government, and not out of your money.

Now, I want to tell you that the Santees, the Poncas, and the Flandreaus have an interest according to this bill in the lands that are sold. I know that you, as well the others on the Sioux Reservation, object to this. I visited the Santees a few days ago. They complained because they don't have a larger interest in it than they get. They haven't land enough to give every head of a family 160 acres apiece—they haven't land enough to do it. And they said that they ought to have land enough to supply all their Indians out of the Sioux Reservation. The only answer we could

make was that we had no power to change the bill. This Commission does not pretend to know why they are in except that they were parties to the treaties of 1868 and 1876, and probably have an interest in these Sioux lands not yet extinguished. There are so few of them, however, that it can make but little difference whether they are in or not. There are about 200 Flandreaus who have a right to take lands in the reservation or take the money value of them at \$1 an acre, and we understand that they propose to take the money. I know that you object to this provision for the Santees, and Poncas, and Flandreau Indians. You say they have gone off and rightfully forfeited any right they have in these lands, but I think it is best to include them in this way, because it makes a final settlement between you and the Santees, and there will be no more partnership property between you and the Santees. But this Commission does not pretend to say, or know the justice of this thing, whether it is right or wrong.

Now, I want to call your attention to this map again. The Government wants to buy this land marked in yellow [indicating]. I want to tell you why the Government wants it. A white man lives on about 100 to 160 acres of land and keeps his family. The Indians on this reservation have four or five times as much land as the white man has, or as you need. The white man grows, and prospers, and increases because he is educated. Educated in knowing how to farm and to raise crops as well as to know how to read and write. The white man has increased and grown until he has settled on the east side, up to the Missouri River. He has gone around here [indicating] under the treaty of 1876, and settled in the Black Hills on the west of this reservation. And now within a few months Dakota will be two States. They have now in Congress a Delegate who can not even vote. When Dakota comes in as two States it will have four Senators and three Representatives in the Great Council, and all will have a vote. Now, I think my friend White Swan and the other Indians who are listening to me must know enough about the white man to understand that he is going to get through here in some way. Now, General Crook and the other members of the Commission come to you as friends. They understand and see what is coming. I don't believe that the Indians of the Sioux Reservation ever had a better friend than "Three Stars." He feels as I feel, that it is best for the Indian to do this thing with a good heart, and not to make the white men of Dakota feel that they are obliged to drive a hole through this wall, so that the white men of the East and of the West can get together. For some reason the Great Council has treated you much better than any of the other Indians of this reservation.

It not only gives you more land after this bill becomes a law than you have now, but gives you what in time will be \$333 apiece for each man woman, and child. The amount of money is estimated, but the amount of land is actually figured out. Now, I want to say to White Swan that if a white man was offered a trade like this it would not take him two hours to consider it, he would take it at once. [Laughter.]

Now, I have gone over everything, I think, in the bill. I may have forgotten something. I want to say to you in conclusion, that there is something in this bill higher and better than the mere selling of land. Many years ago the white man used to think that the best Indian was a dead Indian, but he has gotten all over this. He feels as kindly to the Indian now as he does, to his own white people. He has the same Creator, and he believes that with the same education and training, the Indian can equal the white man. He stretches out his hand with a good heart. I do not expect education to help the older Indians here, but the older Indian knows that he can't live in the old Indian way. He knows that in the future he must either be fed by the Government or he must get his living out of the ground. No people I have ever met think more of their children than the Indians I have seen in this Sioux Reservation. You, like the white man, are looking forward to the best interests of your children. It is your children that I ask you to look to, to what you can do to educate them and make men of them. You are a brave people. I want you to show that you are brave in grappling with this new question, and with this new condition. I want to live to see the day when your children will go into the great council of this State and of the nation, by the side of my white children. It is idle to talk about the past. If I wanted to talk about the past. I would talk about the buffalo. The buffalo is gone and so are the other things of the past. It is idle to talk about how this came about, it is a fact, and that we all know.

Now, my friends, I think I have said all I want to say to-day. What I have said has been taken down by the stenographer, and if you propose to hold a council this afternoon or evening, and desire it, I will have it written out so that you can take it with you, and your young men can read it to you. I want you to understand it thoroughly. If there are any questions that you want to ask now I will be very glad to have you say what they are. Now, we don't want to hurry you, but we feel very much like what was said to us by an Indian at Brulé. He said, "I know that when a man has been away from his wife and family for a long time he wants to get back." Several times it has been said to us by an Indian, "Take pity on me." Now, we know that when you have been away from your wives and families for a long time that you

want to get back, so I ask you to be as fast as you can and take pity on us and let us get away as soon as you can. [Laughter.] Now, you have, I repeat, much the best of this bargain, and it would not take a white man very long to accept this if it was offered to him. If you have anything to say now we will hear it. If not, we will wait till to-morrow.

SWIFT BIRD. We would like to get the bill and take it along with us, and we would like to have the governor's speech written out and handed to us.

Governor FOSTER. If there is anything you want to say to General Crook or myself, come to us and let us know and we will explain anything you don't understand.

WHITE SWAN. Now, we have been located here since the ration day, and, of course, this feasting gets away with everything we had. Now, we are running short of provision, and, so far as the beef is concerned, we have a lot of half-breed boys here who have lots of cattle, and if you will get some of them, that will help the Indians and help them.

General CROOK. We will buy you six head of cattle, and you can get them of your people who need the money the most.

LITTLE BEAR. My friends, we are not only here ourselves but have all of our families here, and six beeves will not go around and help our children, at all; it will take about ten head.

General CROOK. You have left a good many of your families back to take care of your farms.

LITTLE BEAR. There are very few at home.

General CROOK. All right; we will give you the ten beeves. [Very manifest signs of approval and satisfaction, and applause.]

During which the council adjourned to meet to-morrow morning.

CHEYENNE RIVER AGENCY, DAK., July 17, 1889.

The council met at the pavillion at 10.30 a. m.

Chiefs present, 12; Indians, about 500.

When the Indians had assembled, Strikes Fire arose and addressed the council as follows (Alexander Rencouper, interpreting):

We have heard the bill read often now, and don't read it again, but let the Indians begin and make their speeches.

CIRCLE LAME. We are here now and have our tribe before us, and we want them to do the speaking, but we want White Swan to talk first.

General CROOK. Do you want the bill read now or not?

HUMP. That was why I said it yesterday, when I met the general, and I told him to have the bill read this morning, and then in the afternoon we could make our speeches. But this man, I don't know where he has been for not hearing what I said.

WHITE SWAN. Of course the people have appointed me now to get up and make my speech, but we will take advice from the captain of police, and you can read the bill, whatever we don't understand, and then we will begin our speeches.

Governor FOSTER (William Benoist, interpreting). My friends, we have been informed there are two or three points in the bill that you do not yet understand, and these relate to the taking of lands in severalty. If that is so, and I presume it is, I will try to explain or rather read the sections of the law, and explain them to you. Of course you understand by the map what your reservation is. It is much the largest, that is to say, it gives much more land to each Indian than any other reservation. Now, under this law you have the right to take your lands in severalty. Each head of a family takes 320 acres of farming land; each boy or girl over eighteen years of age can take 160 acres of farming land; and each boy or girl under eighteen years of age is entitled to 80 acres. Now you take this all together, the head of the family, and the boy, and the children, it can all be taken together in one piece. If you take grazing land, and that is what I think this country is best adapted for, you will get just twice as much as you do if you take farming land. If any of you are settled now on lands that are to be sold, you can take your lands where you reside, and get just as much as if you were in the reservation. Now you are not obliged to take your lands in severalty, unless a majority of the male Indians over eighteen years of age decide that they shall be taken. -But any one Indian has the right to take these allotments if he chooses to, whether a majority want it or not. One of the purposes of this act is to give the Indians of each reservation the right to control their affairs, without interference from the other Indians in any other reservation. Now, when you have taken your lands in severalty, the Government gives you a deed for it, but holds that deed in trust for twenty five years, and at the end of twenty-five years the title passes absolutely to the Indian holding the land. It is held in trust to prevent the Indian from being cheated out of his land. It is believed that at the end of twenty-five years the

Indians will be able to take care of themselves, they will be better educated in the ways of the white man, so as not be cheated out of his land. This deed you get makes your land absolutely your own. No agent can compel you to remove from it. Now, after the Cheyenne River Indians have taken all of their lands in severalty as grazing lands, they will have nearly 2,000,000 acres of land left. These lands will be owned by all of you in common. Your stock can roam over this as it roams over the prairies now. If anything is done about them in the future, it is for you to say what is to be done with it, and no other Indians in the reservation have anything to say about it. Now I think I have given you all there is of the law relating to taking the lands in severalty.

Now, I am told that you do not fully understand what is to become of the money for the sale of the 9,000,000 acres of land. The land is sold, as I told you the other day, to actual settlers. For the first three years the actual settlers can come in and take the lands at \$1.25 an acre. Then, after three years, and for two years, the actual settler can come in and take the lands at 75 cents an acre. Then, after five years, and until ten years, the actual settler can come in and take the lands at 50 cents an acre. At the end of ten years the Government takes all that is not sold, good and bad, at 50 cents an acre.

Now, there are two railroads running through this land. You have made a trade with them as to what they are to pay for the right of way and the depot grounds. That money goes into this fund. Now, the Government also sets apart two sections of land in each 6 miles square for school purposes, and whether these lands are good or bad the Government pays you \$1.25 an acre. All of the expense of the surveying and selling of these lands is paid by the Government, and not out of the money received from the sale of your land. Now, as I told you the other day, we do not know how good these lands are or how much money they will bring, but we guess that it will bring about \$8,000,000. Now, as soon as you accept this act the Government places to your credit \$3,000,000 at 5 per cent. interest. The Government can borrow this money if it wanted to at less than half of 5 per cent. It pays this big interest to help the Indians along in adopting the white man's ways. Now, the schools that are provided for in section 17 are to be paid for by the Government, and not out of your money.

The rations and annuities provided for in the treaty of 1876 are paid for by the Government and not out of your money. Now, when the Government gets the \$8,000,000—if it gets it, it will take out of that \$8,000,000 the \$3,000,000 that it first puts to your credit. It takes out also what it pays for cows and mares and agricultural implements, and what is left is added to the \$3,000,000 that was first set apart for the Indians. That will leave, when the transaction is closed up, in our opinion, about \$5,000,000 on interest for fifty years. Now, this is our estimate. We don't give you these figures as being the actual results, but it is the best guess we can make. Now, the interest on this money is used each year for the benefit of the Indians; one-half for these higher schools, to learn your boys trades, and your girls how to teach and make their own clothes. And we hope that within a very few years you will be able to furnish your own blacksmiths, and mechanics, and teachers, and that all these people about the agency, including the agent himself, may be one of you. The other half of this money may, in the discretion of the Secretary of the Interior, be used for such purposes as is best for you. It may be paid in money if he thinks best. At the end of fifty years the money is to be divided among the Indians. It is believed by that time it will be perfectly safe to turn this money over to the Indians. Now, these are the two points we have been told were not thoroughly understood by you. Having gone over them and tried to explain them to you, if there is anything yet you don't understand, we will be very glad to explain it further. If there is not, we will now listen to you.

WHITE SWAN (Alex. Rencontre interpreting). I want to ask you some common words.

General CROOK. All right.

WHITE SWAN. Whatever land is left for the Indians, I want to know where the outside line will out at the river and up the river.

Governor POSTER then read the description of the boundary contained in the bill. It contains nearly as much land as there is in the Rosebud or Pine Ridge Agencies, and 200,000 acres more land than there is in the Standing Rock Agency. You get a great deal more land for each Indian in your reservation than they get in the other reservations. I don't know why this is so, but as I said the other day, it must be on account of your good looks (laughter.)

WHITE SWAN. All the human of the Indian race who have been brought up on this land have a jealousy, and we all have a spite, and we are all rascals, and will all tell lies. My friends, you are people of great names in your country. You have come here to buy the land that belongs to us, but by that I have given you no answer yet. Now, I am going to tell you what I mean by people telling lies and being rascals.

The land we have and the white people want it, but they never come here direct.

When any commissioners come out to treat with the Indians they never come here direct to treat with the Indians, but go to Rosebud and Pine Ridge, and from there go to Standing Rock, and then they leave us out. That way they get everything fixed up and always leave us out. At one time we went to Washington—myself, Charger, Thunder, Two Kettle, the Ogalallas and Rosebuds and Standing Rocks. We were with the Secretary and all in one room, and the other people went to work and sold a part of the land beyond Laramie, and we was not connected with it. We saw that with our own eyes. That time they was paid \$25,000, for that land, and Charger told me to ask for some of that money because we were all Indians and all Sioux, and I thought we had a right to some of that money. So I thought we ought to have some of that money, but they said no. The commissioners said we had nothing to do with it, that the land belonged to the Indians that sold it. All the nations, every one say the Santees have sold their lands and made treaties with the Government, and whatever they got we have not had anything from it, and that we know. We never go to the other Indians and tell them you ought to sell your land, but they were told that it would be a good thing to sell their land and settle in certain places, and you got them to settle on certain places. Now, I have a small portion here, and when they sold their land they are brought up here and draw pay for my land. [Applause]. Those people settle on land and make themselves at home, and if they settle there and make their living, then my people could see into it. If those people had made for themselves a home and prospered, my people would see into it and make themselves a home. If you want me to be poor or starve to death, or anything like that, you might just as well go across the river, and there are lots of nations living across the river, and you might as well bring them here and include them in the treaty as well as the Santees. That would starve me just as well and I would be poor. My mind is in Congress, and if they would act like a man I think they would judge this way. Now I want to mention two points. There are two other treaties we made. The time we made the treaty of 1868 the commissioners said that treaty would continue for thirty-five years. At that time we were all ignorant and did not know anything. They brought that treaty there merely for friendship, that was the way we understood it, but afterwards coming on there was more added to it all the time. And before we got through with the treaty of 1868, then they went to work and made another treaty with us for the Black Hills.

Now when they come to make a treaty for the Black Hills the land was very valuable, and had lots of metals of all kinds, and as long as there was an Indian left on this world we want to be fed and be clothed and taken care of. And the commissioners said yes, it will be so, and they went to work and wrote it on the treaties. They told us we were to have our lands clean up to and across the Cheyenne River, and then up the North Fork to opposite the north point of the Black Hills, and from there it strikes north and then follows down the Little Missouri River to the Blue Stones, and then down Heart River.

Now the piece of land that you want us to sell is marked in yellow, and I have been looking on the map for the Little Missouri River, but I don't see it, and I suppose some of those fellows have gotten away with it again. We have been treated that way. That is why when commissioners come here with any papers to sign, and I see or hear of it, I get afraid of it and get scared, because I have no education to know what is on the paper. Whatever they promised us was very large and the words were rich with the promises we were to get. But the promises we were to get all goes back to the white people again. We get the words and that is all. [Applause]. The time they sent the commissioners out here—I don't accuse the commissioners, but I think the people in Congress who make out these papers must tell falsehoods, and then send honest men out with them. Now to-day I am very well pleased with one thing, and I want to mention it. Now there is "Three Stars," the man whose name is very great. And the governor must be a wise man, because all wise men are rich people, and we have heard of it. I am very well pleased because they are middle-aged people, they are not young men, and then we have so many young interpreters, and we are well pleased with so many young interpreters to stand here and tell us what is said. Now look at me and look on all of these people about my age. Now about the land, I don't think there is a man here who could take that much land and live on it and keep his stock on it. [Applause.]

All the men are here, and if any of them can take up his land in severalty, and live on it, and make a living for himself and family, I don't believe he can do it. There is a word I want to mention. Us Indians don't know anything. Ever since I was thirty years old I have been on this agency farming—for the last twenty-one years. Sometimes for one year or two years or three years in succession we raise nothing—we can't raise it. And of course you two men who are greater than the others have come here to ask me a question about the land and I feel uneasy. As far as working against the Government, that is something we can't do. Now, when my children are eleven and sixteen years old they are put to school, and I have advised the children to learn as fast as they can and try to talk English. When they

learn all this and learn to read and write by that time the white people will come here and want a piece of land, but you can stand up and figure with them and do the work satisfactory. Now there is a question I would like to ask you. What has been done in times past you don't know, but we know. Now when do you suppose the world will come to an end? Now if you don't know that you ought not to hurry me up about selling the land. I know all this thing is coming and that is what I advise my children. [Applause.] For myself and my people of the same age, we are not anxious yet because we don't understand it. If I could wait till my children are educated, then I could tell you. This word I want to say is not my word but the white man's word, and I have it in my ears. The white man had told me at one time there was only one man created on the world, and they went to work and took a bone out of that man and made a woman and they had connection, and that way the white people have grown on this world. Now look at me, my friends, and take pity on me, and look at my people standing here. They are going to be raised and live in this world, and they are going to spread and there is going to be more people here.

Now I will mention the time I went to Washington last summer. I went to Washington with the Indians sitting right along side of me now, and the people who are standing around here never told me what to say or to ask, but the people who went with me, we had our minds made up to ask so much for the land. And we said we would take \$1.25 an acre for the land, good or bad, and then we would go home and tell our people and let them decide. That is what I said to the Secretary. And I said to him, there was one thing that did not suit us and that was about the Santees and the Poncas, and the Secretary says, all right, we will try to have them out. Then I said south of the Cheyenne River we want 20 miles, and if you do that much I think our people will be satisfied with it. And if I was to ask you for anything that belonged to you, and you felt dissatisfied with it, that would be all right. When a man wants to sell cattle, he can sell cattle, and if he has a cow left he can get some more growing there, but this land don't grow. If we would dispose of this land they are not going to bring more land, and that is why I hate to dispose of this land. [Great applause.] If you had brought the bill here as I asked when I went to Washington, I could not do anything. I would get up and say, come, my people, that is what I asked the Government, and they have done what I asked, and they would all come up and sign. That is all too true. My friends, I am not standing here to quarrel with you, but you have come here to speak to us, and that is what is in my mind, and I have told you. When I went to Washington I asked what I wanted put in that bill and there was nothing put in the bill, and that is what dissatisfies me, and I have made up my mind, and I don't think I will sign this bill on account of that. [Great applause.]

CHARGER (Alex. Rencounter interpreting). Now, my friends, my friends on my side have asked me to speak to you a few words, and I will say a few words. Now, for myself, I want to commence at what is in my mind. Now in times past whatever Congress made I was pleased with it and always willing for it. They asked us to cut off our hair and dress in citizen's clothes and I listened to them, and have my hair cut off and dress this way (in citizen's clothes). What I used to have in my mind way back, when I come to think of it now, I feel kind of ashamed of it. Ever since I can remember I was brought up in this country here up to to-day. Now the way I am dressed and my hair I cut off, and what I have done that for? I have done it for the Great Spirit. I have a wife, but I have done as the white man does, and I have lawfully married her. I have made a promise to try to be honest and do whatever is right.

Now, my friends, I have made up my mind this way. The Creator has made this world, and whatever is on the land He has made that, too. Of course, we are human, even if we have a different color in our skin. That is why I have thought we were human. If the white man wants to do anything toward the Indian let him do it in an honest way. Our Creator don't think of one man above the other, but he has a feeling for all of us just alike. That is all I think of that part.

Now, the Great Father has a great many white people, but he has chosen you gentlemen to come out here and read this bill to us and get all the names you can. Now, I don't think I would go to work and dispute with you at all, but I would dispute with Congress—the great council the Great Father has. At the time of the treaty of 1868 of course I was not a grown-up man, but I was old enough to see into lots of things. In those times on the land the Indians owned there was plenty of Buffalo, and we had all kinds of game, lots of them at that time. Then the Indians did not know what land was. They did not know how the surveys and allotments were; they did not know anything about that. At that time they did not tell us they would take up land, but it was merely for friendship. They said if we wanted to be friendly to the Great Father and all nations we must sign our names to it, and that was all we knew, and what they had in that bill was not told to the Indians. Since then we have heard of the law; we did not read it. Now, in that treaty the promise was that

we would have woolen clothes, and the women clothing just as the white women have. That was what was promised us. Now, since that see the clothing we have now. We have some clothes and painted red. Those are only the summer clothes, and that is all the kind of clothing we have to wear. At that time the land we was to own was beyond the Black Hills up the White River. After that there was a Catholic priest went out after the people and brought them in and said this was true. Now, the time we made the treaty of the Black Hills, I was there then.

Now, I have the same mind that White Swan has about that land. Now, when they asked for the Hills we told them that they could have the land from the foot of the Hills a mile around on the outside of them. And then the commissioners mentioned from the forks of the Cheyenne River, as Swan mentioned a while ago, from the north point of the Hills straight up on White River, and they said the Government will never ask you for any more land from this on. And we was to raise our children upon it, and we asked at that time that as long as there was an Indian race living on this world we wanted them to be fed and clothed, and they said yes, they would do that. At that time they promised from that on we was to get one and a half pounds of beef a day, and our rations just as the soldiers get them, beef, bacon, coffee, and sugar. Of course, we would see the soldiers—they never starve. We always see the soldiers fat, and we have made up our minds they must get more than we do. They never suffer and are always fat, and they must get more than we do. Of course, what the promise was to us we was satisfied with, and that was why we signed the bill. Now, I don't think that thing lasted very long; I think it is very short. From the Thin Butte to the river they told us that was to be our land. Now, what has become of them, and from the Thin Butte to the river? The Great Father's council go to work and make a law for us, and they come here and read it to us, and when they take it back they change it so we can't understand it one way or the other. Now, this map you have here, the land is smaller than what you promised to us. Us Indians are not wise people, but now we have got so far advanced that whatever we do we want to do what is right. Now, my friend, suppose a man would come here and tell you a thing and fool you, and in a few moments another man would come to you and tell you the same thing, you would study a little before you would give him an answer right off. That is the end of that part.

Now, I will give you an answer about this land you asked about. Of all the nations of Indians, it don't make any difference of what tribe, but we consider we are one nation. Now, this could not be our fault, for we did not divide it ourselves, but the Great Father's council divided us and put us in different portions of the country. Now, they have us scattered all over and we are considered of different nations. Now, the Great Father wants to put us all together in one nation again. Now, if we send a man out here to the other agencies, and when they are holding councils there, if a man should go there and say a few words they would tell him to hush up, that he did not belong there and to go to his place. Now, there is a portion of our land to be opened, and whatever that land is if you just only knew it you should have come here. Here are the Indians on that land that is going to be opened and let us go and see them first. If you had done that I think it would have been a wise thing. [Applause.] Suppose you had a piece of land and there was other people around here, and if I wanted a piece of that land I would go to the other people first and say I will give you so much for the land, and then go to you last, how would you feel? Do you think that would be proper? [Applause.] Of course, what would you do? You would say, why didn't you come to me first? It don't belong to those other people; that is what you would say. Now, my friend, that is the way we are treated; all the people you see standing here are treated that way. Now, if you had come here first then we would go to work and send for the rest to come here and have a big council. You say there is a nation of Indians up the river called the Standing Rocks. The way those people have been treated we have been treated the same way. They took all of our guns and horses away, and the rest of them you let them go, and did not treat them that way. Now, of that we have heard you gentlemen had by accident taken some horses away from Red Cloud's Indians, just a few head probably, and you gentlemen brought some money with you to pay for those horses that were taken away from them. That is what we have heard. You seem to put us to a different nation, and act as if we were not concerned with those people at all. That is why I speak that way.

SWIFT BIRD (Alex. Rencounter, interpreting). Now, my friend "Three Stars," and the governor, I am very well pleased to see you great men here to-day. I am not afraid of anything. What I mean to say is I am glad because of the way we have been treated before that you came. Everything was covered up and we could not see anything, but you are here now, and we will throw it all open how we have been treated and covered. Now, there are three different things larger than anything else that happened to us. Those are the treaty of 1850. That was mentioned to us to continue for thirty-five years. Now, I was up to one treaty—the treaty of the Black Hills. When that treaty was made we was told how much we was to be fed and the rations we was to get, and that paper must be here and one in the Great Father's

house. But now how is it? The provisions are growing lower and lower all the time. From that on our rations have been growing smaller and our lands have been growing smaller, and I can't understand how it happens. From that on our children were to go to school and learn to read and talk English. Now, I have often made up my mind how is it the Great Father's man says you must try to talk English, and try to read, and when you get that far along your children can have the employment on the agency. But how is it now? We have children who can read and write, and none of them are employed on the agency. Of course it would do for me to go to work and mention everything I know, but all the money was sent here to pay the employes. Our people may just as well have some of it, because some of them can fill the positions. I think some of our people could work in cold weather as well as anybody else, and I think they could work in warm weather as well as anybody else. Now, there is one thing most any of the boys can fill, and that is butchering. The man that butchers gets so many hides all the time. Now, the Indians have been brought up to butchering, and they can do that. We are all of the Sioux Nation and all of one nation, and all together and alike. The law all comes from the Great Father's place, but how is it our law is different from the other places? Now, at the other agencies they all kill their own beef and divide the hides to every Indian, and divide the meat as equal as anybody, and here we get our beef in weights, and we don't get our weights. Now, if any man does anything outside of the way of course he has to be punished. Now, I consider there are two agencies are punished.

Now, they come here and asked us for our guns, and we had some few wagons and we went to work and went all around and took up the guns and turned them over to them—to the officer. I don't mention his name. That time they promised us that every man who would put in a mare and colt would get a cow and calf, but if he would turn in four or five mares he would get a cow for each one. Now, I don't know which is the dearest, the mares or cows, but I think the cows must be the dearest. If they were not their promises would be fulfilled by this time, but now if they are not going to send us cows, what money are they going to put in in the place of those horses? I think they ought to notify us what we are going to get. Now, this is what happened to us in times past, but now I will go to work and mention what you have come here for.

I told you, my friends, I was present at the time we made the treaty for the Hills. Now, the map that is drawn out for our land, the back part of it is gone, and I don't understand that. I will mention what I can remember about that land. The time we made the treaty for the Hills I was in about the same place I am now and was the third man who spoke. I will say the words as near as I can remember. From the foot of the hill to the edge of the pine ridge we would give about a mile around outside of that, that is what I said. I told them at the time that the Black Hills was like a bank—that there was lots of money there and the Great Father's people would get lots of money, and lots of them would be rich on that land. Now, I say the same thing that White Swan says about the Little Missouri River. So I think we have not got all the land that was given to us at that time. The back part of it is all gone. There is a line inside of that.

Now, my friends, look at us. We are not telling you a lie. This is the whole truth that we are telling you. Now, last year the Commission said there was something like 11,000,000 of acres of land. Then we said if we could get \$1.25 an acre for all, good and bad, and if Congress would pass that law, our people would consider it. That is what I said. Now, there is one thing we did not know. We did not know that the Santees were in it, and had anything to do with it. We thought that was all our own, but now we find the Santees are included in it. Now, those people had a country of their own some time ago, and they went to work and sold a part of their land and they never gave us anything out of it. Now, in the Great Father's house on the book you will see we never received anything when they sold their land.

Now, at the time we went to Washington, I was one who mentioned this thing, that we did not want the Santees in. Now, my friend, if I was to go to work and search for good things, and if I was to get hold of a bad thing, that is what I am afraid of. [Applause.] Now, my friend, there is nothing on a foundation at all. Everything is just wabbling. Even you yourselves don't know the price we are going to get for anything. So even you don't know, and I don't know, and I am afraid of that. Now, we would like to have the boundaries fixed all around our country so we could live inside of it and have our stock inside of it, without taking allotments. And if he was to go to work and take our claims there would be big spaces between us, and then the Government will go to work and bother us for the spaces between there.

Now, I told you a while ago our rations were growing smaller and I am going to tell you who I accuse. When we first brought those people from the north to this agency, I and Swan went there and said they were a part of our nation, and we divided and gave them half of what we had. Now I am waiting for the Great Council to go to work and hunt up something for those people to eat. Now for two weeks

rations I only get one week, and no man can work for that. I am getting weak working under one week's rations. May be the Great Father's people can work without anything to eat at all, but that is something I don't know, and that is what made me ask about it. Now, us Indians have a lot of half-breeds here. We don't want to consider them half-breeds of another nation, but we want the half-breeds to be the same as us, and all be in one body. We don't want them to get ahead of us, but let them follow us. That is all I have to say. I asked for \$1.25 an acre for all the land, and if it is not as I asked for, I don't want to sign. [Great applause.]

CROW EAGLE (William Benoist interpreting). Friends, I will ask you some questions in the beginning. I want to know whether what is promised will be filled? In regard to the Black Hills treaty and the treaty of 1868, whether that would be included in this bill which you have brought to-day?

Governor FOSTER. White Swan tells us that Indians, as I understood him, would cheat and lie and deceive. I wanted to tell him at the time if that was so, they were very much like the white people. Now, we hear Indians talk about the treaty of 1868. They charge the white man with not living up to the treaty of 1868. Now, I don't know anything about the treaty of 1868, except what is written down in it. I know that if the white man and the Great Father had not done better than he promised in the treaty of 1868, the Indians would have starved to death long ago. Now, I don't know what the white man told you was in the treaty of 1868; all I know about the treaty of 1868 is what is written down here. Under that treaty you were to have rations for all of your people over four years of age for four years. Now, my friend and your friend, "Three Stars," fed you for four years without any promise on the part of the treaty to give you a thing. Now, I come to the treaty of 1876. That gives you a ration of one and a half pounds of beef a day for every man, woman, and child until you become self-supporting. Swift Bird promised in this treaty that he will become self-supporting just as soon as he could. There is his name to it (presenting a copy of the treaty). That is what he says. Now, I don't know what these white bald-headed fellows told you. All I know about it is what is written down here. The first article in that treaty describes the boundaries of the land you disposed of at that time. Since you have been talking about it I have read it carefully and it agrees exactly with that map. Now, it seems to me that may be your people are mistaken as to what was told you. The first white man's name to this treaty is that of George W. Manypenny, and I know that the Indians never had a better friend in the world than George W. Manypenny. Now, I have already told you that the rations provided for in the treaty of 1876 are to be continued under this law and paid for by the Government, and not out of the money the land is sold for. So now I am ready to answer Crow Eagle.

Everything that is agreed to in the treaty of 1868 as it is written down here will be carried out according to this law. Now we are not here to say that some white men are not as bad as the Indians that White Swan tells us about. We are prepared to believe that you may have been deceived in the past. All that General Crook and myself know is what is written down here. We think that it is idle to be talking about the past now, but we do want to know every grievance you have. You talk to us about employment here. We say to you what we said to the other Indians, that we are anxious for your advancement and we think it is nothing more than right and fair as fast as your people are able to do these things, that the employment should be given to your people. If these things have been taken from you, that ought to be paid for, we want you to get your pay. We want you to help us to do it. To do it successfully for you, we must be successful. If we fail to get your consent to this act, all we say will be thrown in the waste basket. If we are successful, everything that is proper for us to ask is likely to be given. There are some things more that we would like to say, but we will hear Crow Eagle now go on with his speech.

CROW EAGLE (Alex. Rencounter, interpreting). I always think about the treaty of 1868 and the treaty of 1876. In the treaty of 1876 the boundaries of the land they mentioned was to be at the mouth of the Niobrara River, then along the Niobrara River to Bad Creek, just about one mile below Buffalo Gap, the land was marked out. If the Government would go to work and mark out the boundary line for us, and then ask us for a piece of this land, then we would see into it. Now the back part of that boundary is all gone. It is not on this map. So we don't know who sold that land or where it has gone to.

Governor FOSTER. That map is just exactly as the treaty of 1876 calls for. I have compared it very carefully since I have been sitting here.

CROW EAGLE. Now we have had just such a case before what that map says, and when the time comes it is always smaller. There is only one thing I want to say in this. I have twelve Indians sitting behind me and they have a good deal to say, but I only want to say one.

Now, my friends, look at me. I am a young man. You might say I am a boy. I have children and I am going to have children, and from this on I have got to be in

this land and want to be right up with my children. Now, my friends, you know everything, everything that is going on, and you must not think us Indians standing around here know as much as you do. You must know that. You know you can take a book or map and trace everything, and we don't want you to consider us the same as you. We can't go to work and look at a map and point out the different places. Now, for myself and the people of my age, we don't know anything about it; but there is a time coming when our children under us, that are in school now, in the time coming these boys who see the book and see the map will understand everything, and it will be time for them. Now, the Great Father's council has made up this bill and brought it here to us, and since you have been here you have read it and the people have been reading it, and I have studied it over and tried to get it into my mind, but I can't see into it. I am not satisfied with the bill, and, my friends, I don't want you to be disappointed. It is not because I am an enemy to you. Because I was young when all the people talk about the treaties, I have always made up my mind I would go and see what was promised, and I was waiting to see what time it would come, but I have not seen anything of it yet.

I have been at work in my mind to see if it will not be best for me, but I can't get it through myself and I am not satisfied with it, and I have made up my mind solid for myself.

Of course you might think if that fellow is not satisfied with every section of this bill he might mention it. You might think that way. My friends, I will talk to you as a friend. You have come here for us to sign this bill, and I told you as friends not to get angry if I did not sign this bill. I am not satisfied with the bill.

HUMP RIB (Wm. Benoist interpreting). There is a question I wish to ask you and which is in this bill, and I wish you to look at it. There are certain parts they have mentioned in regard to the treaty of 1868 that I have heard of. I have not very much to say at this time. In regard to the Black Hills treaty also, they have mentioned that the Indians are to have a payment from the treaty as long as the race would last, therefore we have been "thoughten" of this thing all this time. I don't mean to say I am a wise man, but I have been appointed by my tribe. But in regard to the bill they have mentioned, the parties who have spoken, I think it was just for them to say what they did say. In regard to that paper I had, I refer to "Three Stars," in regard to the boundaries of this reservation. Look at all these people here and look at the boundaries. The boundaries are very small for the number of people that are here. Look at the pink taken off of the Indian land, and look at the land marked in yellow. I have signed for a part of this land, and I don't propose to give it up to the Government. [Great applause.] We have intended to create children on that land, and we don't propose to give it up. Look at the small boundary; it is just a small country and you don't expect these people that surround here would be willing to give up this small country, therefore I have told you I am not satisfied and I will not sign the bill. [Great applause.]

LITTLE BEAR (Wm. Benoist interpreting). I showed you a letter and I would like to speak in regard to that letter. Ever since I was thirty-two years old I have learned about that speech. You two good men have mentioned about this bill to-day, but I want to mention something and I don't want to mention anything that is false. But look around behind me here in regard to the voice of what I may mention to-day. I had thought this to myself, that which I learned in regard to the treaty of 1868, the words I will mention. At that time I was nothing but a boy, but I have used my voice in regard to the bill.

What they have mentioned about the Indian land I have heard with my own ears. About the High Butte, the chasing of deer on this side of the Powder River, and on this side of the White River and along the Heart River that empties into the Missouri River. And also there is a creek east of us which they have mentioned at the mouth of the Niobrara River and a part of the river. And they have mentioned the time and the line, and the Indians were to live on the inside on the reservation that they may choose. And during the time they mentioned, no white person should ever be allowed to be on this side of that boundary. And also including the Platte River and on this side. Now you have mentioned the time in regard to our warehouses, when the Indians would get their beef the same as the buffalo. And they also said that during that time they never would go with an empty stomach, as during the time when you were napping. "During the time sometime which I have often thought about the time what they have said, whenever especially that I am hungry." Therefore I have made up my mind to make this speech to "Three Stars." And if he had noticed my people he would pity my people and of course notice our people, we would like them as well as you have your own children. But we have thought this. The Creator has created children on this earth and we have our own thoughts as well as he. But he has created us, but He has made no boundary for us Indians. In regard to myself, I will never dispute with you in regard to the bill. But friends, here is where I am created in this country and I propose to use my voice. We have sat and counceled here and we don't propose to see our land come for noth-

ing in regard to what requires our signatures. Whatever we may consider we think this united with the Government. And also on Bad River and what we have done in the way of farming that I would mention. Whatever I am pleased with I mention, but I have no stock and that I am displeased with.

In regard to the mixed bloods we propose to consider this bill with "Three Stars." I would mention about the Black Hills, and the next thing the horses that were taken away from us. So friends the reason I mention this is because I have not got my value out of it. Last summer I went to Washington with some of the people who are behind me, and that which you have spoken in regard to the bill I have heard something about. That time we mentioned to the Government that we would not give up our land to them. And if they had made the bill the way we wanted it it would be the duty of the council to consider this thing. My friends, there is a portion of the land outside of this that the people have been selling, and I don't propose to pass off money to them. I have thought of this. If they proposed to do right they would come here and treat with us first. I don't propose to stand here and jaw-bone here and make uncivil answers to you, but I have mentioned this. You have read a letter and you have also told my people to choose two roads. You have said to choose that whichever you like, therefore they have all thought well of you. But I tell you this what they have said. We don't like to sell this reservation. I have thought this to myself. My nation here they can't do anything. They can't look at anything right and I have thought to myself that these persons who have come here to speak to me in peace, and that I have thought to myself that I shall tell them my thoughts. I have many things, but the time it seems short, so I am going to stop, so I shall stop. The meaning I have is that I am not satisfied with the bill. Friends, I tell you that I will not sign, but I wish no prejudice, but be friendly. [Great applause.]

BRINGS THE GRUB (Alex. Rencounter, interpreting). Now, my friends, there are two persons here. What you have brought to us is the words I am pleased with. By that I have got to go back. There are three different treaties which I will mention. The first man who brought a treaty out West to us, his name was Mitchell. That was the treaty of 1850. In that treaty he told us it would continue for fifty-five years. Then seventeen years after that—it was not used up—the Great Father dropped his promise and he picked it up again. Then Sanborn and Harney had the treaty of 1868. There was a "black whiskers" and a "white whiskers"—those are the two men. Then after that there was a man here they called "long hair"—he was the representative that come here.

At the time of the treaty of 1868 he mentioned they would give the head of a family a sow and boar, and he mentioned a rooster and a hen. Now, my friend, "Big Star," I want you to remember these words. The "black whiskers" and the "white whiskers" were Government officers. That time they made this treaty it was made for friendship, and we wanted them to remember that and be careful of it. And I told them they ought to remember that treaty, but now here back of Thin Butte it is all full of white people, and that is the treaty they told beyond that. And if you will give us help to drive them back off of that land, for that land belongs to us. Of course you know the name of the landmarks now—the north point of the Black Hills—and of course you have heard of White Butte, too. There is a landmark back of the White Butte that they call the Little Missouri. Now, I am chosen by the council and the people standing all around here, and that is why I want to say a few words.

Now you have the land marked right in front of us and who does that land belong to? That belongs to the people sitting all around here. If you are men who would go to work and study out the boundary of the country, and would come and ask for a piece of land, I would go to work and choose the people who are entitled to the country. Now there is something that don't satisfy me. Now I am on this agency, and this agent has some horses here to be issued that the Great Father has sent us to be worked. Of course what that stock is brought here for is not on this treaty but on treaties that are past and gone by. There is a white man here on this reservation. He has taken the work and position that other people could have, and he has taken the stock that is brought here, and he has issued it to the Indians, and he has taken it and used it until they have lost their colts, and that don't satisfy me. Now if our own people here who belong to this tribe should have work here in the shops or even as herders, or anything they can do, and of course our people will get up, and as you see will be richer. Now I am standing here and I have something made up in my mind that dissatisfies me, and I will tell you that. Here are the prominent men; twelve of them. If the agent wants to do anything on the agency I think it would be proper for him to come and ask us. The agent here of course is appointed from the Great Father, and the other white people come from the Great Father, and they are friends to one another and give one another positions, and we get nothing, and we are going down hill all the time.

Now the Great Father's people are not all as good as you are, but a great many of them are bad. Now there is a map there and some of the Great Father's people are

on that land and we could not get along so well. Now you see the people sitting all around here. Now lots of those people have no wagons and have not even a ploy to work with. How is it those things have been put in the treaty hat has been passed, and not been fulfilled? I understood that the treaty of 1868, we was only to get rations for four years; and whatever they agreed to do if they would only fulfill it, it would be a good thing. Now I will mention one thing. The time the horses were taken away from us by General Terry. I mention his name. Now General asked us to give up our guns and give up our horses, and we have done as he asked us. Now I would like to find out when I am going to get pay for that? Now, my friends that is all I have to say, and it is what I had in my mind, and these things dissatisfy me, and I don't want to sign the bill.

LITTLE NO HEART (Wm. Benoist interpreting). Friends, I want to mention a few words to-day. If you are satisfied with it, we will ask you to let us go, and we will come back and repeat the work again.

The council then adjourned till after dinner.

The council again assembled at 4 p. m. as requested.

LITTLE NO HEART then arose and continued his address, as follows:

We have heard the names of these gentlemen before they got here, and of course it was represented to us that they were great men because we have heard their names before, and they are greater men than we have ever had any dealings with before. Here we are to-day with our friends sitting and talking to one another. We are out on the face of the earth with the white people. Now, I will express my opinion on the different questions on this matter. Especially one thing I want to mention. I wish we could have seen these men before they went to the other agencies. When they picked out men from Washington to send out here to make a treaty with the Indians they always come here first. Of course when they come here to us we always act like gentlemen and take them to be gentlemen, and always listen to them, but when it comes to the end there is nothing true about it what they tell us.

Now, the Indians of course know a little more than they used to, and that is why they have been talking to-day and asking about what is to be done, and what has not been fulfilled. Now, my friends are here to-day to talk about this treaty of 1868, and I think the treaty goes for 30 years, and as near as I can remember there are 9 years more yet. Now, they told the Indians what things they were to get of different kinds, and what promises they have made; we have never received anything they promised to the Indians at that time. When two men make a trade or buy from one another, and if they were to cheat one another; when any person loses anything, even if he loses money, he is going to hunt for it and inquire for it, and if he finds it he is going to take it. That is why we tell you this. [Applause.] Now, you gentlemen sitting here listen very carefully; that is why there is some things in the treaty here you say you don't know, and that is why we have told you as often as we have. You have heard everything that don't suit us. Of course we have a lot of young men now who have been attending school, and they are learning now, and the things that have been left behind us they will soon learn and be able to hunt them up. My wish is this. I wish our young people would grow up to be wise. The great God take pity on us, and have our children to be wise, so that everything that is done to us by mistake will all be straightened out by these young men.

Now, then, the gentlemen told us at the time of the treaty of the Black Hills, and I was there at the time; that time the Indians called for everything; all the fowls and all kinds of game, and they talked about everything; and I was there. Now the land we claim, as we have said a dozen times to-day. Now the land that we are supposed to own is growing smaller, and we are all dissatisfied with that. And we don't remember of any persons talking about this land; and it has got to be smaller, and no persons have ever had anything to do with the land since that. What we have claimed of the land is all true. Who I would accuse of the land growing smaller is the people raising cattle out in that country, and driving their cattle in there, and claiming the land and making our agency smaller and smaller. And they claim that land belongs to the white people and not to the Indians, and they are approaching up to us all the time nearer and nearer, and we know it. For instance, if we knew how to write, we could dispute them. But we could not write to the Department and dispute what they said. I think those people can tell stories and fool the Great Father and make him believe all of the stories.

Now you have come here and told us the bill and the things that were in it, and now we return you the compliment and tell you why it does not suit us. My friends, I think you ought to have this in your minds if you ever heard of it before. "You see how we have been treated and these poor Indians fooled right along, and this is the first I have heard," you might have in your mind.

The Indians ought to be rich the way they have been disposing of their lands and giving their lands away, but instead of getting richer we are getting poorer all the time. You take the Black Hills. It is one of the richest countries in this country

for gold and all sorts of metals. Now the people in the hills who have taken claims there are getting richer every day and their names are going way up, and here we are the owners of that country going down all the time. There are some of our friends in the Black Hills, the white people, sitting down and have a cigar in their mouths, because they are well off, and here we are getting poorer all the time. When we made the treaty of the Black Hills as long as there was an Indian left in this world he was to be fed, and that is the reason that every Indian on this place signed the treaty. In that treaty what was promised to us by the white people has not been fulfilled, and I think that is all laying aside for us. Now the Great Father wants another piece of land. Now when any person gets anything on trust, he will get trusted till he goes to get some more on trust, and he will keep on going until he gets so much against him. By and by the man will get tired of it, and when he goes he will say let me have some more on trust and the man says "No, I can't let you have any more on trust." Now when the man does that he goes to the man again, and says, let me have some more on trust, can't you trust me? And the man will say no, because you owe me a great deal now, and have not paid me up yet. This land belongs to us that we are standing on talking to you. Now I have told you what the other Indians have told you, and we want it reported to the Great Father. Last year there was commissioners out here on the same thing, and we asked them to give us \$1.25 per acre for the land. And when you do that we will call our people together and see what they think about it. Now this \$1.25 an acre for three years we never mentioned that at all, and suppose we go to work and sign this bill now. They would take that bill there and keep it there until it comes to 50 cents an acre, and then the white people will come and take up all of this country. They will wait till it comes to 50 cents and that is what don't suit us. [Great applause.] We have made up our minds that whatever we have asked the Great Father for and he don't give it to us, we don't think it would be right for us to sign the bill for him at all. We don't accuse you of this my friends, but the people have been fooling us before, and that is who we mean. Now the way you gentlemen have treated us here if we had such as that to deal with us before, it would not be any trouble to talk to you today, but we have had different people from you to deal with. Now, my friends, that is what I had in my mind, and I thought I would tell you.

RATTLING RIB (Wm. Benoist, interpreting). Friends, I thought I would represent myself and say a few words to you. Look at me; I am getting along in years now, and I have thought of that that are past. I have learned that the Government sent out parties to treat with the Indians, but they came out and treated with us wrongfully. And some things I know myself. In regard to the Black Hills treaty, the Great Father sent bald-headed men out to speak about the Black Hills. The time I spoke to them about the hills, they was to have a mile from the foot of the hill, the pine ridge, and go to the north end of the hills, and on to the Little Missouri River, and on to Heart River to the mouth of it, and then follow it to the Missouri River, and we signed the bill at that time on that ground. But since then they have surrounded the Indians and have got them on smaller ground, and outside of what we are now living on. What has become of those parts? Therefore we say that they did not treat us right, but we will not say you treated us wrongful, but we mention the times past. We learned last spring about you commissioners coming out here to treat with the Indians, and we were waiting and thinking about our children in the future. When you made a start, why didn't you come direct to us? But what have you done? You have been to the other agencies, that was not included in this bill, as we learn, and came around next to the last, and have reached us, and we will say we will not sign. [Great applause.]

SPOTTED EAGLE (Narcisse Narcell, interpreting). This afternoon is my turn to speak. You two good gentlemen come here to treat with my young people, and I am very glad of it and I am going to tell you everything, and I will tell you of something that don't please me. There is one particular thing I wish to say to you and I am going to tell you. The council at Washington if they had done what was right, you would have come to this agency at the first place.

GOVERNOR FOSTER. Would you have signed if we had come here first? [Laughter.]

SPOTTED EAGLE. When I get to the time then I will tell you about it. We get more land on account of our good looks and we believe you on that. There is people who own the minds of the Great Father. These people here will mind their own Indian agent here. In regard to the land printed in yellow, that is the very land this agency is established on now to-day. It is not right for the Santees to be included in this bill. There is one thing that the white folks made a mistake. These people here are honest people at this agency, and that is what we tell our children, and we try to do the best for everything. We did not get anything from the other agencies, and that is why we consider ourselves better looking than the others.

At Rosebud there is a good many tickets, and there is none on those tickets, and that is the reason we have given the agent here the correct count of our children. And "Three Stars," I want you to understand that we do everything correct here.

That is right, but the white folks are slipping and the Great Father is slipping. That is why I claim we are honest people. There are people living across the river and if somebody would go to them to sign the bill for this place of our's, of course they would sign, they would sign the bill for selling it. I want you to look over this reservation, especially on Bad River. There are Indians living there. The Great Father advised them to go to farming and raise their children, and that is what they are trying and doing. That is the very place they live on what you want, and we have considered it ever since we heard of the bill. They did not know hardly what to say about it. That is all of that part of it. I will tell you something else I don't like. Here before we used to get our beef at this agency like they do at the other agencies. That was during the time when Major Randall was in charge, and we could take them out of the corral and shoot them ourselves, and this fashion they have now we don't like, and I am telling you of it. All of the hides, we don't know what becomes of them. I have often spoken to the inspectors when they come here about this whole business, but the inspectors don't appear to pay any attention to it at all, and that is the reason I tell you because there is no change yet. At every other agency after the cattle are weighed, they belong to the Indians with the hides on, but here the cattle are weighed with the hides off. I don't know anything about these other treaties awhile back, but I was told what was to be done, and it is not done.

There was another treaty at the mouth of Horse Creek on the Platte River. Twelve Indians made that treaty, but there has been nothing fulfilled on that treaty. I consider you gentlemen good, honest men, and that is the reason I tell you of it. That treaty was to run fifty-five years, and there are seventeen years due yet. On the treaty of 1868 there are nine years yet to come. Now, I am going to mention about this bill. I used to go over at the store and buy things on time and the next time I went there I could not get anything. Here awhile back we made those other treaties on time and I never refused, and said yes. Now I am going to tell you what I think about it. We thought that the Commission would be out here with the bill, and these chiefs were making laws ourselves, and this is the Indian law, and I had my name signed to it. These Indians have decided that nobody would sign the bill on the sly, neither half-breed, or nobody, and that will not go. And we concluded we would not sell any of this reservation here on time or any ways. Even if it is bad land where the grasshopper will not grow, even that we will not sell. I liked that very well and that is why I signed the paper of Indian laws. In regard to the treaty of 1868 we will wait till that expires, and then it will be time enough to come here and speak to us about more land. You said that you wanted the biggest portion of this reservation and the reservation we are going to get is very small, and that is the reason why I am not going to sign the bill. [Applause.]

YELLOW HAWK (William Benoist, interpreting). Friends, I have a few words to explain. I have seen this map and also I have heard of the part of the reservation that is supposed to remain for the Indians. The Government has appointed you and sent you out here to explain the bill, and we have been called here and heard and understood what you have said. But this map here, there is a part of it that was not put on. Also we know the proportion of land we have disposed of in the past. We understand thoroughly the law. And the treaty of 1868 we have understood thoroughly what you have said to us. That bill has been laid aside and the Indians are complaining of that treaty, and the number of years that was to go we all understand. And as the nations that are here alive don't think it is right for the bill which has been made last to be united with that bill. But this new bill you bring to us I think in some parts it is not right. What I refer to is the bill that you have brought. I have not heard the President's name. The Congress has passed a bill but I did not learn that the President has not put his signature on the bill, so I don't think this paper is true. So whatever this paper you represent, I think it should be taken and renew it, and therefore I am displeased with it. And I don't think my thought would ever go on that bill. I will mention to you in regard to the treaty of 1868, the taking of horses and cattle they may send here. They issue stock to them and then take it away and issue it to some other person, and I don't think that is just. And on the different reservations the Indians own their own timber, but they have been made to quit cutting their own timber, and I think they have a perfect right to cut their own timber or grass or whatever they choose. Friends, I have no more to say, but I say I will not sign. [Great applause.]

TOUCH THE CLOUDS (Narcisse Narcell, interpreting). I am very glad to see you, my friends, the commissioners. I was at Washington with "Three Stars," and I am going to tell you something about my trip. That time they told me what the boundary line of my reservation was, and I had to remember it. The line was to start at the mouth of the Running Water, and run clear to the head of the Cheyenne River, and to the Powder River, and to the forks of the Yellowstone, and down the Missouri River. And the Great Father told me this was the place of the council at Cheyenne River. And the Great Father told me never to settle in localities, but to roam

around on the reservation and raise our children as we wanted to. And you can not take care of yourself, as you have grown up to be an old man, and die an old man. And he told me not to be civilized, but to run wild until I die. But the children of seven generations will come after me, and they will be wise and follow the white man's ways. They told me to teach my children and send them to school and learn them to read and write; so I did so. Now, some of my children are teaching school, and there never should be anybody that would take our lands away from us. He told me that was the way to raise ourselves, and also the white folks. Now, I am going to mention in regard to the rations. He promised me then that the agency was to be moved up to the forks of the Cheyenne River. That was to be the agency for all the Sioux Nation. They told me then we could kill our own beef just as we wanted to in our own way. He told me he was going to give us some American horses three years old, but he did not do so. I told him I would use my own horses, four of them, and that is the reason I don't want any American horses that come here for issue. And I am going to ask for something else. I would rather have a double set of harness, two sets in place of the span of mares. I am going to use my own horses, the four head of them. And whatever my friends have told you on the other treaties is true, and that is what I am telling you. Now, my friend, "Three Stars," this is what I remember, and I want you to consider it. I want to have this finished to-day. That reservation they have marked out for us it is not big enough for the children that is going to be grown up. That is all I have to say. We all don't want to be ashamed of this or have any hard feelings to me, but I will not sign the bill. But I don't get ashamed of it or have any hard feelings toward you.

General CROOK (Alex. Rencounter, interpreting). Friends, I have heard what these twelve men whom the tribes have selected to speak for you have said. They have talked much about the treaty of 1868, but neither of us commissioners were there, and know nothing about it, except what we see in this bill. In that bill we see that the conditions made were that the Indians should not go on the war-path, and in consideration of that they would be given four years' rations for all over four years of age. When you took lands in allotment, you were to be given a yoke of oxen, and have schooling for twenty years, and annuities for thirty years. The time for the schooling ran out last year. The annuities are to run nine years yet, and the four years' rations gave out in 1872, and the Government fed you four years from 1872 to 1876 without any treaty. You had a great deal of land and nothing else, and then the buffalo were about all gone. In other words, you were land poor. If you had had ten times the amount of land you did have, you could not have lived upon it. You could not have eaten that land. So the Government told you that if you would give up certain lands, it would feed you until you became self-supporting. You then ceded the Black Hills, and the Government bought it for these rations. You had the Black Hills and owned it for years, yet you never made anything out of it. What good would it do you to hold that land if you was to starve in the mean time? You speak about the great value of the Black Hills. It is true there is a great deal of mineral in it, but it costs \$2 for every dollar that has been taken out of it. One of you spoke as an evidence of riches that they smoked cigars there. There were a great many men who went there smoking cigars, who were satisfied to smoke a pipe or cigarettes when they came away.

It was not riches to us to buy the Black Hills. It costs a great deal of money to buy you provisions and ship them in here, and also annuities. And the Government got hold of a lot of poor land that it is holding to-day, and nobody will take it off of its hands. So the Government got the worst of that bargain. Now you talk about coming to make another treaty before the old one has expired. Suppose one of you has a wife and for some reason or other you want to take another wife. You don't wait for the first wife to die or be killed before you take a second wife. So that is the way with these treaties, they run right side by side. You talk about non-fulfillment of the treaty of 1868. Suppose that no other treaty had been made, and we had left you there, where would you have been now? And now your schooling gave out last year and the Government wants to buy another piece of land so as to continue this schooling for your children, and it is offering you more for it than you can get anywhere else. With this reduced reservation you will have more land than you can use for fifty years, and then your people will not half fill it up. Swan says that he has farmed three years in succession and failed in his crop. Well, land of that kind can't be of much value, and that is the best land on the reservation. There is a great deal of it, millions of acres, that never can be made use of by anybody. By looking at the treaty of 1868 we see that the Santees, and the Flandreaus, and Poncas, signed it, with the rest of the Sioux, and as owners of a part of that land. And in accordance with that treaty they are not only entitled to a share in the proceeds of this land to be sold, but they should be allowed to take land in severalty as well. This bill does not give them any right to take land in severalty, but it does give them an interest in the ceded land, so that the Sioux on the reservation are gainers just to the extent that the Santees and Poncas can not take lands in severalty.

Now, as I have said, we know nothing about these treaties of 1868 or 1876, except what we read in the printed copies. What people told you was in the treaties we don't know, but we know what is in the treaties, and your claim as to what was to be given you other than what is laid down now, is not in those treaties. You complain about the non-fulfillment of the treaty of 1868, but we gave you rations after that expired until the treaty of 1876. We also gave you annuities, more than was promised. Your annuities continue to-day from that treaty, and I see they give you more than was promised in that treaty. Instead of one suit of clothes that you mentioned and spoke about to-day, you are given two suits—one a common cotton suit and the other a woolen suit. The yoke of oxen that was promised you then was upon the condition that you were to take your land in severalty. You have not taken your land in severalty yet, but you have been given cows and brood mares and oxen. Now what treaty gave them to you? So that the Government has given you more than it promised you in those treaties. There is another difference. In all other treaties that you have made heretofore, they were simply treaties written at the time they were made. And your children could not read nor write then, and you had few friends who could read and write living with you, so that you may have understood one thing and another thing was written down on paper. But now we bring you a printed bill, and all your people who can read can understand it and interpret it. So that you can see that the Government has done more for you than it promised.

It is true that you were promised $1\frac{1}{2}$ pounds of beef, and a half pound of flour and other things. And, as Touch the Clouds said, when I was in Washington, the President said you should have the hides of the beeves. That part we don't understand, why this promise made in Washington is not fulfilled. Of course the orders came from there. This is a matter we will inquire about when we get to Washington. Last year when you refused to accept that bill, Congress came very near opening this reservation anyhow. It is certain that you will never get any better terms than are offered in this bill, and the chances are that you will not get so good. And it strikes me that instead of your complaining of the past, you had better provide for the future. You are complaining about the boundaries, about bad treatment in the past, that you understood the boundaries to be so much greater than they are. It strikes me that you are in the position of a person who had his effects in the bed of a dry stream when there was a flood coming down, and instead of finding fault with the Creator for sending it down, you should try and save what you can. And that when you can't get what you like best you had better take what is the best for you. Swan asked if we knew when the world was coming to an end; we don't know any more about it than he does. You should be more concerned about your own lives, which will probably come to an end long before the world does.

And now you have come to the forks of the road. Take the right road and it will lead you to prosperity and good times in the future, and make provision for your families; if you take the wrong one, there will be trouble all the time.

So we advise you not to throw this thing away lightly, but consider it well before you make your final decision. We have tried to explain it to you, and if there are any who don't understand it, we are willing to explain it until you do. You complained that we did not come here first. We went to the largest agency on the reservation. They held the largest interest in this Big Sioux Reservation, and they were only asked to decide upon their interest in it. We then went to the next largest one, and then came to the smaller ones because they were on our way coming here. There was no intention of doing any injustice, or having others decide on matters that belonged to you; and all we ask of you is to decide upon the interest you hold in the Big Sioux Reservation.

In regard to those ponies you gave up, and for which you claim you did not get what was promised for them, so far as we can see, we think it was very wrong, and it is our intention to recommend in Washington that you are paid for them. We will meet and have a council in the morning, and those who are so disposed can sign. That is all I have to say.

HUMP (Alex. Rencontre, interpreting). There is nobody holds on to my heart but myself, and that is my own mind. I have been here at this agency seven years now, and I don't know anything about the other treaties that are passed. You Indians have mentioned in past times the treaties you have made in the past, and you have said you have not seen anything of the treaties and that I don't understand. I don't see any of the payment. But I am going to say what I think about this bill. In this bill it is supposed that everybody that wants to sign, he can sign or not sign, and I am not going to sign it. [Great cheering and applause.]

And thereupon the council adjourned to meet to-morrow morning at 10 o'clock.

CHEYENNE RIVER AGENCY, DAK., July 18, 1889.

The council met at 11.30 a. m.
 Chiefs present, 12. Indians, about 500.
 Interpreter, Alex. Rencontre.

When the council was called to order WHITE SWAN arose and addressed the council in the following words:

I said a few words yesterday and you answered me yesterday, and I want to know if I can answer you again this morning?

General CROOK. Yes.

WHITE SWAN. I told the chiefs if they would stand up I would, but if they sat down I would, too, as I was as old as they were. I told you yesterday that sometimes for a year or two or three in succession I did not get a crop. I don't mean to say it was all in one spot, but from Bad River and Cheyenne River up the river. Sometimes if we get rain the crop will grow, and at that time in some other places we will not get rain, and nothing will grow, and that is what I mean. What I mean to say is, this country is merely for stock; it is no farming country, but it don't make any difference whether it rains or not the cattle will increase. That is about the only answer on this question this morning. Now there is one thing I would like to find out on the old treaties that are past. We want to find out if there are any half-breeds or white men who have made themselves citizens since those treaties.

General CROOK. All the white men who had married Indian women in 1868 were incorporated into the tribe, and they have the same rights that the Indians have. After that treaty, the law does not say clearly whether they have or not, but their families will have their rights here.

WHITE SWAN. Now, you two good men I have heard when you went to the other agencies, got names who were not on the tickets, and I want to tell you some few words in regard to that. You have taken names who have signed on this bill, and taken them in the same name, and when you go out to the commissary and search for such a man who has signed on the rolls, and call him by name to come and get their beef, they don't come.

Governor FOSTER. When we come to an agency, we find the names there of the Indians who are receiving rations, and are over eighteen years of age. He is on the roll in his English name, his Indian name, his age, and the band to which he belongs. Now, when he comes to sign he gives his name, and the clerk opens the roll and looks for it, and if he finds it, he then signs and the clerk makes a check mark, and checks his name off. And we put down on the list his English name, his Indian name, his age, and the band he belongs to. Now, the only men we have taken in any other way have been the squaw men who have been adopted into the tribe since 1868. Now, the treaty of 1868 makes all squaw men who are incorporated into the tribe, Indians. There is a question of doubt as to whether those who have come in since 1868 are lawful signers, but we have let them sign, and if in the future it should be decided they are lawful Indians, they will be counted, but they are not counted now. We shall receive signatures here and you can see how we do it, and it is the same way we have done in the other places, and anybody who tells you it is done different tells you what is not so.

WHITE SWAN. I thought this was only rumor what I have heard. People who come from there talk this, but I thought it was a shame for you to do such a thing, and that was the reason I mentioned it. For the last two weeks they said they had been "hollering" for the men to come and get their beef, but there was no person to appear, but we thought it was a shame for you to do that, and that is the reason we mentioned it to you. I have spoken to you before, and told you from this on I can not work against the white people. You are wealthy men, but when you go and buy anything, whatever is left, if it is a half dollar, or a quarter, you take it back. Whatever you buy even if it is for 2 cents you take back what is left if even only a cent. If I was side by side with a white man, and would buy anything with the same amount of money, would they give me my right change? They will give back the white man his change but will not give me back my change.

This land we are on I claim as our own, and we claim to be the owners of it, and I told you what I had in my mind about the matter. When I asked about the boundary lines of my reservation, I did not mean to say that to hurt your feelings at all. Now there is the Yankton Indians at Crow Creek. They say they have a portion of land to sell off yet. Now, suppose those fellows sell a part of their land, I want to see if we will get any of it. I made up my mind how the thing should run when I went to Washington, that is why I told them to put those things down on their books so they would remember them. What I have asked for this land, is for the interest of my people. My people are a poor people, and I thought they would have something. That is what made me ask all of this, and if they did not give me what I asked for, I will not sign. [Applause.] I am the chief of this nation and some of my people are not able to take care of themselves, and they can't look ahead, but that is no reason why I should go to work and run them into anything wrong. Since

we heard that the commissioners were coming out here among the Indians the whole nation has been holding council and talking about it, and wondering if the Government would give us what we asked for the land, and if it would not give us what we asked, none of us will sign the bill. [Applause.]

Governor FOSTER (William Holmes interpreting). I have here the proposition of White Swan, and signed by him and others, in which he says he wants \$1.25 an acre for your land; you wanted the expense of the surveying and selling to be paid by the Government; you wanted ten additional years of school under the treaty of 1868; you wanted the right of way to railroads confirmed; you wanted a slight change in the boundaries between Rosebud and Pine Ridge; you wanted mares instead of oxen. In this bill you get everything you ask except the price of the land. Now I want to know of White Swan why he did not object to the Santees and other Indians being in and having a part of it? He objects now to the Santees coming in, but he did not object to the Santees in this paper that he signed at Washington.

WHITE SWAN. When was that done?

Governor FOSTER. Done at Washington, October 19, 1888. It was signed by White Swan, Swift Bird, Charger, and others, and signed by sixteen chiefs at Standing Rock; John Grass is the first to sign; signed by nine Cheyenne River chiefs, signed by White Ghost and Drifting Goose at Crow Creek, nine from Pine Ridge and thirteen from Rosebud.

WHITE SWAN (Alex. Rencontre interpreting). That word was mentioned there, and we had no idea of the Santees being in the bill, but now we just found it out this time. The last time we were there we objected to having the Santees in.

Governor FOSTER. Charger, in his speech, objected to the Santees being in, and so did White Swan, but in this paper, when you asked what you wanted of the Government, you don't say anything about the Santees. When you finally got through with the Secretary and decided what you wanted done, you don't say anything about the Santees. And now the great council has done everything you asked—giving you ten more years of school than you asked—except paying you the price of the land.

CHARGER. The first thing we said in that was that we wanted \$1.25 an acre for all the country, good and bad.

Governor FOSTER. That is right.

CHARGER. I told them then that when the Great Father goes to work he goes to work and gets everything they have and makes them poor, and when he gets so poor he turns it over for us to feed and clothe them. I said I was not the President of the United States, but I told them then that if any persons are starving, the Great Father has a man to take care of that person. What I mean by that is the Santees, the Poncas, and Flandreaus. I have thought on account of the Santees, the trouble of the Santees, of working hard, and they never received anything yet. Look at that (handing Governor Foster a paper).

Governor FOSTER. I would like to talk to you about this when I get a little time.

CHARGER. What did not suit us we mentioned everything, but when we made out the paper to send to the President of course that word may not have been put on at that time, but we had spoken of it. The time we went to Washington we spoke in regard to the bill, and if the Government had made it as we asked, we would have said to ourselves, come, young men, we will agree to this bill.

Governor FOSTER. You got everything you asked except the price of this land.

CHARGER. I wish to say a few words—some of my thoughts. Here "Three Stars" spoke of something that I have been studying about. He spoke in regard to the forks of the road—one of the roads is perfect and the other is not, that I would like to mention. In that part some one has spoken to us through a bible which I have heard. The part towards the living and the other part was the answer of the dead. To myself I have thought of the living. I may not be perfect, but I will try. Therefore, I thought to myself, that people from the Government are sent out here, and they have mentioned everything in regard to this, and they should be perfect. And the thing we have mentioned we have begged of the Government, but it seems that was laid on the other side from us. Suppose the commissioners would say so and so, and it would be written down, and when it comes to be presented to us again it would be presented to us different from what we said. How would I feel then?

Governor FOSTER. That would be wrong.

CHARGER. This land will not travel, but will always remain here generations after this. Some parts of the land you have mentioned it is bad, and some parts are good, and that is the point I have mentioned. My friend, "Three Stars," you mentioned in regard to the reservation, which God has created, that some portion of this land may not be good, but whatever God made is all for some use. Therefore, what I have asked was just on that point. You white people are my particular friends, but any points I am displeased with that I answer and never put my name down to anything that is not satisfactory to me, even if it is for my friend; I would not agree to it. If a person would put their signatures on any other things, that I did not think was just, they would not be perfect. And I have mentioned this in regard to "Three Stars," that he has spoken of; therefore, I have answered it.

General CROOK. You were speaking about the Crow Creek Indians; that if they sold any land you would not get any benefit of it. This bill contemplates that they sell more than half of their reservation, and the proceeds go into this general fund, which you get the benefit of. Now, I want to speak of some things I have heard here in order to make clear to you the situation. I understand there are some half-breeds here, and others, who have a great many cattle that are grazing on your land. They and their women are opposing; I want to leave it to you whether they are working for your interest or theirs. The President has sent us out here to explain this bill to you, so that you can thoroughly understand it, and then decide whether you will sign or not. I have heard a good many stories that interested parties were telling you things that were untrue. I have understood that they have said that you would have to pay taxes, if you took your land in severalty on your reservation. That is not so. Of course, those who take land on the part that is ceded may have to pay personal taxes, but not on the land until you get a deed for it. I want to try to make clear to your people the responsibility which you have upon your shoulders in deciding this matter. You are not only looking out for yourselves, but for your families. You should leave your families in a position that, when you die, they will have something that nobody can take away from them. And while things are done sometimes that, from your stand-point, you don't think right, these things have been done in the past, and are liable to be done in the future.

Before the Black Hills were ceded the miners went in there and I was sent out by the President to put them off. At first we could put the few that was there, but in a short time they became so numerous that we could not do it. We would put them out at one side and they would go in at the other side. And finally you made that treaty which ceded the Black Hills, and the white men went in rightfully then. Down in the Indian Territory the same thing was true of that Oklahoma country. Finally the number of men wanting to go in there became so great that they had influence enough in Congress to get a bill through opening that country, and it was opened. Just before it was opened there must have been thirty thousand people right on the edge of the land ready to run in as soon as it was opened. On this reservation they are already coming. When we were at Chamberlain there had been over one hundred families waiting, ready to go in as soon as it was opened. Now, I want you to judge, for in all probability this country will be opened up the same way that the Oklahoma country was. And the probabilities are the terms will not be as good as the ones now presented. It has now come to the point where you are to decide the matter.

I now speak to the chiefs, in order that they can lead their men in signing or not, just as they choose. But it is a matter that every Indian should think over well, and if the chiefs don't lead him according to his judgment, he should decide for himself. If he takes a wrong course and after awhile has nothing to live on, and his family is hungry, it will then be too late for him to make a new decision. And his chief can't help him, for he will have nothing himself. Now, I want you to understand that it does not make a particle of difference to me whether you sign or not; it is not a cent in or out of my pocket; the rolls will be opened here for any persons who wish to sign, and those who do not fully understand it, if they will come to the commissioners, we will explain it to them and spare no time to do so.

SWIFT BIRD (William Holmes interpreting). In that paper you read to us, I will mention in regard to that. All over the world the people have looked upon the Government as the same to us as we look upon our Government. In regard to the map which the Great Father sent out to us here, and a portion of that land has not been put on the map, and that I don't understand. I have thought this, that the Government has sent some parties out here that had a treaty which was not just to us, and that they might have covered a portion of this land, and that we don't understand. You mentioned something about signing and said no person would be compelled to give you their signatures, and that we are all well pleased with. I wish all the people who are here to give their opinions in regard to this, but I don't wish for you to leave the papers here behind with the agent for them to give their signatures.

SPOTTED EAGLE (Narcisse Narcell interpreting). My people can do as they want to, that is for themselves. I am not going to sell any of the land on time, and I am not going to sign the paper, and I will say it again. You had ought to wait for them to get through talking, and then have them sign the bill.

CHASING CROW. I said last year that I would sign, and I am going to sign this year, and will sign now. (He then came forward and signed the bill. At the same time two Indians with war paint and clubs jumped inside to club the men who signed, but were captured and carried off by the police. Great commotion, and the Indians trying to prevent the signing, but the Indians came forward and commenced to sign the bill.)

HUMP (chief of police). I am not going to sign the bill, but you must keep quiet in here, and those who want to sign can sign.

SITTING EAGLE. The chiefs of this agency are with their people. Two persons were sent from the Great Father to buy the lands, and we have been present and heard

their explanations. We have also learned there has been councils back and up to this day as we understand. In times past that which they have mentioned we were not treated just. I have thought this to myself to my heart. Those parties that have come up to treat for the land, and this portion of the reservation is small. And a part of the Indians who reside here have been here for seven years back. I have been here without rations. I am just like a child of seven years old, and don't understand anything. I have decided for myself, like them, and therefore I will say I will not sign.

The disturbance being again resumed, General Crook then spoke to the Indians as follows:

General CROOK (Alex. Rencounter interpreting). I don't want any interference with those who want to sign. Every man has his interest in it, and will be protected if he wants to sign; and if the police are not sufficient to protect them I will bring the soldiers. I am not going to stand any nonsense about this thing. Those who don't want to sign shall not be interfered with, and those who want to sign shall be protected. It is a nice state of affairs to allow a lot of breech-clout Indians to jump in here with war-clubs. Men who have the interest of their families at heart and want to live in this country should be strong enough to prevent this. And not only here, but if you attempt to interfere with the people after they get back to their ranches there will be soldiers sent there to protect them. Now, those who want to sign can do so, and they will be protected.

CROW EAGLE (Wm. Benoist interpreting). There is a word I would like to mention so both sides would hear. The time I went to Washington in regard to my signature what was printed was something I don't understand, and we don't want to have any such understanding here. Therefore I would say this: Make room for the people to pass through and out. What I have mentioned in regard to my signature, that I don't really understand.

HIGH EAGLE. I have been poor ever since I have been here, and I think by signing this thing I will have something in the future, and I will sign the bill. (He then came forward and signed the bill.)

The council then adjourned in great confusion, but the Indians continued to sign the bill.

CHEYENNE RIVER AGENCY, DAK., July 20, 1889.

The council again assembled at 4 o'clock p. m.

Chiefs present, 12. Indians about 200.

WHITE SWAN. (Alexander Rencounter interpreting). Now, my friends, I want to say some few words again. I guess you can find out what they are. We are some of the poor people. The time back for about four hundred years the white people have brought up this matter right along. You come here and ask me questions, and I give you the answer. I think we told you all we could of our nation and turn them loose to you. Not only ourselves, but the police. They said that all that wanted to sign this treaty can do so. We consider that helping you. I don't care where, there isn't every person just alike, and all are not perfect. My own nation get together to counsel, and they call me foolish, very foolish. They used that word to me right along. I am not perfect, that I know.

Now, for myself, I want to tell you what is in my own mind. It is not because anybody has been putting me up to it, but it is my own idea that I want to tell you to-day. All the land we have lays right on the Cheyenne River, and there is no other land outside of the Cheyenne River that is as good. The water is very deep in the Cheyenne River, and it is not the narrowest, and all of us people are living on each side of the river, so our stock can roam up and down each side. I do not entirely depend on farming, because I am not able, so I tell you. The only thing I depend on is to raise my children and my stock, so I have sent for some of my stock here to-day to be brought in. We are Indians, and the only thing we can depend on for a living is our beef. That is what made me ask you here to give us a part of our land here, 10 miles south of the Cheyenne River. Now, that is the only thing I will ask you now. If you give me that much of my land back I will give you a correct answer for what you are traveling for in this country. I said before that if you do not fulfill what I asked you I will give you no answer, and I have that mind still in my mind yet to-day. If you would do that much for me then I would consider and help—if you would do that much for me. I say here in council about our farming, we are not very good farmers yet, and are not able to make good farmers, and that is why I want you to look into that. We are not able to do according to our work. We are your friends, and you want to be satisfied, and of course I want to be satisfied, too. I have asked for the land to be given us 10 miles south of the Cheyenne River, and if you do that I will sign, and if you can't do that I will not sign this bill. I don't know how to be neighbors to white people. The land that we are to get we want the boundaries put

in the law, so that nobody will disturb us in our land. That is what I had made up in my mind.

General CROOK. That boundary is made by the law and the President himself can't change it. But you can take 10 miles south of the Cheyenne River, or as much as you want to, and you can hold it. You can take it on this side just as well as you can on the other side under the allotment. But we have no authority, and nobody aside from Congress can change it, and that would take a long time, and they would be just as likely to take 10 miles off the other side as to add 10 miles on this side. You can all come down and take your land on this side, and nobody can oppose you, and you can still hold your land on the other side of the river, but you will have to come before this law takes effect. If you were all to come down here and select your lands on this side of the Cheyenne River you could still hold your land up there in common.

COOK (lieutenant of police). Mr. "Three Stars," I have spoken in regard to different things, and will dispute some few words to-day, and I want to speak it out plain. I will learn in the future whether your words are facts. And also if I believe what you have said, I will learn in the future. The chiefs have spoken in regard to the acres. Why is it that you don't speak plain that the people must take homesteads, and take 160 acres of land. Of course this bill which you have presented for us after it is passed will become a law. I believe this; I don't think they would give us 320 acres, that will ever become a law. I have believed this to myself that you would give us 160 acres, and that I believe will become a law in the future. Why don't you explain that thoroughly, so we will all understand that; for instance, now if a young man under eighteen would get 80 acres, and also his girls, and after they were married, would this thing remain the same?

Governor FOSTER. If they were under eighteen they would each get 80 acres, and both together would get 160 acres, and they would inherit what the father and mother have when they die.

COOK. I wish this bill that was made in Congress and you was sent out here to explain it to the Indians, that you would explain it thoroughly to us.

General CROOK. We have told you time and again that anything you did not understand to come to us and we would explain it. We will explain it to you individually or all together if you say you don't understand it. We have told you here in council that anything you did not understand to come to us and we would explain it thoroughly. Here is the bill before you. You can have copies of it, and there are dozens here who can read it and explain it to you, and then if you don't understand it we will explain it to you. In a long bill like this we do not know what points you do not understand unless you let us know what those points are.

COOK. I understand some parts of the bill, therefore I mention it. You do not explain the whole bill to us at all, and if you did then we would study over it.

General CROOK. Has not the bill been read to all the people here? We asked you if you wanted it all read and you said no.

COOK. I think this, that the bill you have brought you have gone behind it. It is much better to make the Indians feel happy and pleased. And also you have tried to coward us, and see us in parts which has been spread among the Indians. That is the reason why there is a good many of us who do not sign, was on account of this bill you brought here. We did not think it was just. And some words you tried to frighten us and some words you tried to please us. A great many don't understand this bill, but merely that you spoke to them, to see them, and they came here merely to sign this bill to please you, and were cowed down. When you was sent out as commissioners they sent you with one pen. You have come here as a man, and whenever you wish to hold councils call us together, but I don't believe in parts, that you have gone out in all places to council with the Indians. I am not pleased with it.

General CROOK. You say you don't understand the bill and at the same time you say it is not a good bill. How do you know it is not a good bill if you don't understand it? We have tried to explain it and done all we could to have you understand it, and you would not come to listen to us, and now you find fault because we did not explain it to you.

COOK. I understand the bill some parts, but I think you have went behind the bill.

General CROOK. Point out where we have gone behind it.

COOK. This bill says that any person that wishes to do so is to come forward with his own will. I mean this: There are people standing around out and some person that they don't wish to sign this bill, but yet they would call to them, and cow them, and I don't think that is right.

General CROOK. That has nothing to do with the bill, and that thing has not been done. And the fact is, on the other hand they have been trying to prevent them. Didn't a man jump over here the other day with a war-club and say he was going to mash any one who signed it?

COOK. I saw that myself, but I think both sides are about the same.

General CROOK. Have we tried to force them? Didn't we tell them we wanted them to understand this bill, and then sign or not sign, as they wanted to? We have no interest in this bill.

COOK. You have seen it yourselves; a certain person here had signed and afterwards he had trouble with a man. That gentleman there [pointing to John Van Meter].

General CROOK. What was the trouble? Did he have trouble with a man because he did not want to sign?

COOK. I wish the other person was here so I can tell you.

JOHN VAN METER. We were sitting there before we went up to sign. I went up first and signed and came back to the chair. My brother signed after I did, and also went to his chair to sit down. During this time they made rules that all who had signed would pass out through an entrance there, an exit. We went to our chairs. I went to my chair, and my brother came to his chair and sat down, and the policeman instead of going up to him and telling him the exit was there, went up and grabbed him and took him. In a moment of passion I jumped up and I told him he ought to have told him instead of jumping up so roughly and taking him out. That was all there was of the matter.

COOK. I was present at the time this thing occurred. The rule was for a person after he signed to go along out. After this young man signed this policeman told him to go along out, and instead of going out he sat down in his chair instead of going along out.

A SPECTATOR. He never spoke to the boy at all, but grabbed him by the arm and put him out.

COOK. Also Spotted Bear has taken two persons over there to sign, and told them not to tell anybody.

General CROOK. You are talking about these things. I heard the agent give the policemen instructions not to allow any disturbance, and at the same time you did nothing, but allowed this man to jump over here with a war club, and you did nothing until you were told to do it. A man in your position should do his duty without regard to his feelings, but you showed plainly that you leaned on the side of those people who did not sign.

COOK. Everything here on the reservation that I am displeased with of course I mention it to anybody.

General CROOK. That is all right. Nobody finds fault with you for that.

COOK. Any person who don't sign, and will make any disturbance, of course I am here to prevent that also, the same as any person who does sign.

General CROOK. Why didn't you arrest that man the other day without being told to do it?

COOK. I did not see him. I was back in the crowd and did not see him when they came in.

General CROOK. There were others who did see him.

COOK. I did not see him, so you ought not to blame me.

General CROOK. I am not blaming you, but there are others here who say it, so you have no ground of complaint at all.

COOK. You spoke in regard to that, so I thought I would speak my side.

General CROOK. That is all right. Now I want to know in what way we have misrepresented? You say we did that, now I want to know in what?

COOK. I will say at the present time, some persons I had spoken to about their signatures on this bill, and you did not answer.

General CROOK. About what?

COOK. Anything that the President should do I think he would show his signature on the bill, but the President has not signed his name to the bill.

General CROOK. The President don't sign his name to the printed bill. The original bill he signs his name to, but the printed bill he never signs his name to. You will never see his name on the printed bill. This paper [a copy of the bill] says the President signed his name to the original bill on March 2, 1889.

COOK. Now there is another thing I want to mention. Now there is a town at the mouth of Bad River and a town at the Hills. I believe there is bad people at the mouth of Bad River and at the Hills that are working us, and I believe they are going further than the Government. I think there are some parties furnishing money to other parties. I believe they are out here working for signatures.

General CROOK. I don't know anything about it. We don't do business of that kind.

COOK. The reason why I spoke to you in regard, I think those parties would mention that to you, and if they did not they would do wrong. I have learned that certain parties that have signed were going back to Pierre, and I have heard them say whenever they reached Pierre the people would give us food for it.

General CROOK. That would not be very safe. They probably would not get their money after they signed. They would have to get their money first.

COOK. On that ground there is a great many frightened of it.

General CROOK. What are they frightened about? We can't help that. We don't know anything about that. They say there are persons over here to keep them from signing.

COOK. I wish you would tell me the name of the person who told you this.

General CROOK. I am like you are. These things are all a myth, and I don't know whether they are true or not. I never chase after anything that is in the air like that. When I know a thing then I try to prevent it.

COOK. I thought to myself, I would speak to you again about the people who are working against the Indians and try to cow them, and try to get them to sign.

General CROOK. Bring them to us. You talk about people. We don't know who they are. They talk on both sides.

CHARGER (William Beniost interpreting). I would like to ask you a few questions. It has always been that the work that has been done by the Government there has always been a dispute between us, and, therefore, I thought to myself that I have two notions. Anything that the Government would make with the Indians I should think he would sign his name to it, so it would be perfect. I have been to see the President four times. Anything we bargain for with the Great Father, he never gives us any papers to show for it. We only get his voice.

General CROOK. Here in the paper [a copy of the bill].

CHARGER. I am speaking about times past. In regard to the treaties past, and also the railroads which we have bargained for, we have never had any papers to show for what we have done. We have only words. Whatever the Government tells us we come back and spread it among our people. The commissioners and Indian inspectors, and our agent, we often tell them about it, and tell what the Government said, but they never give us a civil answer. Therefore, the chiefs of this Agency, whenever they carry the news, and whatever they tell the people, lots of it is false, therefore our people accuse us that we are not true to them. That which I have just spoken the words, the words are for the ear and don't follow after. I believe those are the things we have brought back with us from the Great Father. If this thing would become a law I think it would be a good thing for some of us chiefs to go down there and bring back the bill of the treaty. I thought this. This bill has not become a law yet.

General CROOK. No.

CHARGER. I don't think you people know how many acres are on this piece of land that you are treating for, also how much money we will get for it. And as I said, you people don't really know whether we are given a good thing out of it.

General CROOK. Oh, yes we do. We know the number of acres, but we don't know how much it will bring, because there are so many different qualities of land on it, but we can tell pretty near. Even if you don't get anything, you will have the \$3,000,000 in the Treasury.

CHARGER. Before I sit down, just as I stand up, I would like to get an answer to one thing. Now there are twelve men chosen by the people. Could they go to Washington and hunt up the different things and inquire for different things? Then they could take the one like the original bill, so we could have it on this reservation, and if anything would go wrong, we could tell it.

General CROOK (Alex. Rencontre, interpreting). At every agency they requested that their chiefs could go to Washington. Now there is another thing. You say that when the chiefs go away and bring back the words that have been told them, that after awhile they find that it is not so then they blame them for it. Now here is the bill. It is down in black and white, and there can be no mistake about it, and these people can never find fault with it for not being true. That is the difference between this paper you are asked to sign, and all the others that have gone before. In the other treaties you simply talked about the treaties, and afterwards the agreement was written down. Here it is printed and we bring it to you to see if you will accept it.

CHARGER. At the treaty of 1868 and the Black Hills the soldiers took the horses away from the Indians; there is some of it in this treaty, and some things of that kind I would like to mention if I was in Washington. I was with the twelve chiefs yesterday and we talked of the different things, and I would like to go to Washington to see if I could do anything for it. And before that I would make a feast. And by signing this I would like to go to Washington and hunt up what we have lost. Those friends of mine are chiefs, and have the same belief as myself, but they don't like to speak of it.

General CROOK. There are ten beeves now in the corral for your feast.

CHARGER. The old timers that have married into the tribe you think are opposing this bill, but they are not, for they went ahead of the chiefs and signed, and that you must have seen. We have told them to go and sign this bill if they were in favor of it, and if it was not perfect not to sign it; they are white men and know. The reason I say this is I saw the policeman standing up and disputing.

FOUR BEARS. I am here and I have a position on this agency. That position I have over all the Indians on this reservation, and if any Indian does anything out of the way, I take him and put him in prison.

Now I want one thing to be done. I have my own people, I can imprison them, but the agent has employés, and whenever they do anything wrong I have nothing to do with it; but from this on I want to imprison them. In times back I could not do anything; I could not make an arrest. Some of them, white men, would get drunk and have trouble with the Indian women, and I could not arrest them. I told my people that if any of them would get to drinking whisky, and would get drunk, I would punish them severely.

SPOTTED EAGLE. I wish to say something. I see you just laughed at Swift Bird when he had something to say, and I am going to tell you. I gave up my ponies and gun at the mouth of the Tongue River without any trouble. I left the paper here in the office of what I know about the Tongue River, and I hear your name is "Three Stars," and that is why I tell you. Some over 780 ponies were taken at Tongue River, and we only received 40 head of cows, and is that enough to pay for them horses?

General CROOK. No; we want to get a list of all those whose ponies were taken away, and we are going to do it at Standing Rock. We did not know they had taken any there. But we think after Red Cloud gets pay for his ponies you all ought to be paid for your ponies. [Great applause.]

SPOTTED EAGLE. I don't know who was the commander at the mouth of Tongue River, but I had to give up my horses there.

General CROOK. We can find out.

SPOTTED EAGLE. Ever since you have been here there is something that pleased me, and I am going to tell you. I had let go of the young people to sign in broad daylight, and gave them the privilege to sign, so they did. About having papers in the office, and whoever goes there and gets anything; they have me to sign before I get what I want, and that I don't like.

General CROOK. That don't have any effect.

SPOTTED EAGLE. After you are through with this reservation I want you to take everything along with you, and I don't want you to leave the papers here so they can sign after.

Governor FOSTER. Then sign before we go. [Great laughter.]

CHASING BEAR (Narcisse Narcell, interpreting). In regard to the payment you have told them they are going to get on this bill, the annuity issue. I draw annuities from this agency. I had horses attached to my name, and I guess the horses were issued and I had them two or three years, but somebody took the horses away from me; but I don't know who it was. Hereafter I wish to know this: Whatever is issued to the Indians will it be their own forever?

General CROOK. The horses issued on this bill will be yours forever, if you and they don't die.

CHASING BEAR. Hunt it for me.

HUMP RIB. Those people who live on the Bad River want me to tell you something, and I am going to tell you. They want to have a separate reservation down on Bad River, and they are going to sign the bill for that.

General CROOK. You can all stay down there, and all take your lands there, and still hold your land in common up in the reservation. You must take it, of course, before this becomes a law.

BRINGS THE GRUB. Well, now you can go to the dance.

And thereupon the council adjourned to attend the dance.

CHEYENNE RIVER AGENCY, DAK., July 22, 1889.

Some of the chiefs having expressed a desire to hold a council with General Crook, he met them at the pavillion at 10 o'clock, a. m.

Number of chiefs present, 8.

Interpreter, Alexander Rencontre.

FOUR BEARS. Day before yesterday we spoke of the acts of the judges. They are here for all of the Indians on this reservation. When men are brought before us, we advise them to turn towards the ways of the white men, and build a home, and settle down and break up land and take care of his crops. I think in this way I can make a good lot of people soon. It is as I told you. White people get together and get drunk, and I want the power to punish them as I do the Indians.

General CROOK. That is the true principle. A law that does not work both ways is not a good one.

FOUR BEARS. One case I will mention. A farmer stays at the mouth of Bad River. He gives permission to cross the river. A lawfully married woman wanted to cross

the river, and when she went there to get a pass he threw her down and insulted her. I told the agent, but he said nothing could be done by us.

And the boss herder also did bad things. When we reported to the agent, he promised to handle these things for us. We told the agent we ought to handle him, but he told us to wait till he returned from herding when he would attend to it. The young man who has the agency herd in charge is a tricky man and we all know it. He staid with a woman without marrying her, and now has a child by her. The chiefs got together and notified the agent, and he said it was not right.

General CROOK. Do you know if the agent investigated the matter?

FOUR BEARS. A man named Jim Sharp, working under the boss herder, and they went to the Bad River. The boss herder got two jugs of whiskey and went up Bad River to find a woman. The boss herder got a woman and got her drunk, and both were lying in one room together. Jim Sharp was with them, and he puts down in a book all of the acts of the boss herder. We heard the agent had Jim Sharp at the office to talk to him about it. The military have scouts here, and if they take women without marriage, we may not punish it.

General CROOK. Did you report it to Captain Hearst?

FOUR BEARS. We never go to the officers' quarters.

General CROOK. You may go up there to make a report of that kind.

WHITE BUFFALO MAN. The girl was only fifteen years old, and this man stole her. When I heard it I told the agent, and he said the man was under the military and we could not interfere.

FOUR BEARS. I asked you in council that we might have power to punish drunken men, red or white. Now, we have no power to do anything with the white men, though we are appointed by the Government. We have no such papers (referring to certificate of appointment).

General CROOK. How are you acting, under authority from the agent?

FOUR BEARS. No; the agent told us we could have writings of authority.

General CROOK. How long have you been appointed?

FOUR BEARS. Three months.

General CROOK. Your certificates will be here in time. They are already here but the agent wants to have some frames made for them.

FOUR BEARS. We want some writings to show that we are judges. The military have nothing to do with the Indians, but if you could make out a paper to show it would be better than anything we could have.

General CROOK. It is a matter belonging to the Interior Department. We might give you a paper as a personal matter, though it is hardly our place to do so. We will give you one but it will not be our strict duty. I will inquire into that business about the taking of the woman by scouts. They will not be permitted to do anything like this or keep this woman, but must behave themselves. I want you to get the best men you can for these positions.

FOUR BEARS. He picks out young boys who are crazy for women, and I think others there will do the same thing. Some of the agency hands ought to be punished here if they do wrong.

General CROOK. You should have that power.

FOUR BEARS. The half-breeds at Bad River get drunk, but when we appoint a day for them to appear here, they do not come, so we will punish them for that too.

General CROOK. That is right.

FOUR BEARS. Among our people we appoint a day for one of them to appear here, and when he comes we do not try him at once, but put him in the guard-house. One man we wanted to arrest for six-months, and we could not catch him until to-day, and we put him in the guard-house at once.

General CROOK. Put him in the guard-house and try him too.

FOUR BEARS. These folks do not think we have any power from the Department, but only from the Indians themselves. One of the interpreters yesterday, William Benoit, had a ticket to draw rations here, but when he got into trouble he would have nothing to do with us, but went over on the white man's side of the river, and he is having trouble with the agent now. There are a good many people to try here and Crow Eagle comes in as one of the judges. We do not do like white men, adjourn and go to our meals, but sit here until we are done, sometimes for twenty-four hours. It is hard work for \$8 a month, and we would like more pay.

General CROOK. There are many things we have seen on this trip and which we have concluded to recommend at Washington should be changed. We do not think the police or judges are paid enough.

WHITE BUFFALO MAN. The chief of police gets \$15 a month and the captain and lieutenant \$10, and the police and judges get \$8 a month. The police have clothing given them, so they get more than the judges.

CROW EAGLE. I am a leading man of the Bad River Indians, and I come here for my people to find out things by asking questions. Last fall I went to Washington with the other chiefs. Before I went to Washington my people got together in council

and they told me the Great Father wanted this land opened. We have churches, houses, and improvements, and if it is opened we must move and lose these things, so when you go to Washington have the bill changed so as to give us this in our reservation. Well all went and signed a bill asking for what I have asked. But I told them what I asked was not in this paper, and as it was not in this paper I did not sign. We were told that any Indian who wanted to live on the Bad River could do so for twenty-five years without paying taxes. A paper came here saying the same thing and was read to us. They brought my name on the treaty but I signed for \$1.25 an acre. One thing dissatisfied me and I told them I would not sign this treaty. I know you have no power to change this bill, but you can take a note of it and when you go to Washington you can recommend this to the Congress and the President.

General CROOK. It is with us as it is with the Indians. The chief comes and says so and so; it is not his own words, but it is the words of his people. So, when you asked for these things it was taken down and it went to Congress. It was changed in some features. In a body of 400 or 500 men there are many different views. The matter was discussed and a conclusion was reached practically the same, though changed in some respects. That is the way with this land. While they did not make this land within the reservation they made it so you can live on it still. We can recommend it, but we don't know; you can judge of the chance of success as well as I. Down in the Indian Territory, in the Oklahoma country, is the same thing exactly as this. There were 30,000 people waiting for the opening, and they paid big prices for claims. It does seem to me that you people could make much money selling your claims and then go up on your reservation and locating. You can do as you please, but I think you could make a great deal of money that way. One thing, you can hold this new reservation stronger than any you have ever had before. This bill you are asked to sign is all written out, and you know just what it is. It is not like the treaty of 1868, where the chiefs signed a paper and it was not known what they did sign. This is all written out and can not be changed. In the other treaties the chiefs all signed for their people—as Crow Eagle, for so many people. And so with the treaty of 1876. I was not there, but I believe that chiefs' names were signed to that treaty who were on the war-path at the time, and could not have signed. In this bill we have nothing to hide. If we have done anything crooked at the other reservations you will know it, as couriers are continually going and coming all the time.

CROW EAGLE. Suppose this is signed and ratified, could the Indians still live on the land that is sold?

General CROOK. Of course, just as well as on the land in the reservation. While Congress did not give you what you asked, it fixed it so that you could hold your land there.

CROW EAGLE. Along the Bad River there is plenty of water. If the Indians live all along Bad River, and the children take land all along the river together, could a line be laid out so no white man could get to the river?

General CROOK. Certainly, and no white man could get in there!

CROW EAGLE. If we take our land will we have to pay taxes?

General CROOK. Not on your land, but may be on your personal property. I am not sure about it.

RATTLING RIB. At the last council we held with you, that was just our mind. This man we have here [meaning General Crook] is one of the great men, and he ought not to be played with, like we do sometimes with other men, so we told our people. We told you we would like to go to Washington to change this matter. The chiefs here would like to go to Washington and change this.

General CROOK. We will try to get them a chance to go to Washington, we will do all we can to have them go. We may think we can do something, but we do not know for sure. If we see a wagon coming, we may think it will come here, but we do not know for certain. I never promise anything unless I am certain I can do as I promise.

The chiefs having stated all of their grievances, the council then adjourned to again assemble when called.

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CHEYENNE RIVER AGENCY, DAK., July 22, 1889.

The council convened at 6 o'clock p. m.

Chiefs present, 9; Indians, about 250.

When the Indians were ready to open the council, Little Bear arose of his own accord and said (William Benoist, interpreting).

"Three Stars," these people that have surrounded us are my people, and they have said they would offer their hands to you to-day. If persons should meet, they ought to offer their hands to one another with a good will. They don't want to part with bad feelings. In times past, the time we made a living by the game, but now the game is light. You people from the Great Father was sent out here and the

advice from the Great Father has been given us, and that is what we have made up our minds to do. I thought that we had better have more talk with you before you left us, therefore we are gathered together to hear it. Of course we have thought to ourselves that you are great men, therefore we have left our families at home and are all here, and a good deal has been destroyed by being here. It is time to put up hay for our stock now. And in regard to getting ready for winter and fixing up our houses, it is time for us to do that now. We thought we would make another council again, but hoped this would be the last time, and we would part and go back and do our work. There are twelve counselors, and we are supposed to meet and make laws of our own, but as we understand now, some of us have signed. Some of our people which have been considering are willing to follow the rules. I will say something of my own knowledge, something that I am displeased with, which I will mention. I mean this. You have been gathering signatures from the Indians, but I understand some persons back over here, I don't think they are entitled to sign, therefore I ask you to take their signatures off. The reason why I mention this to you is these persons have a home of their own, back in that country, and that is their reservation, and they reside there yet. The parties I mean, one we call Left Hand Dressed, and the other one's name is Blue Cloud. My friends, those two that I have mentioned, I am not satisfied with, and I don't want it at all.

Governor FOSTER. We come here and look at the rolls that the agent has. These names we find on the roll here as drawing rations. Now if they are there wrongfully, we want them off as much as you want them off. We come here without knowing who are on the rolls. We don't know the Santes from any of the rest of you. We suppose that the rolls are correct, but when this is all over this will be sifted and if they have no rights here they will not get any, nor ought they to be counted. We will make a memorandum of that and look into it, and if they are on there wrongfully, we will take them off. We can't tell anything more about it as to whether they are Santees or not. All we know is what these books show. We are glad to have you state your objections and your grievances, because whatever is wrong ought to be rectified, and we will be glad to help you do it.

LITTLE BEAR. We know that these persons are out here to teach among the Indians, and they are living here. The reason why I mentioned this is that it is a thing that is growing larger. They have been living here drawing rations, and as I understand they have issued to them some cattle, that I know. That is all I am going to mention. I don't fear anything about it, but my thought is in regard to those white persons. You are out here with this bill getting these signatures, and then you go to work and take the signatures of persons not entitled to it, and therefore I am displeased with it. I suppose you all understand that this is what I am displeased with, and then I say it without fear.

Governor FOSTER. We are glad that you mention anything that is wrong about it I don't know how they can draw cattle, but still all we know about it, their names are here, as your's are, on the rolls. If it is wrong, we will have it taken off. We want to do right by those people as well as you.

LITTLE BEAR. That is all right, my friend; but I wanted to tell you of this. My friends, here, they don't wish to accept this bill, and I want to tell you that you should not bother them any more, but let them go to their homes. Friends, look at us. You have been waiting to get our land, and we don't want to dispose of it; yet we come here and are displeased in regard to the bill; yet we are friends, and would look at you as friends. But if you wish to ask for signatures, ask for them and they will come on; and all those that wish to sign can do so. You may think I am lying, and telling stories, but you ask them themselves whether they wish to sign or not. You may think we are keeping them back. That is all I have to say.

TOUCH THE CLOUDS (Alex. Rencontre, interpreting). Now, I want to say something, and want to ask for directions and want you all to listen. The time Captain Randall was here, and they issued the rations to the Indians, every Indian had a belly full. And I want you to tell the Great Father when you get there to give these Indians rations just the same as they did that time, so they can have their belly full. Now there is one thing that I want to mention that I heard last night. "Three Stars" knows me, and he knows my horses too. After I got back here on this agency there was an officer here and asked me for my horses, and of my own horses I gave him 102 head of horses. That is what I mean. And the Great Father told me that the people would go to the Hill and get money out of there. What money they get out of the Hill will be here in a bank, and that you will have to get your food with. The Great Father selected this place for council. Now my friend, I talk to you with a good heart. My friends, I am not a chief, but the son of a chief, and I try to keep myself just as straight as anybody. My friends, I want you to part with this people with a good heart, and finish up everything in good faith.

WHITE SWAN. You two commissioners are present, "Three Stars," and the Governor. You did not come here with your own words. You came here with the words

of the Great Father, and they appointed you to come out. Us people, when the commissioners were sent out by the Great Father, can't go to work and change their rules. Before I saw you people I said I can't work against the Government, but I can use my own judgment in regard to my land, and have just whatever I choose. I am not saying this with prejudice. Of course among yourselves, if your children can't make their own living, it is your duty to look after them. The same way with our people, we are doing the same thing we have been doing before. I have been farming for the last twenty-one years. I have said before that I can not farm. For myself, as I said before, I wish 10 miles south of the Cheyenne River, and if you would allow me that, I would be willing to sign this bill. That is all of my thoughts, and I mentioned them to you when you first came. When you had been around among the Indians, saw the small portion of land they had, I thought you would telegraph to the Great Father at once "that I have seen the Indians and they are all very poor and pitiful." Here are my relations here and I wish to say something. "Three Stars," and also the other man, they are not to be made fun of. We went to talk over this thing and be peaceful, and whenever we are, act in peace. I am sorry in regards to half-breeds and squaw men living on the Bad River, what they have been doing. The first thing they have gone in the beginning and signed, and all the Indians are displeased on that account. [Great applause.]

[A painful silence of two minutes follows.]

There is something I want to speak about, but I have forgotten it. All of the people present have farms, and we all have a little cattle and chickens and other little things, and it is time for having. I think that we have been here now for some time, and I think we have been here long enough to go home now. And also I say we are through now. I bear in my mind that I am through to-day. All you people and those who wish to sign, sign, and those who do not wish to sign, need not sign.

HUMP. Hold on friends, I want to say a few words. Over here north of the Tongue River, I have been with the soldiers. The Great Father has a place for us here, and I have come here on the Cheyenne River. All the good officers have sent me down here at this place, and he said this to me. All you people who wish to reside, go down there with them and raise your children there. If it had not been for the soldiers I would have died back there. Since then I think I have come to a new life. And the agent wishes me to die for the sake of \$15 a month, but I am not pleased with that. I don't wish any more, and I will not sign this bill.

General CROOK. Those who wish to sign can do so now.

WHITE SWAN. Those that don't wish to sign, I don't suppose you want them to come up here?

General CROOK. No.

The council then adjourned in great confusion, and a general stampede followed, to prevent any of the Indians from signing, many of the hostile Indians being armed to prevent it if possible.

CHEYENNE RIVER AGENCY, DAK., July 23, 1889.

Before the Commission left, desiring to hold another council, the Indians were sent for, and the council opened at 12 o'clock noon. Chiefs present, nine; Indians, about two hundred.

Spotted Eagle came forward as the council opened and addressed the commissioners, Alex. Rencounter interpreting.

Governor Foster, General CROOK, and Major Randall, I want to say a word. Look at those people. All of those people belong to this reservation, and you come here to bargain with us, and you ought to come right straight here and treat us honestly. You have gone around us among the Santees, Winnebagoes, half-breeds, and some white men, and that is something that displeased me. I made up my mind some-time ago, and I said it here, that I would never sign the bill. That is all I have to say.

General CROOK. We sent for you to talk to you a little ourselves. You did the talking yesterday. It was our intention yesterday to have gone up the river, but after the hostile demonstration of these Indians last night, we changed our minds. The President sent us out with this bill to explain it until the Indians could thoroughly understand it. We have done so, and explained it until none of you say that you do not understand it. We have done it in a quiet, gentlemanly way. We have not used any threats, or even asked you to sign, but simply explained and allowed you to exercise your own judgment about it. You have boasted here that you would not treat us like we were treated at the other agencies, but you would treat us as gentlemen should be treated. So far as words are concerned, you treated us all right,

but acts very frequently speak louder than words. We wanted to see justice done to both sides, those who wished to sign, and those who did not wish to sign. The other day when you were asked to sign, those hostile Indians crowded in on the outside as close as they could get to the desks, and two of their number jumped over the seats with war clubs, and threatened to beat the first man that wanted to sign, and by their threats and insults did everything they could to intimidate those who wanted to sign.

It was not the commissioners you insulted, but it was the President of the United States who sent us here. And then yesterday these hostiles came up in the same defiant manner, and with the same intention of preventing anyone who wanted to sign from signing. It was then we concluded not to leave yesterday. The chief of police here who represents the Government in a small way, was the man who apparently led that hostile demonstration yesterday. And here in the uniform of his office he made remarks that were unbecoming a person occupying his position, when he said that \$15 a month was no inducement for him to stand between the Government and danger. I don't think the President will feel very much flattered at his representative here when he hears it. The Government gives you rations by which you live, and it should have something to say about what your conduct should be, and about the distribution of those rations. We have heard it said here, and we believe it to be a fact, that some of those who have signed have been threatened by those who have not signed. Some they threatened to kill, others to beat, and others they would kill their stock and cut their "tepees." Now, we are going to write to the Government and tell them that any of those who signed, who are damaged in person or property, that we would have the Government assess it out of the rations and stock of those who did it, until there was money enough to pay these damages. We had hoped before this that you would have come to some understanding among yourselves, so that we could have let you go back to your homes. But we don't consider that in letting you go back in your present condition we would be carrying out the wishes of the President. We are going away to day, but we are going to leave the agent and Major Randall back with the bill to give you any explanation you want, so you will still have to remain here until those people are satisfied you are in a proper condition to leave. This is all I have to say.

Governor FOSTER. We are going away to-day, and I wish I could go away from here feeling as kindly to all of you as I have from other places. I do feel kindly to most of these people, but there is a portion of this people that I do not feel kindly to. The best of you, I think, have not treated us as brave men ought to treat good men coming to see you. You got together and decided that you would not sign this bill before you heard us. That was not right, that was not doing justice to yourselves. That was not treating us and the President with proper respect. We have come here and presented all the features of this bill so that we think you understand it. If you had waited before you decided until you heard us, then you would have treated us with proper respect. We do not find fault with you for not signing, that is a matter of your own. Looking at this from the stand-point of a white man, we can't understand how you can be so foolish as not to sign. We have met other Indians who refused to sign, and left them with the most perfect good feeling. And since we have been sitting here, I have received a dispatch that White Ghost and his people yesterday all signed. I find here before me as good Indians and as kindly disposed as I have found anywhere on the reservation. I know that you are striving to advance as fast as you can in the white man's ways, and I know with God's help you will succeed; and I know the time is coming when you and your children will look back on this mission of General Crook and myself with pleasure, and say you are glad that we came. I am sure that my friend Yellow Hawk will find out some time that the President has signed this bill. Now, I want to say a word to Spotted Elk. We had to begin somewhere, and we took the largest agency first, and then we went to the next largest, and then we took in the smaller ones as we came up here. He looks like a man of sense and brains. I will ask him now if he would have signed if we had come here first?

Now, I have another class of Indians that I want to refer to. What I say now I don't say in anger, I say it in sorrow. There is in this agency a band of Indians known as "hostiles." They were outcasts upon the face of the earth. A kind Government brought them in here and has fed them, and these kind, good Indians permitted you to come. You have been here a number of years, and you have made no progress. Your acts will speak louder than words—make me believe you are here now trying to intimidate those Indians from signing. Good Indians tell us that they are afraid of the devilry you will do them. You came here yesterday headed by Hump, with arms under your blankets. Your purpose then was, and is now, to intimidate good people and keep them from doing what they think they ought to do. And I want to say to you that, so far as my influence goes, if any damage is done to any or these Indians, if any of their property is injured, if they are injured in their

persons, you will be assessed to pay it; your rations will be stopped till it is all paid with double interest. You are led by this man Hump. My opinion is that you lead him. He comes to us with honeyed words about what you do—that you will all sign. Then, standing here with the uniform of the Government upon his back, he tells you that he will not sign; that \$15 a month is no object for him to do his duty. Now, this is about all I want to say. I want you to understand that we mean every word we say.

General CROOK. You need not think that because we are quiet, and the President is quiet in his manner, that we don't mean what we say. We are going away, and now, if you want to talk to anybody, you can talk with those persons we leave behind.

And thereupon the council adjourned *sine die*.

STANDING ROCK AGENCY, DAK., July 26, 1889.

The council met in the pavilion at 3 o'clock p. m.

Chiefs present; 29; Indians, about 500.

Agent James McLaughlin (George W. Faribault interpreting) then announced to the Indians that the Commission desired them to select their own interpreter.

JOHN GRASS. Will the interpreter we choose get a salary?

General WARNER. Yes, sir.

JOHN GRASS. Then we will choose Louie Primeau.

Agent JAMES McLAUGHLIN (Louie Primeau interpreting). I have the honor of introducing the gentlemen of the Sioux Commission. They have been appointed by the Government, to negotiate with the Indians of the Sioux Reservation for the ceding of a part, and the setting apart of six separate reservations, on this Great Sioux Reservation. Were you an English speaking people, and familiar with the history of the United States for the last twenty-five years, the mention of the names of these gentlemen would be sufficient. However, they are gentlemen who have the highest confidence of the Government and are honored by the people of the nation. Governor Foster, the chairman of the Commission, is from the State of Ohio; has been governor of his own State, and held prominent offices for many years past, and was also in Congress. Major Warner is from Missouri. He is a Congressman, and at the present time commander-in-chief of the Grand Army of the Republic, composed of the surviving veterans of the late civil war. This is General Crook, and the name is sufficient for all to know him, as he is one of the major-generals, and the third ranking officer in the United States Army.

The Government being desirous to select men to negotiate with the Indians in this matter, has selected three of the ablest men they could find in the country. They will present the act to you and explain the provisions of the act, and I hope there is no Indian who has come here who has made up his mind to keep his ears closed until he hears the act explained. These gentlemen have the confidence of the Great Father and of the nation, and I hope they will get the Indians' confidence also. Now I will introduce Governor Foster, as chairman of the Commission.

Governor FOSTER (Louie Primeau interpreting). My friends, there never was a time in the history of this country when the white man felt so kindly to the Indian as now. We come to the Great Sioux Reservation representing that feeling. In their behalf we extend to you the right hand of friendship. Whatever may be the result here we meet you as friends; we hope to part with you as friends. (Applause.)

We came to this reservation, first going to Rosebud, it being the largest and most populous of all the reservations. We succeeded there in convincing those Indians that it was their best interest to approve the act we brought them for approval. We next went to Pine Ridge, it being the next largest reservation. There we were not so successful. Red Cloud, Little Wound, and Young-Man-Afraid-of-His-Horses were opposed to signing the bill. We succeeded in securing a little less than half—perhaps more than half of the Indians who are there at present. Some 250 of their Indians are away at this time with shows and out on medicine expeditions and things of that kind.

We next went to Santee, and there we secured all of the signatures. I think I can appropriately mention here a speech made to me by Wabashaw at Santee. He made a long speech, in which he recited the grievances of the Indians, and down at the close he said: "I suppose we will get the \$9,000,000 in money, and that it will be put in a big bag, and the Indians will get the bag, and the Great Father will keep the money." Next we went to Lower Brulé, where we succeeded in securing all of the Indian signatures there. We next went to Crow Creek, where we secured about half before we left, and we have learned by telegram since that White Ghost and his following have since signed. We next went to Cheyenne River, and had secured there up to the time we last heard, something over 300 votes. And now we are here. You are the third in size, and we would have come here third, but it was so far around that we thought we had better take in the different intervening agencies as we came up here. We are here now, and are glad to have you so promptly assemble to-day as you have. We propose now to explain our mission—what the bill calls for that you are asked to approve.

We have read the proceedings of the Commission that was here last year. We have read the speeches that you made in reply to these gentlemen. We have read the speeches that you made to the Secretary and the Great Father in Washington, and the speeches that you made by the Secretary to you. We have here the propo-

sition you made to the Government, in which you promised, if Congress would agree to it, that you would submit it to your people, and ask them to approve it. I want to compliment you on the intelligence displayed in your discussion of this question. We can't help but believe that your leading men now fairly understand this proposition.

I hold in my hand the printed bill that we have brought here to ask you to consider. Congress, as you know, passes a law which is put down in writing and that is signed by the President. That is put in a big safe and kept there for safe-keeping, and then thousands of bills are printed like this, which are exact copies, which the President does not sign. This is one of the printed bills, hundreds of which have been printed and have been sent here and already circulated among you. The first six sections of this bill relate to the boundaries. The whole of this map represents the present Sioux reservation. We hear a great deal of talk from the Indians about the treaty of 1868 and the treaty of 1876 as to these boundaries. We know nothing of what was said to the Indians at the time the treaties were made about these boundaries. All we know we find in these treaties of 1868 and 1876, and according to the readings of those treaties this reservation covers the exact boundaries of the treaty of 1876. This is the map printed last year, and the only change in it is the changing of the boundary between Pine Ridge and Rosebud from Pass Creek to Black Pipe Creek. That change makes the Pine Ridge reservation larger and the Rosebud smaller. That was done in accordance with the request of the chiefs in their proposal to the Government at Washington. This in blue is your reservation. These different portions are the different reservations [indicating]. Now this in yellow is what the Government proposes to buy. Now, there is in the whole reservation about 22,500,000 acres of land—about as much land as there is in the State of Indiana, with about 3,000,000 of people. Now, the amount in yellow, that the Government proposes to buy, is about 9,000,000 acres.

The Commission last year said it was about 11,000,000 acres, but since then a very careful computation was made, and it has been determined now that it is about 9,000,000 acres. In this part that is proposed for your reservation there is about 2,600,000 acres, or 665 acres for each man, woman, and child living in the reservation. If this bill becomes a law, each one of these reservations hereafter will control its own affairs without the interference of the Indians from the other reservations. No other Indian will have anything to say about this reservation, nor will you have any say about the Rosebud or Pine Ridge, or the Cheyenne River, or any of the other reservations. Now the next several sections relate almost exclusively to the taking of lands in severalty. The talk about this I intend to leave to Commissioner Warner. Section 17 relates to the price you are to get for this land, and other things. I think I can truthfully say that the proposition submitted by your chiefs at Washington has been more than agreed to by the Government, except as to the price of the land. Before I enter upon the price, I want to say something about the Santees. I find all over this reservation that you object to the Santees participating in the sale of this land. In your speeches at Washington you made objection to the Santees having anything to do with this money that this land is to be sold for. We do not pretend to be familiar with the history of the Santees, or of the reasons that induced Congress to give them an interest in the lands in this bill, but we find this to be true. They were parties to the treaty of 1868 and of the treaty of 1876, and whatever they may have done that is not right, in our opinion they yet have a legal right in the Sioux Reservation. They are in this bill simply to have their share of the money for which the land sells. But the Santees or the Poncas do not get a single acre of the Sioux land. The Flandreaus, and there is only 46 of them over eighteen years of age, have a right to take the lands in the Sioux Reservation, or in the ceded land, or if they don't take the land they can have \$1 an acre for the land they are entitled to. The Santees are obliged to take their lands, those that haven't any (and there is about 120 that haven't any), in the Santee Reservation, and what is unfortunate for them, they haven't an acre of land left.

Now as to the price for which these lands are to be sold. In your proposition at Washington you wanted \$1.25 an acre for all of it. This bill proposes to sell these lands to actual settlers. If this act takes effect these 9,000,000 of acres of land will be surveyed and opened up for settlement, and all of the land that is sold within three years is to be sold at \$1.25 an acre. It is believed in three years white settlers will rush in and take more than all of the good land. How much they will take no one of us knows or can tell, for we don't know how bad or good these lands are. If they are good lands all will be taken. Now after three years the land will be open to actual settlers at 75 cents an acre. At the end of five years and for five years after that, they will be opened to sale to actual settlers at 50 cents an acre. At the end of ten years, all that is not taken up by actual settlers will be taken by the Government at 50 cents an acre. Now we have no means of knowing how much this land will bring, because we do not know the quality of the land. Now the Government sets apart two sections of land in every 6 miles square for school purposes. This is section 16 and 32

in each township, and the Government pays \$1.25 an acre for that, whether it is good or bad. All the land that is sold for religious purposes is at \$1.25 an acre. Now I said we did not know how much this land would bring in money, but it will certainly bring, taking all of the school lands into consideration, and the other at 50 cents an acre, \$5,000,000. It can't bring any less than that. But that a large amount of it will be sold for \$1.25 an acre there is no question. So we guess (now this you must understand to be a guess, but it is the best figures we can make) that the land will bring about \$3,000,000. As soon as this law takes effect the Government places \$3,000,000 to the credit of the Indians and that draws 5 per cent. interest.

This section, 17, provides that the schools under the treaty of 1868 shall be continued twenty years. I find in your speeches here, made by John Grass and others, that you complained that under the treaty of 1868 you had not had schools for twenty years—that you had only had ten years of schools under that treaty, and that of right you ought to have ten years more. That is the proposition you made to the Government at Washington. The Government not only gives you ten years, but it gives you twenty years. Now the twenty years of schools provided for in this act goes side by side with the provisions of the treaty of 1868, and no part of the cost of maintaining these schools comes out of that money. That is paid for by the Government as it was paid for originally under the treaty of 1868. In fact and in short, everything that is provided for in the treaty of 1868 and 1876 is continued in this bill. The schools, the annuities, and the rations are not interfered with by this bill. The object of the bill is something far higher than the mere selling of some land. Every intelligent Indian must recognize that his hope in the future is in the adoption of the white man's ways. The buffalo is gone, and his old means of getting a subsistence is gone. What your white brethren want is to see you advance in civilization and the white man's ways, and the white man of this country is going to furnish you the means, if you will accept it, to push you forward as fast as you will go in the direction of the white man's ways. For two months I have met every day the Indians of this Sioux Nation. I see among them as bright minds naturally as I see among my white brethren. With the same education and the same knowledge, they would equal the white man. At the same time I can appreciate how hard it is for you to understand this. The object of the white man and of this act is to build you up. I want to live to see the day, if I can, and I hope I may, for I see evidences of growth in these Indians, when the son of John Grass and the other chiefs here may sit in the Great Council of this State. When all your young men can read, can read this law for themselves and understand it. When some of them may go to the Great Council and even help to make it.

Now, my friends, it is the duty of a friend to tell him everything he knows about a matter of this kind. A few years ago all this Territory of Dakota was inhabited by Indians, and it was marked on our maps when I was a little boy as the Great American Desert. There were living in the State, perhaps, 100,000 Indians, and perhaps not 1,000 white men. To-day I see nearly 1,000,000 of white men and not 50,000 Indians, and by next December this Territory of Dakota will be in the Union as two States. The white people have settled up to the Missouri River just opposite here. They have settled on the west of you here, at the Black Hills, and here between these white settlements on the east and west is the Sioux Reservation, as large as the great State of Indiana. I am quite sure that these chiefs who sit here before me understand that in some way the white man is going to make a hole through this reservation. We come here as friends to tell you this. I don't think you need look for any more Commissions. I think the Government has made the best offer it will make. As a friend I come here to tell you kindly that I believe that it is your best interest to accept this thing. Do it with a good heart and let the white man see that you have a good heart about it. It comes very near the proposition you made at Washington last year. While you objected to the Santees coming in in your speeches, you did not object in your proposition. You get twenty years of schools when you asked for ten. Now, my friends, we want you to consider this with us in perfect good nature. We don't want you to do as they have done in one place, decide before we come here that you will not sign. After you have done that, it takes a great deal of talk to convert you. We want you to keep your minds perfectly free to consider what we say about it and to consider the bill itself. The Sioux are a brave people, as we have always been told. Then we ask you to be brave enough to listen to what we have to say before you decide.

Now, my friends, I am done for to-day. I want to simply say that what we say here is taken down by the stenographer. We want you to take these bills to-night, and if we can, the young man will get out what we say here in printed form and give you that so you may see what we have said about the law, and what the law is. I am glad to learn that you have among you plenty of young men who can read the law to you and explain it, and can repeat to you what we have said here to-day, and can explain that also. What you say will be taken down, and we will leave a copy of that with you when we leave, if you want it. When it is all over it will be printed

in a book like this [a copy of last year's proceedings], and if any of you want copies of what we say, six months from now, we can furnish them. All that we say, all that you say, will be submitted to the Great Father. If we have misrepresented anything, we shall ask the Great Father, and the Great Father will have all that we have done go for nothing. We are not here to parade our honesty. You must judge of that for yourselves. Talk about such things is always cheap.

We have no power to change this law. We can't change the boundaries or anything about it, but as we go through the reservation and learn of things, there are many things that we will desire to recommend action to be taken by the Great Father and the Great Council. If we are successful in our mission, and we think we will be, everything that we propose that is right will have great weight, and the Great Council and the Great Father will agree to it. Now, my friends, I will give way and will introduce to you my friend Major Warner. [Applause.]

General WARNER (Louis Primeau interpreting. My friends, we are sent here by the Great Father to meet you face to face as one friend meets another; to reason together as thinking men. You may think when we get through that we were wrong in our conclusions. We may think you are wrong in your conclusions, but this is no reason why we should not talk together to consider what is for your interest, and what the Great Father has commissioned us to say to you. In the discussion of this bill, we have no authority to add to or take one word from it. The Great Father has written in this bill just what you are to receive, and what you are expected to give in return for that which you receive. And in the discussion of this bill, in attempting to make it plain to you if we can, I shall neither use sugar-coated words to tickle your fancy, nor threats to compel you to do anything. We recognize, my friends, that this is a matter that each of you is interested in. There is no man upon this reservation, however high may be his name, that can escape the consequences; there is no child so young or no man among you so humble that is not to be affected by it one way or the other. In spending two months in the various reservations of the great Sioux Nation, one thing has struck me more particularly than anything else, and that is your love for your children. It makes no difference whether we be white men, red men, or black men, we do not live for ourselves alone, but we live for the benefit of the children that the Great Spirit has given us. We will soon pass away, we older men. The children will come on, and it is for their happiness, their welfare, that we labor and toil. The Great Father is as mindful of your welfare and the welfare of your children as he is of my welfare and the welfare of my children.

It is the opinion of the Great Father and his council at Washington that you may progress more rapidly than you have in the paths of agriculture and civilization. A man, my friend, can't simply live by looking upon the broad acres that he may own. He must either cultivate the soil, to raise corn, wheat, and other things, or he must have the cattle to eat the grass that grows upon it, to give him something. The Great Father believes that you have more lands than you can possibly use for farming purposes, or for the grazing of your cattle, and your horses, and your sheep upon it, and he brings this proposition to you as thinking men, looking to the welfare of your children, and asks you to sell the lands that you don't want, that he may give you the cattle and the other things to improve what you have. You are familiar with the boundaries of your reservation as marked in the bill of last year, as presented to you by the Commissioners upon this spot. The boundaries of that reservation are identically the same in this bill as they were last year. Those boundaries we have no authority to change. Within the boundaries of the Reservation set apart for you there are 2,672,640 acres. To occupy this reservation there are 4,016 men, women, and children upon it. This number I get from your agent. That is, my friends, the Great Father sets aside a reservation that gives to every man, woman, and child living upon it 665 acres of land; that is to each man, woman, and child a piece of land over a mile square. So I think it may be taken as settled that none among you claim that you have not sufficient land left. We may differ upon other points, but we will not differ upon that. This bill also provides, my friends, that you may hold this land, as you do now, in common, if your people so desire, or you may take it in severalty; that is, each man having his lands marked out, and getting his patent for them, the same as the white man has for his lands. My friends, the safety of the possession of the white man of his land, is that he has the deed for it; that it belongs to him and his family forever.

Now, the Great Father has provided in this bill that if you wish to take your lands in severalty and get your deeds for them, to give you a certain amount of land and the deed for it. Here I wish to explain an important difference in the bill we present to you this year and the one presented last year. Under the bill presented for your approval last year there were 160 acres of farming land given to the head of a family, or 320 acres of grazing land, that is, land fit simply for feeding stock and not for plowing and cultivating. The Commission told you last year, and I think they were right, that this land was chiefly suited for grazing purposes, and therefore the head of a family would get 320 acres. But I remember that your spokesman when he went

to Washington, John Grass, said he wanted that fixed so that the head of a family would have 320 acres, without reference whether it was grazing or farming land. Now, my friends, how did the Great Father and his council consider that proposition? The bill that we present to you this year is so changed that it gives to the head of a family, instead of 160 acres of farming land, 320 acres of farming land or 640 acres of grazing land. That is just double the amount of land given to the head of a family proposed in the bill of last year. It gives to each child among you whose father and mother are dead, under eighteen years of age, 160 acres of farming land or 320 acres of grazing land. It gives to each unmarried person among you over eighteen years of age 160 acres of farming land or 320 acres of grazing land, and to each child under eighteen years of age 80 acres of farming land or 160 acres of grazing land. So that you can figure up yourselves and readily see that one of you having a family of five or six would have more lands than you could possibly use. And then you would have, I have not made the figures on this, but I think about one-half of your reservation left to be held in common, as now; that is, land that would not be taken in allotment.

And I think, if I may be permitted to say what I believe for your best interests, that you should strive to be in the same position that the white communities are in. That is, that you people at Standing Rock Agency should be in the position to control the land in your agency. That is to be in this position, that if a proposition is made to run a railroad through your reservation your people may be opposed to it. Then you should be in the position to prevent it, not letting the Indians upon the other reservations, the Rosebud and the other reservations, those not affected, say that you should give up your land, just as the people of my State will not be dictated to by the people of the State of Governor Foster. I submit to you, as thinking men, young and old, you men at the head of this nation, if this is not worth something to you and a result to be desired? Now, as to the price to be paid to you for the lands that the Great Father wants. It may be, my friends, that I am consuming your time unnecessarily by going into this matter of price, but if you know it already, it will not hurt you, and if there should be any one who does not know it, I might be giving a little information. The bill of last year gave you 50 cents an acre, but it did not give you 50 cents an acre for all of the land that you were asked to sell. That is, it gave you 50 cents an acre for the lands that the white man might settle upon; but the lands that the white man would not settle upon, that were too poor for a man to live upon, you got nothing for.

Now, I am talking to you people here who know all about this land, how much it is worth, and your objection that you urged last year was this, as I read in the remarks of Mad Bear. He says, in speaking of these lands, and his objection to selling them in the way asked for, this is what he said: "A part of the land, at least one-half of it that is marked in yellow on the map, is not fit for anything, and would not be sold in one hundred years." And, therefore, as men making a trade, you wanted to sell the bad lands with the good. You said you wanted \$1.25 an acre for all of them, while you admitted that one-half of them a man could not live upon, and never would be sold. The Great Father and his council provides in this bill for giving you \$1.25 an acre for all of your good land. Now, do not misunderstand me here. The bill does not say that he will give you \$1.25 an acre for all of the good land, but what it does say, it will give you \$1.25 an acre for all of the lands that the white man settles upon in the first three years after you shall have sold them, and those of you sitting in front of me know that the white men will swarm in upon the lands inside of the three years, and many of them on bad lands. And then the next inferior lands that will be settled upon in the fourth and fifth years you are to receive 75 cents an acre for, and all of the rest of the lands, whether they are settled upon in the next five years or not, those poor lands and all, you get 50 cents an acre for. I submit to you that if the statement of Mad Bear was correct as to the quality of these lands the Great Father is paying you all that they are worth.

Now, Governor Foster has said that you would get about \$8,000,000 for these lands, as he thought. Let me give you a few figures and you can compare them yourselves, as to whether they meet your judgment or not. Now, in the first place, under this bill the sixteenth and thirty-second sections of each township are set aside by the Great Father for school purposes. The Great Father takes two of those sections, and sets those aside for school purposes, and he takes those sections in every township, whether the land is good or bad, and for those lands he pays you \$1.25 an acre at once. Now, that would be about 500,000 acres that the Great Father buys, good, bad, and indifferent, and pays you \$1.25 an acre for. Now, let those of you and your young men take down the figures that I give and compare them yourselves. For that he would pay you \$625,000. Now is it the opinion of your people that one-third of this land is good and will be settled upon in the first three years? If that is so, it would be 3,000,000 acres, at \$1.25 an acre, in the first three years, which would be \$3,750,000. And if there was another third that is inferior that would be settled on in the fourth and fifth years, that would bring \$2,250,000 more. And the remainder of the land, 2,553,000 acres, at 50 cents an acre, that nobody would take and settle upon,

the Government would take, and that would be \$1,276,500. That would make your land bring \$7,891,500, if my figures are reasonable, and I submit them to you for your consideration. Now, my friends, so much for the sale of the land and the allotment.

You recognize, as all people must know, that it is education after that all is the sure road to advancement. And the Great Father recognizes this, and he recognizes that you must have something to improve your lands, and you must have herds to eat the grass that grows upon it, now left to be consumed by the prairie fires. Now, we come to another important change in this bill from the one of last year. In the bill of last year \$1,000,000 was to be placed in the Treasury to your credit at once. This was to bear 5 per cent. interest. One-half of this interest was to be expended in the instruction of your boys and girls in the other industrial pursuits in the colleges. The other half in buying additional agricultural implements and stock. You then complained that \$1,000,000 would not be enough at 5 per cent. interest, and this bill instead of putting in the \$1,000,000 in the Treasury, puts in \$3,000,000, three times as much as the last bill proposed. That is giving you three times as much money for the education of your children to be mechanics, your daughters to be school-teachers, to occupy these positions occupied by the white people. And it provides also that when this \$3,000,000 shall be refunded to the Great Father, and if there should be \$7,000,000 even in the Treasury, that 10 per cent. of the principal may be taken for education and buying your agricultural implements. That is, this 10 per cent. is in addition to the 5 per cent. interest. My friends, just give me your attention for a moment. If my estimate of what this land will bring is nearly right, but I will make it less even than my figures show it, and call it \$7,000,000, when that \$7,000,000 is in the Treasury, or whatever it is, if it is \$7,000,000, 10 per cent. taken from that for education and furnishing agricultural implements and stock, the 10 per cent. would be \$700,000 a year. That would be \$30 in round numbers to every man, woman, and child in the Great Sioux Reservation. Fifteen dollars of that, or half, for school purposes, and the other half for educational purposes.

Now, my friends, these are matters that you can figure out for yourselves as well as I can figure them, and I am led to believe, from the faces I see before me, the attention that you give to this matter, that you are not here with your ears closed so that you can not hear, or your eyes blinded so that you can not see, but you are here for the purpose of getting all the information you can, and you will consider this in the light as to how it shall affect you and your children. Then, my friends, mark this, that when I have been talking about the interest of this money to be applied for the education in your schools—for the higher industrial education—not one cent, mark my words, of that interest or principal arising from the sale of the land you are asked to sell is to be paid out for continuing the schools for twenty years longer, as provided in the treaty of 1868. These schools, the Great Father says, you complained were not given to you for ten years, when they should have been given to you for the last twenty years. And in your proposition to the Great Father at Washington you said these schools should be continued for ten years longer. So, my friends, the Great Father holds out his hand to you. Under the provisions of this bill the Great Father continues them for twenty years longer without costing you a cent. In his hand I believe he holds out the promise of prosperity and happiness to your race. It is for you, wise men of this tribe, you young men, whose future is with this tribe, to say whether you will accept it. He says that if you want this he will buy 25,000 cows, more than one cow to every man, woman, and child of the Great Sioux Reservation, and 1,000 bulls, and that if you take your lands in severalty, that he will give to each head of a family a span of American brood mares, wagon, harness, and two milch cows, and the agricultural implements named in the bill, and the seed to help you plant 5 acres of ground for two years. And further, that the rations to be issued to you shall continue as now; that the clothing issued to you shall continue as now.

So, my friends, I am not right in saying that he points out to you and your children the road to prosperity? Having all the land that you could wish, furnishing free of cost the schools for the education of your children, furnishing you the horses with which to improve your soil, and the cattle from which to raise your herds, and \$50 in money with which to erect a little house upon the land which you shall take, it is for you, my friends, to say whether or not you want this, or whether you want to continue as in the past. Upon your decision of this question rests much. The world moves, the races of people are advancing, your people are no exception. You may check it, some of you, for a time, but those of you who do assume a fearful responsibility, because you can no more check it permanently than you can the current of the Missouri River with a pitchfork. Now, my friends, I have gone through what occurs to me as the principal changes in the bill. I have not pretended to read it to you line for line, because you are familiar with it. I have simply attempted to discharge my duty, for the performance of which the Great Father sent me here, and having performed that duty, my friends, you must act, and I trust that you will be

guided by the Great Spirit to act wisely for yourselves and those whom the Great Spirit has given you. If there is any part of this bill that you wish to ask a question about after you shall have counceled together, it is our business to answer the questions that you shall ask, and to answer them truthfully if at all. To bring light if we can rather than darkness, to aid you in your consideration and determination. One whom you all know (whom you call "Three Stars"), my friends, is here, and he will say a few words to you. And I thank you for the attention you have given me, and I hope you will be as good-natured and good-humored in the discussion of the matter among one another. [Applause.]

General CROOK. My friends, you have heard this bill discussed and explained by the other two gentlemen of the Commission, and we want to know if you wish to make any replies now?

JOHN GRASS. No.

General CROOK. All right. We would like to hear from you to-morrow if it is possible. If you can discuss this matter so as to meet us to-morrow afternoon, to-morrow being Saturday, do so.

JOHN GRASS. Do you wish us to answer that question?

General CROOK. Yes, sir.

SITTING BULL. The rains have caused all of the creeks to rise, and a great many have not been able to come to council, and the best thing would be to put off the council until Monday, in order that every one might get there.

JOHN GRASS. We would like to look over the treaty of 1868 and compare it with the act that is brought before us now, and see if everything that is mentioned in the treaty of 1868 is mentioned here.

General CROOK. Have you any copies of the bill?

JOHN GRASS. We have no copy of the treaty of 1868.

General CROOK. Here is a copy of the treaty of 1868. Now, do you want a copy of the treaty of 1876?

JOHN GRASS. That is all we wish to compare, the treaty of 1868.

General CROOK. When will the rest of the Indians likely be in?

JOHN GRASS. If the high water runs out they may be in to-morrow.

General CROOK. Can't they cross these small streams? You used to cross the Missouri River, and ought not to be stopped by these little streams.

JOHN GRASS. If we was traveling as we used to it would be all right, but we come in wagons now.

General CROOK. What I want to know for is to give you beef, but I don't want to give it to you until they all get here.

JOHN GRASS. I think I will be safe in saying they will all be here to-morrow, as the creeks will run down to night.

General CROOK. Then to-morrow we will give you some beef. [Great applause.]

JOHN GRASS. Have you got a reporter of your own here?

General CROOK. Yes, sir.

JOHN GRASS. We also want one of our own.

General CROOK. All right. Have you any one who can act for you?

JOHN GRASS. We have none among the tribe, but think we can get one from Bismarck.

General CROOK. Can you get him down here in time for Monday?

JOHN GRASS. Yes, I think he can get down here in that time.

General CROOK. We will give you fifteen head of good large beeves, and would like to buy them from the Indians. They can bring in one, two, or three, just as they have them.

JOHN GRASS. We are going to have a council to-morrow for the purpose of comparing those treaties, and in the council we wish to have some of the mixed bloods to come up and help us, but if they come we don't wish them to be accused of anything.

General CROOK. Who accuses them?

JOHN GRASS. The Commission that was here last summer accused the mixed bloods of changing the minds of the Indians away from what they would have done.

General CROOK. There is nothing in that. You had better have mixed bloods on both sides, those who favor it and those who don't, so one will be a check on the other, and you will get the bill correctly read to you.

JOHN GRASS. There was a reporter here last summer during the visit of the Commission, and I don't know his name, but we would like to have him here.

General CROOK. It will be necessary, in order to report as fast as it is spoken, to have a short-hand reporter, and there are very few of those in the country. And you had better see the agent and get the kind of man you want, so as not to make any mistake about it. Unless he is a good short-hand reporter he can not write as fast as we talk, and the consequence will be he will make a lot of mistakes, and not get it accurate.

GAUL. The man that was down here last summer is the man we want. He reported the articles in the papers without any partiality, and he is the one we want. General CROOK. We are willing to pay him \$5 a day if you can get him. You had better see the agent and have him telegraph for him, so that he will be sure to get here.

Agent JAMES McLAUGHLIN. Is it Mr. Quinn that you want?

JOHN GRASS. Yes, sir.

The chiefs then came forward and shook hands with the members of the Commission, after which the council adjourned.

STANDING ROCK AGENCY, DAK., July 29, 1889.

The council convened at the pavilion at 11.30 a. m.

Chiefs present, 36; Indians, about 700.

Governor FOSTER (Louie Primeau, interpreter). My friends, we are greatly obliged to you for the kindness and attention you gave us on Friday. We sincerely hope that this discussion may continue in a friendly way, and that we may part as good friends as when we met. We expect to listen to you to-day, but at all times we are ready to answer any question that you may ask. We will now listen to you.

JOHN GRASS. We asked for a newspaper reporter, and we understood that he could not come. If there is anyone else that our agent knows of who can report the speeches of either side fast enough to keep up with the council, we would like our agent to hunt up such a person. Some of the school-boys that you see around here are able to write, but for fear that they will be slow in writing down speeches there may be trouble. So that when we get one that can write down the speeches, as they are spoken, then we will begin to speak.

Agent JAMES McLAUGHLIN. I knew of but one stenographer in Bismark, and it would be impossible to get him, as he is the court stenographer, and is off with the court at the present time. None of the officers at the post are short-hand reporters, but if there are any officers at the post you want I will go and see them, and see if they can spare the time, although this is inspection day; but still, I will go and see them. This stenographer takes down every word that is said, and is taking down what I am saying now, and he will furnish a copy to the Indians to-morrow of all that has been said here to-day. I have read the report of last Friday, and it is verbatim, word for word, without a word being taken out or one added. The copy of all said last Friday, prepared by the stenographer, was sent down to the office and I handed it to Louie Primeau, and he has it, and any time during the day you can read it and correct; any exceptions you take you can correct. An outside reporter is entirely unnecessary. There is no misleading and no deception to be practiced. That will not be thought of by any member of the Commission or any one that will speak to you connected with the Commission, and I don't want you to be suspicious of anything of that kind. And to cause any delay on that account would be very absurd, because I can assure you that everything is straightforward and honorable. The copies of each day's proceedings will be prepared and left at the office for the Indians.

JOHN GRASS. For to-day and the proceedings of this council we are willing to take the copy of the reporter belonging to the Commission.

Governor FOSTER. If we knew where to find a reporter we would be glad to get him and pay him for his services.

Agent McLaughlin here read the message of Mr. Quinn to the Indians, saying that it would be impossible for him to come and report at the present time.

JOHN GRASS. Can we get a copy of the proceedings of this council?

General WARNER. Certainly, as soon as it is made out, and you have a copy of last Friday's council.

JOHN GRASS. My friends, this is a nice day. It is not on account of us that this is a nice day. It is the wish of the Great Spirit that we have such a nice day for this occasion. I am very thankful to you for saying, that no matter what our conclusions will be that we must talk and consider this as friends. The gentlemen who are sitting here are chosen by the Great Father. You are chosen by the Great Father to show the straight road for the Indians, and are men who are honored and upheld among the white people, so that the white people of your nation depends a great deal on what you do here. My people that you see surrounding here uphold me and whatever conclusions I come to, and whatever understanding we come to, they are willing to uphold me in whatever we come to. [Great applause.]

Last summer we went to see the Great Father. I went along with some of my friends you see sitting here. At that time we did not like to see this complicated way of bringing up this question here. On that account we wrote a letter or proposition and gave it to the Great Father. We said then to them that no matter how good the land is or how bad some parts of it were, to make it more simple we want

you to give us \$1.25 an acre for all of it, and to pay interest at 5 per cent. And also the cows and wagons that are mentioned in this bill, we don't want any of that at all, but wanted it cash and the cash to be put to the credit of the Indians. And last summer the bill that was brought here to be ratified by the Indians, it included the Santees in the benefits of that treaty, providing it was ratified. But after we made our trip to Washington the Secretary conceded that portion relating to the Santees being interested in the proceeds of the sale of the land. And after that you have mentioned the Santees again here. How is it that the Great Father when he makes a proposition to us and then fixes it in our favor that it drops through? And on what we had finished in our last summer's visit to Washington, we have told our tribe here, and they have been depending on what we have said. And the Great Father has come to us and extended his hand to meet us but kept far distant from us. Taking and comparing the present bill that is brought here now and the treaty of 1868, there are some things that come in near together, and in comparing them I wish to ask you some questions.

What I wish to ask you is in regard to the seventeenth section of the bill that you have brought. And I will also mention the eighth article of the treaty of 1868. The eighth article of the treaty of 1868 says that when a man locates upon a piece of land he would get a yoke of cattle, and a plow, and other things that are mentioned in it. And in another article it says that sixty days after he has settled upon such a piece of land that there will be \$100 spent for him to aid him. The second, third, and fourth years there would be \$25 expended to help that person along. And in the seventeenth section of the present act that is brought here you say there will be 25,000 cows purchased for the Indians. And any man that would locate upon a piece of land, or take land in allotment, would get two cows and a yoke of oxen, and if he did not wish the oxen he would get American horses instead. You also mentioned different things, of implements that are useful on farms, so that article 8 of the treaty of 1868 and section 17 of the present bill are just the same. Do you think that the treaty of 1868—the different things that are mentioned there in regard to that article, do you think you could bring that right along and fulfill it as it is mentioned in that article? And can you also fulfill the promises that are promised here in section 17 of the present bill, and let them both come to their ends separate and independent of each other? And also the 25,000 cows that you say that you will purchase for the benefit of the Indians. Where does that money come from to pay for those cows? Do you mean to say that the permanent fund of \$3,000,000 put on interest here, that that money will be taken to pay for these cows or not? The reason I ask this question is, this matter of 1868 and the present bill seem to come together and join together, and that is the reason I asked the question. [Great applause.]

I wish to ask another question. You say that our children will be given school for twenty years, and that it will be chargeable to the treaty of 1868. You say that there will be not even one cent taken from the proceeds of this land in the present bill to pay for the twenty years' schooling. I may have misunderstood you, but if I have tell me better. But I understood you to say that the interest of this \$3,000,000, this permanent fund, that half of the interest of that should be spent for school purposes. It is on the act that is presented now. In the treaty of 1868 it don't in reading it over seem to say it will give us twenty years of schooling counting right ahead now. I can't understand it so. It says in the present bill you have brought now for ratification that it mentions twenty years' of schooling for us, but where the pay comes from for paying for that schooling I can't understand. I want to ask you another question. Also in your mission here among the Indians the expenses connected with the traveling and everything else, I want to know where that money comes from to pay the expenses of this? [Great applause.] I don't understand whether this money that is to pay for the expenses of traveling and looking after this affair here, whether it is simply loaned to you, and will be refunded from the proceeds of the sale of the land or not, that is the question? [Great applause.] The way I understand it is that the money can be taken from any money. I don't know where it can come from. I thought that the Great Father is the one who should furnish all the money for this trip and pay all of the expenses.

The reason I speak of this is that the permanent fund of \$3,000,000 I am afraid this will go around and touch upon that permanent fund of ours. I want to ask another question also. You also said that when he says in this that when this bill shall have been ratified that you will pay Red Cloud for horses that you have taken away from him. If he is entitled to pay for them, why not pay for them regardless of this act or bill? The only trouble is a man might accuse you of something if you say when this bill is ratified then we will pay Red Cloud. And the money to pay for them we don't know where it might come from. There is one portion of this act that I don't understand, and I wish you to tell me just as you understand it. What I wish to ask you is relative to money coming to us from past treaties. [Great applause.] You said that when the reservation will be opened, after this bill is ratified, that everything that is coming to us from past treaties shall be in force the same as it ever

was. It seems that everything is mentioned now, all that is coming to us in bearing upon this act that you present now for ratification. [Applause.] If there is anything coming to us from past treaties, why don't they give it to us without mentioning it now, because there is something else here? It ought to have been mentioned before. Listen, friends, I want to illustrate a little. I want to understand a little about what is coming to us. Is all depending on this act that is presented here?

To illustrate a little, suppose there is a nice tree standing there, and any person that did not know the tree would look at it and simply by viewing it would say, look at that tree—everything apparently looked nice. If a stranger would come along and look at that tree when it was standing up, and then come along when it was laying down, he would see that it was larger at the bottom when it was laying down, but if he follows it up to the top of the tree, it gets smaller and smaller all the time, and I think it is the same with this act here. You also said that the lands would be taken in the first three years at \$1.25 an acre. When this shall have been ratified, how long from the time it will be ratified will these men come there and take up this land? I don't know, and I don't believe anybody else knows. I don't believe there is any one could drive white people right into there to take up land. My friends, the white people standing around here, when they are going to purchase anything they know what costs the most, which is the dearest. They know also that when that article that costs so much at a certain time they may be cheaper. They also know that if a certain thing costs a great deal of money one year it will be lower the next, and they will take advantage of that and go and buy it. That is the way of the white men, and I know it. I probably don't know. But, as I have said, I know it, for I have been right among white people ever since I was a little boy, and seen so much of it that I say I know it. On that account I am afraid that when it gets to the appointed time for to take that land at 50 cents an acre they will wait till that time and go and get it.

I look around, and I have traveled over a good deal of country east of here, and have seen lots of vacant land that no one has taken. You know it as well as I do. I have always made up my mind that whenever the country east of here is filled up, and there is no room to move any farther west, that the Great Father will look out for his children and buy land for them. [Great applause.] On that account I have always made up my mind that anybody that don't understand the bill and does not try to understand it is the man that will go and sign first. [Applause.] As for myself, and I speak for myself individually, I can't see anything there that I could put my name down on there, for there is nothing mentioned there that would induce me to do it and justify it. [Great applause.] We have considered this matter as well as we could, and we have come to the conclusion that there is nothing in there for us, no more than there has been in the past, and we would not gain anything by that. And that is the conclusion of all you see around here, and they have concluded they will not sign. [Great applause.] That is all.

EAGLE THAT SCARES. John Grass has asked several questions, and things that have been mentioned in several treaties, and come in once before, and what has been mentioned in this act, we would like to get the answers to all that has been said.

Governor FOSTER. My friends, it is a very great pleasure to us to listen to intelligent discussion and intelligent questions. The questions that have been asked by John Grass are pertinent, and ones that we should answer. It has made clear to my mind one thing as to the Santees. The proposition that he and the other Indians at Washington submitted to the Great Father did not object to the Santees being in the bill. I was of the opinion that the Indians had come to the conclusion not to object. I assume from what John Grass has said that they coupled their proposition with that of the secretary's. He asked the question, why didn't the Great Father carry out his promise as to the Santees? You declined to accept the Great Father's promise. If you had accepted his promise it would have been carried out. You wanted \$1.25 an acre for all of the land. He proposed to give you \$1 an acre in what you call this complicated way. You declined to accept his promise to you, and hence as we white people look at it, no promise of his was binding. If you and the Great Father had agreed, then the Great Council would no doubt have ratified it. Some of these questions that you asked will be answered by Major Warner, and some by myself. John Grass very pertinently and properly asks whether the expenses to pay us for going around is to come out of this money received from the sale of the land? We say no. If he will read the bill carefully he will find that the appropriation is made out of money in the Treasury, and not out of any other money. He asks the same question as to the ponies to be paid for to Red Cloud. I give the same answer. The payment for those ponies will not come out of the proceeds of the sale of your land. And perhaps since the ponies have been mentioned I ought to say a word, but for the present will leave that to a later period.

We can not understand as to how this bill is to affect anything that may be coming to you from past treaties. If you have a just claim against the Government, this bill does not cut it off. Whatever is coming to you, whatever is honestly due you from

old treaties, is not affected by this bill. John Grass makes a statement in which he seems to question the prompt sale of the land, and he makes a very ingenious statement, too. He says a white man always wants to buy as cheap as he can. If an article costs \$1.25 now, and it is only going to cost 75 cents in three years, he will wait the three years and take it at 75 cents. Now, we are of the opinion, judging by what we know, that as soon as this reservation is thrown open, white men will rush in to get these lands. You must know recently in the Oklahoma country that they went there by hundreds, a hundred men for every piece of land they could get. We know that there are people camping on the other side of the Missouri River ready to come over as soon as this becomes a law. The trouble with John Grass' position is that the white men want the good lands, and they will not wait a moment longer than they can help to get them. He says there are a great many lands yet east of the Missouri River not yet settled upon. I think that is so, but I will ask him if the good lands are not all taken? Now, in this case, my honest belief is that white men will run in here, so anxious are they to get these lands, that they will take more than all of the good lands the first three years. What we think about this matter is that you ought not to arrive at so early a decision. It looks to me like deciding a case before the evidence was in. You have asked pertinent and intelligent questions, and we want to answer them frankly and honestly. I am sure that if John Grass believes what we say in reply to his questions, that he could not come to the conclusion he seems to have arrived at.

What I would like to direct your attention to in this matter is that there is about this whole question something higher than the mere selling of a piece of land. If I had been making this law I would not have made it exactly as it is, in every particular. If John Grass had made it, possibly Gann would have differed from him as to how it ought to be. In every particular it is not what I want or what the Commission want. For myself, in thinking over this matter after my experience here of two months, if I had been in Congress I would not have cared much about what price was paid for the land. What is most desirable for you and your children, and for the white man and his children, is that you shall as speedily as possible adopt the white man's ways. I witnessed here yesterday in the afternoon what is to me more encouraging for you and for the white people of this country, than anything I have yet seen. The speeches that were then made to us by your young men made my heart glad. It is because there is in this bill the means to push you forward in the white man's ways, is why we are here advocating it. So in conclusion, I ask John Grass and his friends not to come here as mere lawyers discussing this question. He is an able man, as we see by what he said here to-day. I want him to commune with the Great Spirit above, and in the discussion of this question let him look higher than the mere fault finding of some of the provisions of the bill. Let him practice the precepts of the Bible, love his neighbors. Don't be so hard on the poor Santees. It is a small matter anyhow. They get no land, except the Plandreaus, and there is only 46 of them—I mean land on the Sioux Reservation. They were parties to the treaty of 1868 and the treaty of 1876. I don't know whether they ought to have been or not, perhaps not. But in a technical sense they have an interest in it, and by this act (and I presume that was the feeling of the Great Council), that interest is now relinquished in this bill, if it becomes a law. The Commission personally have no interest in this matter. It does not make a bit of difference to us whether you sign or don't sign, except that we believe it is right, and would be glad to succeed. We are glad to meet you in such good spirit, and above all, we are glad to know that we are to have an intelligent discussion of the question. [Applause].

General WARNER. My friends, I am not going to make a speech to you to-day. I made a speech to you, or tried to, on last Friday. To come to a correct understanding of any question we must discuss it, and the best way of discussion is by questions and answers. I shall attempt to simply take the questions asked by John Grass and answer them.

First, as to the Santees. You asked why they were not left out of this bill, as named in the proposition made to you in Washington by the Great Father through the Secretary of the Interior. I was a member of the Father's Great Council that prepared this bill, and I can say to you that it was prepared by your friends, and not by your enemies. The Santees were parties to the treaties of 1868 and 1876, and were joint owners with you in all of the Great Sioux Reservation. They had a right to have a reservation to themselves here if they had not been moved to Nebraska. The Great Father's Council believed it was fair to you and fair to them to say that they should remain in Nebraska; that they should not be permitted to come back and have a separate reservation on your lands, but he believed it was honest treatment of them and you to let them share in the proceeds of the lands that you sell. And my friends, if you will read over the treaties of 1868 and 1876 and consider the rights those Indians had in it, I am led to believe that you will think this is fair treatment to them and to you. Their location in Nebraska left more land for you than though they had remained upon the reservation.

Now, as to section 17 of this bill and article 8 of the treaty of 1868, my construction of that law is this. If you see fit to take the land as provided in the treaty of 1868, then the \$100 of agricultural implements and the \$25 a year for the succeeding three years comes to you. Now, what lands were you entitled to under the treaty of 1868 to give you this \$100 and the \$25 a year for the number of years named? The head of a family was entitled to 320 acres. It made no difference whether it was grazing land or farming land. And every other person than the head of a family was entitled to only 80 acres of land whether it was grazing land or farming land. I will ask John Grass now this question: If, under the treaty of 1868 the head of a family took his 320 acres, and the other Indians over eighteen years, not the head of a family, 80 acres of land, what title did he get to the land? How long did the land belong to him? The fact is he got no deed for the land whatever, and the land only belonged to him so long as he remained upon it and cultivated it. Your children got no land under the treaty of 1868. The children among you without fathers and mothers under eighteen years of age got no land under the treaty of 1868. In further answering the questions it is necessary to state what you get under the bill we now present to you. The head of a family gets 320 acres of farming land or 640 acres of grazing land. Your young men and young women over eighteen years of age and unmarried, instead of getting 80 acres as under the treaty of 1868, get under this bill 160 acres of farming land, or 320 acres of grazing land. Your fatherless children who got no land under the treaty of 1868, get 160 acres of farming land or 320 acres of grazing land under this bill. The father that has five or six children under eighteen years of age, neither of those children would get a foot of land under the treaty of 1868, while under the law that the Great Father brings to you now each one of those children get 80 acres of farming land or 160 acres of grazing land. And, while under the treaty of 1868 the head of a family and the Indian over eighteen years of age had possession of the land so long as he cultivated it, under this bill the Great Father gives a deed for the land, the same as the white man has for his land. This is a fair statement of the facts as to the treaty of 1868 and the present bill that we present to you. It is for you to consider which is the best.

The next question that was asked is as to the purchase of the cows and horses and the agricultural implements named in section 17. You asked if that money was to come from the \$3,000,000 that was to be set aside as a fund in the Treasury, as soon as the treaty is ratified? I answer no. The \$3,000,000 is set aside only for the purposes mentioned in this bill. The interest of the \$3,000,000, and I ask the attention of every man before me to it, the law says one-half shall be expended for the promotion of industrial and other suitable education among the Indians. The other half of the interest shall be expended in cash payments to the Indians, or in such other way that the Great Father may believe to be for your best interest. I hope I have answered that question so as to make it plain to you.

Now, the next question. Does the schooling for twenty years come from the treaty of 1868, or is it to come out of the proceeds of the lands to be sold under this bill? Your speaker, John Grass, says he does not understand this. Not one cent for to maintain these schools, of the treaty of 1868, for a period of twenty years longer, comes out of the money that is to be paid you for the lands. The treaty of 1868 provided that wherever thirty of your children of a suitable age could be found, ready to attend school, that a school-house should be provided for them, and a teacher employed to teach them in the common English branches. This bill provides that those schools shall be continued twenty years longer, and under the treaty of 1868. And I will call attention, not only to section 17, but to section 19 of the bill. I don't know that I could make this plainer by many words. I am simply trying to answer, in as few words as possible, the questions that were asked.

The next question was this: Does the money, which was \$25,000, for the payment of the expenses of the Commission in traveling through this country, is that to be paid by the Indians from their lands? I answer that question, No; not a dollar of it. There may be a little confusion in the minds of some on that question. This bill appropriates \$25,000 for that purpose. The Great Council passed another law with reference to treating with Indians for their lands, in which a like appropriation was made of \$25,000, and the money to pay for the Commission and all of the expenses comes out of the other law and not one cent out of this, as the Great Father directed.

You asked another question, as to the money coming to you from past treaties—what is to become of that? Is it to be taken out of the money for these lands, or is it wiped out? I say to you that whatever may be coming to you in the way of money from past treaties, it is not affected by this in the least. The Great Father's Council, to protect your interest, has provided against that. Where it refers to the treaties of 1868 and 1876 it says they shall continue in full force unless modified by this bill. That was provided in plain language in section 19 of the present bill.

If any question was asked that I have not answered, it has escaped my attention, and as I simply arose to answer the questions I have nothing more to say unless some other questions should be asked. And I hope you will continue to ask questions, if

there is any difference between us. That is the way we come to an understanding—that is, an understanding either to agree or disagree—but it will enable us at least to know what the law is. I thank you, my friends.

My friends, I am not going to inflict another speech on you. It was suggested to me as I took my seat that I had said nothing about the clothing and the rations as provided in the treaty. Now your clothing is issued to you under the treaty of 1868. That is to continue under that treaty as now. Your rations are issued to you, as you know, under the treaty of 1876. They are to continue as now. That is, those things are not changed in the treaties, my friends. Just as I spoke of the other matter, they continue in full force.

And thereupon the council adjourned.

STANDING ROCK AGENCY, DAK., July 30, 1889.

The Indians having reported, a council was called at 1 o'clock p. m.

Chiefs present, 40; Indians, about 400.

Interpreter, Lonie Primeau.

Governor FOSTER. My friends, if you are ready now we will listen to what you have to say.

JOHN GRASS. My friends, yesterday I made a trial to say something, and I am going to try and say something to-day. I asked you several questions yesterday and you answered them all. You explained to us which road the Great Father would push us forward on. The nation that you see here, we know well in what road the Great Father is going to push us forward on. It is not on that account that we are making certain objections to the present act that is presented to us. It is the way the law here is, as it speaks relative to the sales of the land, and the way of selling them, is what I have reference to. What I spoke of is that you would ask us to sell the land and relinquish it, for the first three years at \$1.25 an acre, and the fourth and fifth years at 75 cents an acre, and from six years on it would be sold at 50 cents an acre. The difference in price as the years go on, and the length of time we wait for you to sell the land for us, will make some difference, and you nor I nor any one else can tell what will be the proceeds of the sales of the land in the end. There are none of us who know when the white people are going in there to take the land. The different treaties we have made with the Great Father, it looked large at the time we accepted it, but it seems as we go along it gets smaller and smaller all the time than it was when we accepted it. One of my friends, or I understood him, spoke that we are only thinking of the future by the act you have presented at the present day, and think of nothing in the past. We saw a copy of the present act that was brought here, when you was at the lower agencies, and have been reading it over and considering the matter. [Applause.]

The main points of objection among the Indians to this proposition is, that in the sales of the land there are different prices attached to it. Yesterday I asked you about the expenses connected with the Commission in one way and another. I asked you where the money would come from to pay the expenses, and you answered me that the money was taken from the United States Treasury to pay the expenses. After this act shall have been ratified, and the money that is put away for us, from the proceeds of the sales of the land, that money will be all together, and we are afraid it will be touching each other, as it is put away in the United States Treasury; we are afraid that the money will get mixed. I also asked you a question about the horses that were taken away from Red Cloud, and the pay that was going to be given him for the horses, where the money would come from to pay him, and you told me the Great Father would pay it with his own money out of the United States Treasury. If that money is coming from the Great Father for depriving those Indians of horses that were taken away from them, why is it he don't look toward us? There have been horses taken away from us also. [Applause.] I know that you could not answer me yourself in regard to those things, just as they will turn out, but after you get home you can recommend certain things for us. You also said that when this act shall have been ratified that Red Cloud shall be paid for his ponies. I don't see what the authority is for making that point that way; why he should not get pay unless this was ratified. My understanding, as well as I can see, is that that was going to be one of the first agencies, and you must have thought if we pay them for their horses that will be an inducement for them to sign. [Great applause.] I look at it in that light, and it looks as if they were paying him for those horses as pay for signing the bill. You also said you would do this and instruct the Indians so they would understand this, and throw light upon the subject.

When you visit an agency and you see the men come up and sign, that is all right, that is done in daylight. But when you have left an agency, you leave the rolls right there and throw it back and leave it there, and let whoever wishes to, come up and

sign. I don't think that is straight. [Applause.] And at the different agencies you left the roll there and there are different parties who belong in those reservations that you give a consideration to, so they will assist toward signing. If that is the way you do business, there is no use visiting the different agencies and explaining to them. You might as well stay right at home and write to the different agencies, and send it to them, and say: You get them to sign that paper. [Great applause.]

The reason I say this, you are three honorable gentlemen, and are chosen by the white people, and you are the ones that ought to transact the business, and they depend on you, and that is why I mention it. I said yesterday that from what I have seen of this act, that there is nothing I have seen there to justify me to put my name there. That I said yesterday, and I say it to-day. I also told you yesterday that my people you see here, they can't for the reason I have mentioned bring their names there and put them on that paper. [Applause.] I don't know how many times you expect me to refuse, but this is the second time that I have refused. If I respect a man and think he is a man, and I ask him to do anything, and if he refuses me, well I think he has refused and that is sufficient. I don't accuse you of doing that, but the ones that were here last year they did it, and I want to see if you are going to do the same thing as they did, or not. At that time we refused, but they kept us here, and kept us here, and on that account we lost a great deal of our crops, and lost a great deal by it. That is all.

General CROOK. My friends, I have heard what has been said here, and I have well considered it. You object to the manner in which this bill contemplates the paying for this land. It was believed by those who framed this bill that by adopting that mode you would get more for the land than any other way they could think of.

Down in the Indian Territory the Government opened up what was known as the Oklahoma district, land that belonged to several tribes of Indians living there. There were over 30,000 people assembled on the edge of that land ready to go in the day it was opened by proclamation by the President, and these people rushed in and took a great deal of land that was not worth \$1.25 an acre. Now, it is thought that the same thing will take place here. Already there are people assembling on the river below, ready to go in in case this land is opened. In that way the Indians will get paid \$1.25 an acre probably for a great deal of land they could not get as much for in any other way; that is, by settlers taking it at once. And, then, for all of the land that is left over (and you know better than I do how much is worthless) the Government gives you \$50 cents an acre, which it can never dispose of, and it will have it on hand for all time. The question of how this land is paid for is of very small consideration to the Indians. One of the many features that you have to consider in case you do not accept this bill, is that Congress may open it without asking your consent again. I know of several Indian reservations that have been opened by Congress that the Indians did not get a cent for. Now, it becomes a question for your people to consider, whether you will take the chances and refuse this offer and have it opened by Congress. There is one thing almost certain, that Congress will not give you any better terms than it offers you now, if it gives you as good.

Now, let us go back a little and inquire how you got your title to this land; whether you gave the Arickarees and other tribes anything for the land they claimed as their own. It has been the habit of all nations, that when they gain any land by conquest they hold it and pay nothing for it. When the buffalo were all gone what would you have done if the Government had not fed you and given you clothing? It is for you to consider, when you can't get what you like, whether you had not better take that which is best for you. I don't ask you to sign or not to sign, but it is a matter that I want to put before you clearly, so that you can make up your decision what you are going to do. My advice to you is to not throw it away lightly. John Grass complained that we were bounding him, and wanted to know how many times we wanted him to say no. We did not ask him to say no or yes either time. We simply asked to have this matter discussed yesterday, and that was what we did; and that is why we came together to-day, to see if you wanted any further discussion. As to the matter of our leaving the rolls behind us, there are a great many men when the masses come in to meet the Commission that were left back to take care of the farms, and we could not wait till they got in, and so left the rolls with the agents. And it so happened that at all of the agencies we have visited the Indians had confidence in their agents, and had no objection to it. In regard to those ponies, we believe that Red Cloud ought not to have been paid for them; and we believe, so far as our investigation goes, that you should be paid for yours; and we promised these Indians down at Cheyenne River Agency, who have a similar case to your people, that we would recommend that they be paid for their ponies, and not out of the proceeds of the sales of this land. That is all I have to say.

MAD BEAR. John Grass asked some questions yesterday in regard to the treaty of 1868, but he did not mention some points that I wished him to mention, so I thought I would speak in regard to them. It has been in the past, in those days when they would bring an act of Congress to lay before the Indians, they would not read it and

explain it as this has been explained. They would simply speak themselves, and add to it as they pleased, and the Indians did not know but that it was right, and they even added prices to the things. [Applause.] That is the reason that you found in your travels that the different men say I said so and so, and the lines ought to have been in such and such a place, and although it is not mentioned in the act, that was the cause of it. And the act was never explained as it was here. But the Commission that was sent here to explain this act—it has been explained just as it is written in the bill, and everybody had the privilege of listening, so there can be no deception. It must have been in those days that the Commission was sent out here did not honor themselves as the Commission that was sent out this time. You have explained everything thoroughly as a man ought to do. My friend that spoke said that the main thing of dissatisfaction that has arisen from what we have complained is in regard to the price of the land. [Applause.] The Great Spirit gave this large piece of land to the Indians for them to live upon in their way, and if they sell a portion of it for their benefit I hope they will sell it so it will be a benefit and advantage to us. When we had plenty of land in the past we sold it cheap and thought nothing of it, but now we have come down to the last piece of land we have to spare. They have offered all the land is worth, but it is all we have to spare, and therefore we are a long time in answering. My friend that spoke also says that you have offered us a good price for it, and the probability is that if we don't take it the land will be taken anyhow. All people that are created on the face of the earth here are all of one blood. I speak for myself individually, that if I was to see something that belonged to another person and I offered him so much for it and he refused it, I would not go and take it away from him. [Great applause.] The reason I get up here and speak these words is the people you see around here they use us as their speakers, and they say so, far as we can understand, that they don't wish to sign the paper, and of course for us to tell it for them.

In the treaty of 1868 they said that when an Indian would go on a piece of land and take land he would be entitled to a cow and a yoke of oxen, and even if it was not a man, but an old woman, she would be entitled to it the same as a man. I wish to ask a question. They promised at that time that if a man would take a piece of land in accordance with the treaty of 1868 he would be entitled to those things that you mention again here if he would take his land in that way, and he would be entitled to certain things, and I wish to ask some questions about it. When you spoke to John Grass yesterday you told him the Santees were neighbors of ours, and whatever these Indians living on the Great Sioux Reservation were entitled to the Santees were entitled to the same under the treaty of 1868 and 1876. At the time that the Santees sold their lands they were entitled to cash payments per capita, and whenever these payments were made they were distributed among the people. And if one of the Sioux from this reservation would go over there, and he might have his head covered up, but they would go around and examine everybody, and as soon as it was found out he was a Sioux he was turned away and not given anything, and that is one of the reasons why we don't care to have the Santees brought in here to share in the proceeds of the lands. Then the Poncas were sent to the Indian Territory for some reason. We don't know what was the reason, but afterwards they made up their minds to bring them back on the Sioux Reservation, and they consulted the Indians of the Sioux Reservation whether they could come back and live on the same piece of land they had been on, and they said yet. [Applause.] And for them to come and be forced in on the rights of the Sioux again the second time we are displeased with that idea, and that is the reason I speak of it.

When General Terry came down here to take horses away from us—his name was "One Star;" and when he came to take the ponies I had a talk with him, and he told me every horse, no matter whether it was a large horse or a colt, it would be equal to a cow, but I know that we have not been half paid for them.

At the time that we were making the treaty at Fort Rice, they gathered up all the Sioux living on the Missouri River and took them to Fort Rice, and at that time there wasn't very many that signed the treaty. There was Santees there, but they did not sign, but after they got down here on the river at the Little Bend they made them sign the treaty like anybody else.

General CROOK. All the treaties heretofore that you signed, as Mad Bear says, were written down, and it left room for persons to say one thing and write another. But here we bring the bill, and it has to be that way, or it does not become a law. Then you had very few among you who could read and write, and now you have a great many who can read and write, and can read this bill to you so you will know just what you are signing. He furthermore says, that if he had a neighbor who had a piece of land and he did not want to sell it, that he would not take it away from him. Didn't the Arickarees want their land, and did you pay them anything for it? Suppose that the Government ceases taking care of you, what is going to become of you? Where are you going to get your rations? So you are to a great extent depending on the Government for your future. And so it is to your interest to make

friends with the Government and terms, and when the Government is trying to do the best for you to try and assist it. That is all I have to say now.

MAD BEAR. My friends, the people you see standing around here, as John Grass has told you, they all depend on the Great Father. I suppose you have seen that we have farms and try to cultivate the land, and try to make a living as the Great Father wishes us to do. We also want to follow the road that the Great Father has told us, and you can see that by the schools. On account of the schools and the education they have received from the different schools there are some of them now on the good road that leads them to civilization. And I speak for myself individually. I have been raised ever since I was a little boy right among the white people. I have always thought myself a friend to the white people. It may have been wrong, but all of the Indian tribes that have been raised here in the past, we have been fighting with those we could not understand the language of. But that we have quit. At that time that was the understanding between the different tribes, that whoever was the strongest tribe and could fight his enemies away, that the land should be theirs, and our ancestors were the strongest and claimed the largest amount of land to be theirs. We were raised way southeast of here, and fought our enemies out northwest, and behind us we knew that the white men were coming up, but I always calculated they were friends of ours. But in fighting our enemies away, just to have a larger portion of land, some of the Indians we drove away came around behind us and sold a portion of the land we had left.

GENERAL CROOK. We understand that Running Antelope wants to adjourn to consider this; that it is difficult for you to keep in your memory all that is told you. That is all right. There is a point I forgot to answer before, and that is this. You wanted to know why, after you said no, we still staid here. It is the wish of the President, who sent us here, that all of the Indians should understand this bill, so that we feel that we have not discharged our duty until we are satisfied you do all understand it. Now, when we came here, we spoke to the chiefs who spoke for their men, and we gave them all the consideration that their positions entitled them to. But in a big council like this all of you may not understand it, so that any who wishes to better understand it, if they come to us, we will explain it with pleasure.

expect you must be hungry by this time and so we will give you some more beef to-day [great applause]. Those who have any beeves to sell will see the agent, he knows best, and will buy them of you. The money that he pays for them does not come out of your funds here, but is given to you by the Government. That is all.

And thereupon the council adjourned and the hearts of the Indians were glad.

STANDING ROCK AGENCY, DAK., July 31, 1889.

The council convened again at 11.30 a. m.

Chiefs present, 44; Indians, about 500.

Interpreter, Louie Primeau.

Governor FOSTER. My friends, it is very gratifying to all of us that our discussion thus far has proceeded so pleasantly. We hope it will continue to proceed that way. I think we all ought to understand that we are here as judges to hear the evidence and determine the case after the evidence is all in. We are now proceeding to get the evidence in—to get hold of the facts, and we are glad, I repeat, that this is proceeding so pleasantly and good-natured. We recognize now that it is your turn to speak, and we are here to listen to what you may have to say this morning. [Applause.]

JOHN GRASS. My friends, I asked you some questions in my speech before the last one, and you said yes to them, but I wish to ask you questions further. The questions I asked was in regard to the seventeenth section of the present act, and the eighth article of the treaty of 1868. What I fear is that the eighth article of the treaty of 1868 and the seventeenth section of the present act, that some things that are mentioned, I still fear they will come together and come as one. I know that in speaking of you individually, that you are men, but you can't possibly watch this matter here as long as you live. In the future there may be somebody else that would take hold of this, and they might put a different construction on it to what you have done. I will just say plainly and above board that I don't think both of those promises of the treaty of 1868 and the present one can continue until the period should expire.

And in regard to the price of the land. If the price had been fixed at a certain figure for all of the land together, and not complicated as it is in the present act, it would be better and easier for us to consider the matter. What I mean by that, in the first three years you say the land will be sold at \$1.25 an acre; in the fourth and fifth years the land will be sold at 75 cents an acre, and then after the expiration of the five years, it will come down to 50 cents an acre. I don't know myself, nor I don't suppose you do, which one of these three prices is the standard, and which one

we will sell the most land under. This is the second time I have mentioned that a large portion of the land you ask us to relinquish will be sold at 50 cents an acre.

My friend General Crook said yesterday, and compared the sales of the lands here in our country to that in the Indian Territory. It may be that in that country there is no vacant land around there, but here there is so much east of the Missouri River, so much vacant land here. That is the reason, owing to the fact that east of the Missouri River there is so much vacant land, the people will not crowd in as apprehended, and therefore we can not sell very much of our land at the largest price, which is \$1.25 an acre. There is one thing. You say there will be \$3,000,000 put on interest right away. The interest of that would be \$30,000 annually.

General WARNER. \$150,000.

JOHN GRASS. That is all I made my calculations on, on the \$3,000,000, which you say we get \$150,000 interest a year. And when I look at my people, not only on this reservation, but on the others, when there would be cash payments when they see fit, I can't see any benefit as there are so many of them, men, women, and children. It is no more, as I can see, than our beef killing when the hides are turned over to us and sold for cash and distributed among the people. All it comes to is 25 cents, and some people get 50 cents apiece. I will acknowledge that you are wise men, and men who can discuss a question, and I am nothing but an Indian. I can't stand up here and discuss this question with you gentlemen. [Great applause.] But nevertheless we always watch the act that you have brought with you. The law you have presented here is between us, and you said something in regard to it, and you made an answer in regard to it, but I don't think they ought to mention anything that is not contained in the bill. In the past, the Indians had large tracts of land to roam on. When we had plenty of land we could give it to you at your own prices, whatever you had a mind to give for them, but now we have come down to the small portion there is to spare, and you wish to buy the balance. We are not the ones who are offering our lands for sale. It is the Great Father that is after us to sell our land. That is the reason that the price that is put on the land here we think is not enough, therefore we don't want to sell the land at that price. [Great applause.]

My friends, General Crook also said yesterday, who will we depend on in case we do not sign this treaty? Everybody that is created on the face of the earth here all depend on one person here the same as you do. [Applause.] Who I mean, I mean the Great Spirit. We depend on his will toward us, in which way for us to follow. I suppose you are waiting for us to consider this bill, that anybody could understand it well. I suppose that the only time when you think we will understand it fully is when we say we understand the bill and are satisfied with it, and will come up and sign it. But the reason we do not care to sign the bill is because the price of the land is not what we would wish it to be. [Applause.] If you owned a certain piece of land and the Great Father wanted to take it and sell it at a certain price that was not pleasing to you, you would not want to sell it because the Great Father said so, you would say no. You would say that the land belongs to me, and whatever I think the land is worth is what I will sell it for. I know the answer you would get: "Yes, the land belongs to you and you have that privilege." I don't think that whoever wanted to sell that land for you would continue to follow you up and say you did not understand it, every day, thinking they would come up further and come and meet him and try and follow this thing out and consider it more. [Great applause.] Your main object in visiting here is to get us to relinquish a certain part of land, and under that is to tell us what road for us to push ourselves forward on, and what road the Great Father wishes us to go on. We try to follow the wishes of the Great Father by following the road he has pointed out, and we have proved that by going out upon the reservation here and trying to farm, and taking up claims. But you have spoken as if we were not trying to follow the road the Great Father has pointed out for us. But we say, that the price that is to be paid for the land is not enough. That is all.

General WARNER. My friends, I trust we are all here searching for the right road. The man who goes to find a trail and shuts his eyes is apt to get lost. On Monday in our council, through your spokesman, you asked certain questions. At the same time the speaker who asked the questions indicated that he was not prepared to sign the bill, which would seem to indicate that the questions possibly were not asked in order to arrive at a proper conclusion and understanding; otherwise why the conclusions made at the same time not to sign? Those questions were all answered. The answers, as printed by the stenographer, were delivered to you. You have had time to consider them, and so far no objections have been made to those answers, except one. If I am wrong in this then your language has not been properly interpreted to us. And if I am mistaken I wish you would correct me now. The only objection made on yesterday and to-day as to the question is this. That you are afraid that section 17 of the present law, and article 8 of the treaty of 1868, can not run along together. Article 8 of the treaty of 1868 must be read in connection with article 6 of the same treaty. Article 6 permits the head of a family to take 320 acres of land,

and to get a certificate for it, so long as he occupies the land and cultivates it. And gives to each person not the head of a family 80 acres of land on the same conditions. Then article 8 comes in and says when the head of a family has gotten his certificate for the land, he is entitled to the \$100 for the first year, and for the three years thereafter shall be entitled to receive seeds and implements not exceeding \$25 each year for three years thereafter.

In the answers that the Commission gave you on Monday at the council, we then stated that if you took your lands as provided in the treaty of 1868, that you would receive the money promised you under article 8. You say you doubt this. I do not know how I can make it plainer to you. If those of you who have determined beforehand not to consider this treaty carry out your purposes, I can not explain it to you. We simply speak to you the words we are authorized to speak by the Great Father, and, as said by your speaker to-day, we must say nothing that is not guaranteed to you by the bill we present. On yesterday one of your speakers spoke of the difficulties of previous treaties; that things were said and things were promised that were not written in the law. The Great Father and his council have recognized that complaint, and instead of sending commissioners out as it was in 1868, to write up something "between the commissioners and the head-men and chiefs of the nation, the Great Father and his council have put in writing everything that is promised you, and all that is asked from you in return for these things.

Article 7 of the treaty of 1868 has been mentioned as possibly also conflicting with section 17 of the present law. That is, to the matter of education. Article 7 of the treaty of 1868 promised you schools for twenty years to teach your children the elementary branches of an English education. Now, what are the common branches of an English education? It is such as are taught the white man's children in the little school-houses that you see upon their lands. It is to teach our children to read, to write, to cipher—that is, the figures, and to speak the English language correctly. Those schools are furnished to the children of the white man, and we call them free schools. But to maintain those schools every acre of ground the white man has, every head of stock that he has, is taxed to maintain them. And the largest item of tax that we have to pay as white men is to maintain the common schools of the country.

Under section 17 of the law presented to you, the Great Father continues those schools for twenty years longer, in which your children may be taught to read and write and cipher, and the English language, and this, my friends, without money and without price to you. To maintain these schools you are not asked to pay one cent of money, either as taxes or in any other way. Nor to maintain them is one dollar taken from the money to be paid for your lands. These words I speak are warranted by the bill, and will be taken down every one of them, and reported to the Great Father and his council. But section 17, of the present bill, gives you something more than these schools for educating your children in these ordinary branches. It provides that one-half of the interest on this \$3,000,000 or any other money that may come into the Treasury from the sales of your lands, shall be expended for the promotion of industrial and other suitable education among the Indians. Now you may ask me wherein does this differ from the education furnished under the schools of the treaty of 1868; you want your sons to know something more than to read, and write, and spell, and cipher. You want your daughters to know something more than this. Therefore these industrial schools are to be established in your midst, that you may have your blacksmiths, your wagon-makers, your boot and shoe makers, and makers of your agricultural implements; your young men to learn the science of farming; your young women to become the makers of the clothing for your people; the teachers in your schools; that you may have your wagon shops, your blacksmith shops, your tailoring shops, your shoe shops in your own camps without having to drive 30 or 40 miles to the agency. Do not think, as your speaker intimated this morning, that the Great Father is blind to the advancement that you have made. The Great Father regards as the highest man among you the man who cultivates the most soil and raises the most cattle.

My friends, if you will have some of your young men figure as to the cost of the maintenance of the schools under the treaty of 1868, as provided in this bill, you will find that the Great Father, if your children will attend school, will have paid out more money for the education of your children than he is paying for your land. And this I say is a free gift to you. Now, your speaker this morning says that you have but little land left. Have you thought of how much land you will have? My friends, if sixteen of you have families of five each, five in a family, and take grazing lands, it will cover a tract of land 6 miles square, a township. That is, there being only one in the family of children over eighteen years of age. Such a family would receive 1,440 acres of land, grazing land, while the white man who comes to settle upon the land that you may sell, can only get 160 acres for himself and family. That is, if John Grass has a family of five, and I have a family of five, including myself, if I come upon the land the Great Father will only allow me and my family to

take 160 acres of land, while John Grass and the same number of children would take 1,440 acres of land, more than eight times the amount of land that I could get. And after he has done this he and his friends will hold in common upon this reservation nearly as much more land in addition. So I do believe that you must think that the question is not as to the amount of land that is left you.

One other question, and it seems to me the only real objection that is offered, and that is as to the price of the land. You say that the method is complicated. The Great Father and his council thought that they were making it plain, and as I said the other day, this bill was not framed by your enemies, but by your friends. There were many members of the Great Father's Council that did not believe that so much money should be paid you for the land, but the feeling prevailed that they would send a proposition to you that should be liberal and generous in its terms. Now, I concede that we can not tell how many hundred men, or thousand men, will come upon this land in the first three years, but we can only judge of the future by the past. Your speaker thought there might be a difference between Oklahoma (to which General Crook referred yesterday) and the opening of this land, and that it might not have been surrounded by vacant lands. In this, my friend Grass is mistaken. In the State of Kansas, on the north of the Indian country, there are thousands upon thousands of acres of vacant land. In southwestern Missouri and Arkansas upon the east, there are thousands of acres of vacant land. In the great State of Texas, bounding it partly on the south and partly on the west, there are tens of thousands of acres of vacant land. Yet on the day named for the white men to enter the Territory, more entered than there was lands to be given to. But even if they should only take 4,000,000 of acres of your lands in the first three years, less than the half, and the other 6,000,000 acres should only bring 50 cents an acre, then taking the land that the Great Father takes for school purposes, and pays you \$1.25 an acre for, then you would get more than \$7,000,000 for these lands.

Now, your cash payments to be paid to you, your speaker said it would not amount to more than what was paid for the hides that are distributed among you. If that is true, then the Great Father must give a great many cattle to the Sioux Indians in one year, to make the hides amount to \$150,000. But you left out of your count, that after the \$3,000,000 of lands shall have been sold, that not only the 5 per cent. interest is to be distributed among you, but 10 per cent. of the principal may be distributed among you.

Now, my friends, I have gone over the objections that have been urged, and as Governor Foster said in the opening of the remarks this morning, we are sitting here as judge to weigh this case, and the judge who determines a case before it is heard is neither just nor fair. And having said this much, and trusting at least that I have made myself understood by you, I certainly shall have nothing more to say unless other questions are asked. And if I am not mistaken in the attention you give to these matters, that you are prepared to fairly consider them. And I thank you for your patience and attention.

Governor FOSTER. My friends, we don't want to talk you to death [laughter], but one little thing referred to by your speaker was not answered by my friend General Warner, and that was in relation to the power of the Government or disposition of the Government to take the lands whether you wanted to sell or not. You know that it is a very difficult thing to obtain the consent of three-fourths of the Sioux Indians, even if they were all agreed to this matter. I doubt very much whether three-fourths of the Standing Rock Indians are here to-day.

This is the third or fourth time I believe that an attempt has been made to obtain lands from you under the stipulations of the treaty of 1868. The Great Council, recognizing this trouble, came very near passing a law like this without sending out a commission to secure your consent. Now, you lay down a principle that seems sound. Mad Bear and John Grass said that if you have a piece of property and another man wants to buy it, and he will not sell it, that he can't take it away from him; he can't make him sell it. That is true among individuals. But if the Government wants a piece of land of the white man, and he will not sell it, the Government takes it away from him. I will put this question to John Grass and Mad Bear. How could you get a railroad if the Government did not have this power? One man could refuse to sell his land for right of way, and stop the railroad. So the Government steps in and takes that land in this way. The Government appoints judges to appraise the land for what it is worth, and the man is given the money, and the railroad or the Government takes the land. So the Government, if it wants to get a piece of land for public purposes, it condemns it in this way, and takes it away from the man whether he will sell it or not sell. Now the principle of the white man and the theory of the Government is, that the land should be owned in small pieces, and hence in all the public lands they sell of late years, a man can only get 160 acres of the Government, that is for him and his family. Now, here is the Great Sioux Reservation, 400 miles long, lying almost in the middle of the State of Dakota. There is more than 900 acres of it for every man, woman, and child that you have.

Now the Government can declare that this is more than you need, and that the necessities of the public and of the State of Dakota require that this reservation be opened. They can put appraisers upon it, and fix the price of this 9,000,000 that the Government wants. And if the land is as poor as Mad Bear said last year, I am afraid you would not get \$7,000,000 or \$8,000,000 for it, the amount we think you will get now. Now I have gone over this in this particular way that you many understand how the Government can properly take these lands, and this is what General Crook meant when he told you it was a question for you to understand, whether you would take this proposition or whether you would throw it away, and compel the Government to take it in some other way. I feel like repeating what I said here a day or two ago, that there was something far higher in this bill than the mere selling of a piece of land. We have seen evidences here of your advancement. We note this with the greatest of pleasure. It is also a pleasure to us to note the intelligence—the high order of intelligence—of your head men. We must concede that we believe John Grass and the other chiefs and head men are able to grapple with us on this question. We wonder, then, that your head men do not see in this bill the other great things besides the mere selling of land. You are going along in advancement at the rate of a mile a year. This bill puts on a new locomotive and sends you along at the rate of 10 miles a year. John Grass seems to be a little impatient at what he thinks is our persistency in coming here every day and talking over this matter. We are like the preacher when he gets after a sinner. He refuses to be converted, but the preacher keeps at him persistently, and finally the Great Spirit opens his eyes and he becomes converted. We hope by presenting these arguments and having you thoroughly understand this bill that you will see that it is to your best interest to acquiesce in it. But the responsibility is with you. We will try to meet every objection that you advance, and we hope that your good sense, and your good judgement and intelligence, will finally bring you out upon the right road.

General CROOK. Do you want to make any reply now?

JOHN GRASS. The question that I asked in regard to the treaty of 1868, article 8 of that treaty and section 17, of the present bill, is in regard to cattle. There were certain yoke of cattle promised under that article, and they are promised under section 17 of the present bill also. You also said that the Great Father would get a road in any direction; that it did not make any difference who had a piece of land in the way, it would go on anyhow. There is a railroad down at Pierre, and they wanted to open the right of way to the Hills some years ago, and we gave them a right of way across it. We always supposed they could not have anything against us because our reservation was between them and the Hills, because we gave them a right of way across it. We gave them all they asked for. All they wanted was the right of way across the reservation, and we gave it to them. It is not on account of the right of way across the reservation or anything of that kind, but it is the land you wish us to relinquish outside of that. You also said that the idea of this bill is not for the simple thinking of selling of the land, but what we shall consider was something beyond the mere selling of the land. You may think it will be a great benefit for us to have our land cut up into small tracts, the same as they are among the white people, but we don't understand that, and we know that the Indians can not get along and live the same as the white man with the land cut up. The ones that will be able to follow the way the Great Father wishes us to go, and according to his mode of living, are those that are in the schools now, and have been brought up with education and can understand these things. Our most objection was relative to the price of the land, which we have mentioned before. And also my objection to one of them was about the cattle that was promised to us in the treaty of 1868, and that is promised in this bill here, and the rest you can explain to us now.

General WARNER. My friends, John Grass says that one question that he has asked about the cattle has not been answered. The question that he asked was with reference to article 8 of the treaty of 1868. I confined my answer to that question. Article 8 says nothing about cattle, but Article 10 does, and of course that was a mistake. The cattle are mentioned in the treaty, and I simply mentioned this to show why I did not answer the question as to the cattle asked by John Grass. Without going over again all that I have said as to how you should take your land under the treaty of 1868, those who take their land according to the provisions of that treaty and farm them will be entitled to the cow and the yoke of oxen as mentioned in Article 10 of the treaty of 1868. And those cattle are not included in the cows and horses and implements that are given under section 17 to a man who takes his land in allotment under the bill now presented to you. They are given to the man who takes his land in a certain way; that is, under the provisions of the bill now presented to you. The cow and yoke of oxen mentioned in Article 10 of the treaty of 1868 are given to the man who takes his land under that treaty. John Grass also says that his people can not take their land in small pieces, as the white man takes his land. You are not asked to take your land in small pieces as the white man takes his land, for even should you take your land by allotment as I explained a few minutes ago, a family of

five of you would get eight times as much land as the white man would get. And let there be no misunderstanding as to the taking of your land in allotment. If you should sign this bill it does not compel you to take your land in any other way than you have it now.

Now I will call the attention of John Grass to the last part of section 9 of this bill, which says in substance that these provisions with reference to the taking of land by allotment shall not be binding unless a majority of your people shall so ask for it, and that is a matter for your consideration after you shall even have accepted this bill. Then another matter with reference to this allotment, so we may understand it. If twenty or thirty of your people, or one, two, or any number, or one of your bands, if you please, shall say that we want to have our lands separate to us as a band (and you may hold that in common), the President may assign you the grazing lands in one piece for miles and miles square, that you will hold in common. This is provided for in the last part of section 8 of the law, so that you can read it for yourselves, and you don't have to take my word for it. So then it will be seen that this question that you shall take a small piece of land, does not enter into the discussion now. It is a matter to be afterward determined by your people. Before taking my seat, I would ask John Grass if I have now answered his question?

JOHN GRASS. Yes.

Governor FOSTER. I am afraid I was not understood when I talked about the right of way of the railroad. I was trying to show the power of the Government to take a man's land for right of way, whether he was willing it should take it or not. I know that you gave the right of way here for two railroads, but if you had not agreed to it, what I wanted to tell you was that the Government could have taken it. What I was trying to do was to show the power and the reasonableness of the Government taking land when the people would not sell it. Now, just one word more about the price of the land. That seems to be the principal trouble. The Government pays you 5 per cent. interest upon this \$3,000,000 and all the other money that will be added to this fund. The Government can borrow at 2.5 per cent.—in fact, it does not need to borrow at all. Now, it gives you 5 per cent. This is to help the Indian along in this rapid growth that I have been talking about. Now, to just simply take the \$3,000,000 for the fifty years the Government will hold it, let us see how much more interest it pays you than it would have to pay if it borrowed it from other people. If you will get your young men to figure it out you will find that on the \$3,000,000, saying nothing about the further sum that will be added, it will pay \$3,750,000 more interest than it can borrow this money for. When you are considering the price of land this \$3,750,000 should be taken into account. If any other safe government or banking institution was to take your money you would get 2.5 per cent. So I insist that it is fair to add this \$3,750,000 to whatever the land sells for. We think more ought to be added because we believe your permanent fund will reach \$5,000,000. If it should reach \$5,000,000, then you can add another \$1,000,000 of extra interest that the Government will pay you. I think if you will fairly consider, this that this extra interest, nearly \$4,000,000, may be considered a part of what you are going to get for the land.

General CROOK. Have you anything more to say?

JOHN GRAES. That is all.

General CROOK. My friends John Grass said in a part of his speech that we might interpret this bill one way and after a while a new set of men would come in and they interpret it differently. Now, everything that is said, and all the constructions we have placed upon this bill, are taken down, and will go to the President, so that if he opens the reservation he will have to open it upon the construction we put upon this bill, otherwise it will fall to the ground. John Grass further said, that he did not think we ought to talk of anything except the bill. Now, we can't give a clear idea of this bill and of what it will lead to in the future, without explaining to you things that you can't see, but we do. Now, I said to you yesterday that the probabilities were that this land would be opened by the Government, if you did not accept this proposition. I will give you my reasons for the statement I made yesterday. This Territory of Dakota, Montana, and Washington Territory have three representatives in Washington, and those three men can take part in the discussions, but they can't vote on questions. Now, in three months this Territory of Dakota will be divided into two States, Montana will come in as a State, and Washington Territory will come in as a State. Now, those States will send eight Senators to Congress, and five representatives, that will be 13 in all, and each of those people will have a vote. And it is from these people that the pressure is going to come to open your land. Last year, after your failure to ratify the bill presented to you, there was a great deal of discussion in Congress as to opening it anyhow, upon the conditions then offered.

Now these chiefs who have been east must know that their strong friends among the white people are in the east. It was these friends who got Congress to reconsider this discussion and give you the terms you have now, and send out a commission this

year. If you fail to ratify this bill the chances are, that with these new members coming in from the west, your friends in the east can do nothing more for you. It is almost certain that you will not get any better terms when it is opened than is offered to you by this bill, but it may be opened upon the terms they offered you last year. Those are my reasons for speaking to you as I did yesterday.

Then there is another thing I told you yesterday, that the President wanted every man to understand this situation fully, as well as the chiefs. There is probably no one here better able to understand what the Indians were twelve years ago, and what they are to-day, than myself. I was with these Indians in the western part of this reservation, the Ogalallas and Brules, and know them both in war and in peace, so that I know what they were then, and I know what they are to-day. And I fully appreciate the progress they have made, for I know, knowing then how difficult it is to have made this advancement that you have to-day. But as you have had to change from your life then, to what it is to-day, you will have to keep changing it now all the time in the future.

The white men never stand still. They either go forward or go backward. And if they go backward, it is but a short time until they disappear off the earth. But if they go forward, they are liable to become the first people of the country. Now it is the same with the Indians. And since you have started in the white man's way, you must keep going on, going on and improving every year. And there is no reason why you people here should not represent this section of the country in Congress. Full blooded Indians have done so, from other parts of the country, and one of them was Commissioner of Indian Affairs. And for that reason, as I said, there is no reason why you should not do the same thing. You are equal to them in ability, in mind, in physique, and everything else. That is why I say that this bill we bring to you is one of great importance for you to decide to-day, and it should not be thrown away lightly. Among white men we have no chiefs as you have. The men who lead, who direct the affairs of the nation, are men who have the brains to do it. It is the men who can see further ahead than their fellow men, and who can lead their people instead of following them, so that every man when he arrives at manhood carries his own future in his hand. In other words, he can make himself whatever his brain and energy will admit. So it will be with the Indians here to-day, or the Indians of the future. It does not necessarily follow that because you are chiefs to-day that you are going to remain so in the future. If those who are chiefs to-day haven't the ability and vigor and can't accept this new departure that the Indians are to take they will have to give way to those who can.

Now, what I have told you is coming, just as sure as that sun is shining there. If we would, we can't prevent it, the Indians can't prevent it, and the President can't prevent it. It is the march of progress and you must keep up with it. You will be like the flood that is rushing down the bed of a stream. All the wood that is brought down and keeps up with the current will be all right, and that which can not is left upon the banks. Now, each one of you should not only see that you are not left as drift upon the banks, but that those you are maintaining should not be left in the same way. Persons who come to the forks of a road and take the wrong trail, not only have trouble in getting back on the right trail, but sometimes they have to come back over the trail to the forks again, and start in the rear of those who took the right road.

Now, this rush of people is coming, and none of us can prevent it, not even the President of the United States. We want to explain these things thoroughly, so that you can provide against it; that you can get something that you can call your own, that will belong to your families when you die. I know that one of the things that worry the heads of families probably more than anything else, is what is going to become of our families when we die? And there is but one safe way, and it is the only way the white man has, and that is to get a deed for your land, so that nobody can take it away from you. Then you will have the satisfaction of knowing that when you die, it will always remain in the family. The chiefs here to-day, and the controlling men, have a great responsibility resting upon their shoulders, and they should consider the matter well before deciding. The action they take in this matter, whether you vote or not, must have more or less influence upon their people. Even your example will have much influence upon the Indians. Now, each man here is responsible for his own family. His wife and children are as dear to him as are the wives and children of the leading men, so they should decide for themselves. Suppose now that you should follow your leading men, either for or against the bill, and after awhile, when it is too late and they can't retract, that your families are left penniless, without anything to eat, can you go to the chiefs or these influential men and get them something? The probabilities are not, because they will be in the same boat with you.

Now, John Grass said, that I said that if you did not sign this bill that probably the President would cut off your rations. That was not my intention. I simply wanted to show him that all that you people get, outside of what you raise here, must come

from the Government. And I will leave it to you if the Government is not the best friend you have, and has not been your best friend, and is not your best friend to-day. As the Government has been in the past, so it will be in the future. You complain of the non-fulfillment of the treaty of 1868 and 1876. In the treaty of 1868 the main reason for making that treaty was that the Indians would abstain from the war-path, and they were to get rations for four years, a pound of meat and a pound of flour a day, for all children, and all Indians over four years of age. Now I will leave it to you whether you were on the war-path, or any of your people after that time (manifest signs of uneasiness among a few Indians.) The rations then provided for ran out in 1872. Now, who was it that gave you your rations from 1872 to 1876, until the other treaty was made? In 1876 the Government made another treaty with you and agreed to give you rations then indefinitely, and continuing the annuities of the treaty of 1868. The buffalo were then all gone and I had the present rations given to you.

Now you complained about other non-fulfillment of the treaty. From what treaty does the cattle, and the oxen, and the brood mares, and the extra clothing come from? When you read over all of these different treaties and compare them with what you have gotten, you will find that you are indebted to the Government instead of the Government being indebted to you, and it is my judgment that you will come to the conclusion that the Government is the best friend you have or ever will have. Now, as I said, we have endeavored to explain this bill to you fully, and to explain the consequences that are liable to attach to this bill, and we leave it for you to decide as to what you are going to do. This matter we have discussed in public council here, so we believe that all the information that can be given in that way has already been given. And if any individuals want any explanation, they can come to any member of the Commission and we will gladly give it to them. Now, to-morrow at 10 o'clock the rolls will be in the agency office for you to sign or not sign as you choose. I want you to understand this, that your signing or not signing is not a cent in or out of my pocket, but we simply want to do our duty, to explain these things fully so that when we go back, and the President wants to know what we have done, we can tell him with a clear conscience that we have done all in our power. Now this matter is of such great importance that I would advise you to think over it well, and not throw it away lightly, as it affects you more than any other persons in this country. That is all I have to say.

Thereupon the council adjourned.

STANDING ROCK AGENCY, DAK., August 3, 1889.

The Indians having requested another council, their request was granted and the council opened at 3.30 p. m.

Chiefs present, 29; Indians, about 600.

Interpreter, Louie Primeau.

Governor FOSTER. My friends, the Commission has been informed that you desired to say something to us this afternoon. We are glad to know that so far the discussion has proceeded without an unkind word. We trust that this kind feeling will continue to the end. We have sought to do nothing but simply to present our case in a fair and manly way. We are glad that the weather has been so fine, and that the Great Spirit seemed to be with us. We are now ready to listen to you.

JOHN GRASS. My friends, the object of holding this council is to speak in regard to the act that you have presented for ratification. The act you have presented for ratification we had pledged ourselves with our friends through the different agencies to oppose it. But you gentlemen who have brought the act and presented it have traveled among those who are the weakest, where you accomplished what you come for. We had made up our minds with those friends of ours who live at the different agencies not to sign this bill, but they are the first who broke their pledge. Upon that account we have made up our minds that we want you to fix the matters for us so that the people of the Standing Rock Agency can have a separate reservation of their own, that they may not be at the mercy of those who are living at the other agencies.

One thing I want to mention is that the southern line of this reservation, the dividing line between this and the Cheyenne River Agency, we have already asked the Great Father to put that 5 miles south of where it is now. It was mentioned to put this line 5 miles below by the Indians of this reservation. It is through the weakness of our friends at the other agencies that they have broken their pledge, and on that account we wish the money that is to come from the sales of the land that we are asked to relinquish to be kept separate for the different agencies. Before the Great Father makes his calculations on how much is to be put to the different agencies, I wish he would send a man out to witness the count. I spoke of these things so that you would make your calculations accordingly. We also understood you to

say that you have put constructions on the different things in the act you have presented here. In regard to section 17 of the present act and articles 8 and 10 of the treaty of 1868, you made it plain to us in regard to cattle, etc. I was afraid that what had been mentioned in this treaty here and also the articles promised in the treaty of 1868 would come together, but you explained it differently. You also said that you would give our children schools for twenty years and chargeable to the treaty of 1868. You also said that no money, not even one cent of the proceeds of the sales of the land we relinquish with this act would go to pay for the schools for the twenty years that is promised. [Applause.]

You have already explained it to me and I understood it before, but for those that are here we wish you to explain that about the treaty of 1868 and the present treaty, in which way it will come out, and not be mixed together, but will be the continuation of the old treaties. You also said that the horses that were taken away from the Indians at Pine Ridge, that the Great Father would pay for out of his own money, \$40 a head for every pony the Indians were deprived of. You said that the man that lost the horses, that he individually would draw the pay for the horses he had lost. All these men that you see sitting around here, they have been friends to the whites, and it was your soldiers General Crook that took the ponies away from them. [Great applause.] They all noticed at the time they were deprived of their ponies that all those that were wild and not able to drive away, and what they would lose on the road they would get paid for them, for each one taken. You see the wild horses they were not able to drive, and whoever it is that is to pay for those horses, I wish that you General Crook would see that he pays for them. [Great applause.] I consider the door is open now for us to get pay for the ponies we have lost, and as you mentioned some one could pay for the horses. Since the door is open for a way to pay these Indians for the horses they have lost, and have been taken away from them, my young men you see sitting around here, we wish them to get pay for the horses they have lost. [Great applause.] If the door is open, it is open to all. I ask you these questions and I would like for you to answer them and tell me what you think you can do as a man? It is not only that you work for your own benefit that you will do one thing that a man ought to do for another.

The reason I speak of this there has been a word attached to it in regard to Red Cloud when he had his ponies taken away from him, and there has been nothing of that put to us, therefore I think I ought to speak of it. [Great applause.] I know that you can't promise anything here to us, nor can't fix these things as we ask. I know one thing you can do for us is to look after what is coming to us from the old treaties. I have made up my mind that the different things that were mentioned in the treaty of 1868, that we have not been served just as we were promised at the time. You also said that when this present bill that you have presented to us for ratification would be ratified, that what was coming along from the old treaties would come along just the same as they ever were. On that account I would like to make a wish to-day. When the Great Father's Congress shall meet, we would like to be there ourselves along with you three gentlemen, and see what is going on when Congress meets, and look after our affairs, and see what is accomplished while Congress is going on. We would like to be there ourselves. [Great applause.] It may be that if we come to such a time as to find out what is coming to us from the different treaties we may all drop dead because we have not got much satisfaction. Or would it be the Great Father that would die? If there will be any one around to talk over the matter, I think that matter ought to be fixed up. [Great applause.]

The Great Spirit has created us to live on the face of the earth, although our skin is of a different color from yours. [Great applause.] The money that is to come to the different agencies, both the permanent fund and also the proceeds of the land, we want what is coming to each reservation separate, and if you will say you will help us in getting that, we want you to answer here. But if you will not bother over it, we will not make any calculations. We wish you to answer us right here in the presence of these respectable ladies, and also the young men that are here, and answer us right here in their presence. [Great applause.] Owing to the different things that I have mentioned here that I wish to be explained, I am not fully satisfied with what is in the bill, yet I am willing. Of course the bill is not what we wish it would have been, but it is the weakness of my friends that has pulled me down, until now I say that I am willing. That is all.

General WARNER. My friends, I think it due to myself and to you to say that at this agency we have had the most intelligent discussion of the bill presented to you of any that we have heretofore visited. We have met each other as friends to arrive at what we believe to be the meaning of the law presented to you. The construction that we have placed upon this bill has been taken down by the reporter and we shall stand in the presence of the Great Father and his council and there give the same construction that we have here.

Now, you have asked to-day, as I understand your speaker, John Grass, for certain constructions to be repeated, and have also said that you wanted the money belong-

ing to each reservation to be kept separate, and to be placed by the Great Father to the credit of the people of that reservation. That is a matter, as John Grass has said, that we can not fix here, but it is one of which the Commission has thought of before coming to the Standing Rock Agency. And in making our report to the Great Father and his council we shall recommend that the money belonging to the Standing Rock Agency be kept separate from that belonging to any other agency. And so with the money belonging to each of the other reservations. And in order that this may be done justly, so that you may get your full share, and your neighbors at the Cheyenne River and the other agencies may get their full share, the Great Father should have an exact count made of the number of men, women, and children upon each agency, and this we shall recommend in our report to the Great Father and his council. [Applause.] And I want to repeat heret what I have said before, that the signing of this bill does not forfeit a single dollar that may be coming to you from previous treaties. We shall also say to the Great Father in our report, that under section 17 of this law, that the schools are to be continued as provided in the treaty of 1868, without costing you one cent. That is the true meaning of the law, and we as far as we can, and we believe the Great Father and his council will faithfully carry it out.

The remaining question, as I shall not speak of the ponies, these matters I will leave for the other members of the Commission, as General Crook knows more about the pony question than any one else. [Laughter.] You have asked further statement, as you say, in the presence of the Great Spirit as to articles 8 and 10 of the treaty of 1868, and section 17 of this bill. I wish to repeat now, at your request, that those who take the land as provided in the treaty of 1868, that is the 320 acres to the head of a family, and the 80 acres to each other Indian over eighteen years of age, and get a certificate for it as provided in the treaty of 1868, are entitled to receive the \$100 for the first year, of agricultural implements and other things, and the \$25 for the three succeeding years, as provided in article 8 of the treaty of 1868. And they are also entitled to the cow and the yoke of oxen, as provided in article 10 of the treaty of 1868, and entitled to receive the clothing as provided in article 10 of the treaty of 1868, and entitled to receive the rations as now, under the treaty of 1876. Now as I do not wish to make a speech, and we have done a great deal of talking, I will ask John Grass or any of the other chiefs, if the questions have been answered, or any have escaped my attention?

JOHN GRASS. Yes.

General WARNER. My friends, in conclusion permit me to say that I hope, if I shall visit your people again in the next ten years, I will have found you happy and prosperous, and have made even greater progress than heretofore. And thanking you my friends, having answered the questions, I will take my seat. [Great applause.]

Governor FOSTER. My friends, I do not think it worth while to consume any considerable time. General Crook is the pony man of the Commission and he will talk about them [great laughter]. This may be the last time that we will have an opportunity of talking to Indians. It seems to me, as chairman of this Commission, that I ought to say that John Grass has correctly stated the various propositions that we have made to you. As to the schools provided for in this bill under the treaty of 1868, they are to be paid for by the Government, and not out of your money. There was one matter mentioned by John Grass that has not been responded to as yet, and that is as to the line between this Agency and the Cheyenne River Agency. John Grass very correctly states that it is without our power to fix that, but we may be helpful in determining it [great applause]. I have understood that the Cheyenne River people and your people agreed to this line. If that is so, and they are willing to abide by it, I see no difficulty in arranging it, and the Commission will do what it can to bring this about. We think that is fair. We think it is fair that each agency should have its own money, and we will recommend to Congress that it be so fixed.

Now, my friends, I may not meet you again. I want to say that the meetings here with you have been exceedingly interesting to me [great applause]. I shall carry to my home and to my white friends a higher opinion of the intelligence and capabilities of the Indian people of the Sioux Reservation than I ever entertained before. I have promised myself the pleasure to come back here if I live, in about five years, to witness the progress that you will make in that time. And I propose to come here on the 4th of July, for I want to see my old friend brother Jonathan perform [great laughter].

General CROOK. My friends, as these other gentlemen have said they never expect to see you again, that is not my case. I expect to be among you here for some years to come. [Great applause.] Now, as regards these ponies; you say that my soldiers took those ponies away, which is a mistake. They wanted me to take the ponies away from the friendly Indians over at Spotted Tail and Red Cloud, but I would not do it. I did take them away from Red Cloud and Red Leaf, because they said they were going on the war-path, and they were taken away as a war measure, and they ought not to have been paid for them. But I understand that you gave up your ponies as

an evidence of loyalty to the Government. [Great applause.] All that I know about it was what I saw in the papers at the time. In our investigation here we find that what was said in the papers was substantially true, and we not only believe that you ought to be paid for your ponies, but it is our intention to recommend it, and then to exert our personal influence with Congress to have you paid as much for your ponies that were lost as Red Cloud. [Great applause.] I am glad to see you take this thing in such good spirit. Red Cloud, because he could not get to handle that money, was opposed to this bill and would not have anything to do with it. He and some of his friends in Washington wanted the money turned over to them, and they would give the Indians who lost the ponies whatever they chose. But a clause was put in this bill requiring that an agent be sent out with the money to pay each individual \$40 a head for each of his ponies, upon proof that he had lost them. Whereupon Red Cloud got mad and would not have anything to do with the bill. They are to be paid \$40 for each little colt, and some of them I saw at the time were not any larger than little sheep. [Great laughter.] Although it was going to bring in lots of money for his people Red Cloud was selfish enough not to sign this bill because he could not get to handle this money.

Now I have understood there have been some threats made against the Indians who signed this bill. You need not be alarmed, because those people will not be allowed to interfere with you. And if any damage or injury is done to those who have signed, we will ask to have it paid out of the rations of those who have not signed, so there must be no trouble between those who sign and those who do not sign. You can do with your interest in this land whatever you choose. Now the tables will be moved down here and those who want to sign can do so.

MAD BEAR. My friends, I have just a few words to say to you. Last summer there was commissioners sent out here to buy land from us. The wording that was contained in the act that was presented by the commissioners last summer, we could not see anything by which our people would be benefited, and therefore we did not sign. We defeated the bill because we did not think it was good for our people, and we was called a bad nation on that account, and we did it for the benefit of our people. In the past treaties we have never had the privilege of keeping a copy of the treaty that you mention, and it may have washed away words that may have appeared at the time, and for fear of that we would like to have about four copies of the present treaties given to the Indians here.

General WARNER. They will be left with the agent.

MAD BEAR. I want to speak in regard to your assisting us in some things that we have asked. Our friends do not understand that if you help us and use your influence there is a show of accomplishing it, and to show them I wish to speak of it. I wish to speak of it, for we would like to have the Great Father keep the land and take care of it for us, the remainder of the lands, twenty years anyhow. I will speak of it and mention the point at once. I think the point of the southern boundary of this reservation should be the Moro River as that is the line. [Applause.] And the Indians wish me to say also that in the selling of hay and wood on this reservation, we don't think it right to give merchandise tickets as pay for it.

JOHN GRASS. What I want to speak of and ask you a question is in regard to white people who are going to move in on the western boundary of our reservation. About the horses and cattle that the men will own that live on right the boundary—the horses will come in and graze upon our reservation. We want to have a defined line so we will know where the line is, and if any of those men have horses or cattle that come in and graze upon the reservation, that our policemen may take them and make them pay for grazing on the reservation. I wish you would answer me and let me know what you can do in regard to this matter. I also want to mention in regard to mixed-bloods having the privilege of trading with the Indians here. What I mean is so that they will not have to procure a license to trade with the Indians. A full-blooded Indian has a perfect right to start a trading-store anywhere, and why should not a mixed-blood have the same privilege? The past treaties our ancestors have made we have nothing to trace it up with, and have nothing to tell us what is coming to us or anything about them; they have lost them. If you could give, even if it was every man, a copy of this act here, so that they can at any time they want to find out what was coming to them they could do so, we would wish that. As soon as you answer those three questions I have asked you, then I am ready to sign.

General WARNER. The question first as to the boundary: Your agent has now full authority to take up any stock that comes in upon your lands belonging to white men, and make the owners pay for the damage done, or sell the stock to pay for it. But in order to do that, as John Grass says, he has got to know where the line is. In the present bill that you are asked to sign \$100,000 is appropriated to enable a survey to be made of the land that you sell, and to mark the boundary lines between that and what you keep, so that the line will be well defined and your agent will know where it is and you will be able to know where it is, and not one cent of that \$100,000 comes out of the proceeds of the land that you are asked to sell.

As to the traders, that is fixed by law of Congress, and I am willing to say for myself and I am willing to say for the Commission, that I don't see any reason why a half-blood should not be given the same right as a full-blood. He is one of you and has the same right to his rations, his clothing, and the lands, as any other one, and there is no reason, as I see, why he should not be given the same right to trade. But in order to accomplish this the present law has to be repealed, and I have no doubt that the representation made by you here, when it goes to the Great Father, will bring about that result. Now, my friends, we will have the paper ready to be signed. There will be copies of the bill left with the agent, and we will have the Secretary of the Interior to have other copies sent out to your agent, to furnish copies to those who want them. And I can say for you that he will comply with your request, and they will be sent.

WOLF NECKLACE. One of the four bands on this reservation there has no one spoken, and I would like to speak to represent the land. I live up north of here and I claim that my reservation line runs up to the Heart River. I have always claimed that the northern boundary of our reservation went up to Rainy Buttes, and out west to the Little Missouri River. I thought I understood General Crook to say that this act provided for the different things we are to get along with, for fifty years. I sat here and listened to the money and different things that were to be given under this act. We have been used to living on the wild game, but as the wild game is all gone, we wish to know if you will provide for us for fifty years on this reservation for every three persons you will butcher one beef. I was there at the time of the treaty of 1876 and what was to be given, the different weights of provisions, but now all that we get for fourteen days is a little bundle.

SITTING BULL. I would like to say something unless you object to my speaking, and if you do I will not speak. No one told us of the council, and we just got here.

General CROOK (to Agent McLaughlin). Did Sitting Bull know that we were going to hold a council?

Agent MCLAUGHLIN. Yes, sir, everybody knew it.

John Grass then came forward and signed the bill first, followed by Mad Bear and the other chiefs, and the council adjourned in great confusion; the "Silent Eaters" of Sitting Bull trying to stampede the Indians to prevent them from signing, all of which being unsuccessful, the Indians continued to come forward and sign the bill.

STANDING ROCK AGENCY, DAK., August 6, 1889.

The required number of signatures having been obtained to ratify the act presented by the Commission, and the Commission desiring to meet the Indians in a farewell council, the council was opened at 1.30 p. m.

Chiefs present, 40; Indians, about 600.

Louie Primeau interpreter.

When all had assembled, Governor Foster opened the council and stated the purpose for which they were called together, as follows:

Governor FOSTER. My friends, we were waiting a little for General Crook. He has been feasting on prairie chicken, and perhaps has not finished his meal yet [Laughter.] It has been now considerable over two months since we came on the Great Sioux Reservation. We had a mission of importance to discharge. It did not make any difference to us personally whether we succeeded or not. We accepted the mission because we believed we were doing the right thing. Our hearts are glad to-day because we are able to announce that our mission is now successful. We have been careful as to what we said. We have made a number of promises as to what we would do to try to help you. We mean to do the best we can to have Congress and the Great Father carry them out. We are glad to know that by fair and honest presentation of our case, that the Indians of this reservation have been convinced of the wisdom of it. We shall carry to our homes nothing but the very kindest feeling towards you, and we shall do hereafter whatever we can to promote your interests. Now this council is called for your benefit, and to enable you to say some things to us. [Applause.] I suppose that my friend General Warner will have something to say before we close, and our friend General Crook, the pony and grub man, will have something to say also. [Laughter.] We expect you to talk now.

HAIKY CHIN. Listen to me. The honorable gentlemen that have come here have been sent from the Great Father. When I heard that there was somebody to come here I wondered what kind of people they were, and I have found out that honorable gentlemen have been sent out here to see us and my heart is glad. Always remember me and I will do the same. I will not forget you and I expect you will never forget me. I will say here in hopes that when you get back to the Great Father you will fix up everything you can for our good.

JOHN GRASS. My friends, the treaty you have brought here and presented I differed with you at first. I knew I was not strong enough to keep up this difference between you and I, and then I looked for the best word for my people, and that is the reason I did what I did. And also to-day I think I have done the best for myself. I wish to mention two things I would like to have in a certain way, and I mention them for your consideration. There is two questions I have asked that you have put an answer to it with two meanings so that it could be misconstrued, and the construction that I have put on it and which would be the best for the interests of our people I would like to mention. I know that you can't say so and such will be the case, but you can tell the Great Father and bring your recommendations and he will do the best for us. One of the first questions I wish to ask is that the man has the preference either to take a yoke of cattle when he shall take land in severalty, or the span of horses. In regard to the horses and cattle, why not make it at once that when a man takes his land in severalty he will be entitled to the span of horses? We wish to remove the yoke of oxen that are mentioned in the treaty. I also want to mention the 25,000 head of cows and the 1,000 head of bulls you have mentioned in this treaty. If they are going to give us 25,000 cows and 1,000 bulls, I wish you would remove that and give us 26,000 cows. The reason I mention that, we are raising cattle of our own, and among the cows there are bulls enough to make up all we want.

Also a copy of the old treaties. There is a copy in the agency, and there is a particular thing in those treaties I would like to have you look after for us. I don't know whether it is in the treaty of 1868 or 1876, but I think the treaty of 1876, where it mentions that whenever an Indian or mixed blood is able to perform any of the duties on the agency, he shall have the preference.

General WARNER. It is in the treaty of 1876.

JOHN GRASS. The reason I mention that particular point is that I think we have come to that where we have some who can fill those positions. Another thing I would like to mention, is the buying of beef for the agency use. The beef that is furnished for the Indians at this Agency will soon be brought on here again, the required amount for the whole year. Now when they bring them they are all nice and fat and weigh heavy, and when our agent weighs them this fall, to receive them, they will all be nice and fat then. The Great Father will have to pay for the weight of those cattle as they weigh when they are received. Then when the winter sets in, of course they will fall away in weight, and they are killed and we are given beef according to the weight they were when received. Others will be kept over the winter, and some of those will get lost and others will die, and what will not die and stray away will be light, and by the time that we reach spring all there will be of them will be a hide over their carcass. The amount of meat that should have been there for us to draw in the spring, half of it is gone by reason of their falling in away in the winter. That is why I mention it, when we should get a certain amount of meat that is weighed in the fall of the year, when it comes to spring there is half of it gone and disappeared. What do you think of that? Do you think that is right or not? I don't think it is.

Governor FOSTER. It is all wrong.

JOHN GRASS. The beef that is put in here for a year they should put in enough to last until spring, when they should get some more, and let the contractor take care of his beef, and bring up the weight; and if he don't he will be the loser, and then he will only get paid for the number of pounds of beef there is in the spring. This has been carried on here for many years, and I think the Great Father has paid for many pounds of meat we did not receive. I calculated to say something about it here in council; but we were excited, and it slipped my memory, and I wished to mention it now.

I also wish to mention about the boundary of our reservation. The Commission that was sent out here last summer, they simply showed us on the map the yellow portion as what they wanted us to sell to the United States, but it did not mention where our reservation line was that was given to us by the treaty of 1876. At that time they mentioned that the north line should run on the Cannon Ball to the White Buttes. Louie Agard can tell, as he was there when the new reservation was marked out.

We have finished up now, and have ceded you that much land, only we want to know where the western boundary at the time before this new reservation was marked out was? Louie Agard can tell that.

LOUIE AGARD. The line was to run from Cedar Creek to the mouth of the Cannon Ball River; and from there down the Missouri River to the Running Water; from there to Camp Robinson; from there to the forks of the Cheyenne River, and from there to the Whetstone Buttes.

JOHN GRASS. According to the yellow portion that is written on the map that is there, what strip was left out between that and what we are asked to sell? What is left out between the reserve boundary now and the boundary of the treaty of 1876.

I wish to speak next about our police force here, and also in regard to the judges. I also want to mention the district farmers that have positions here, that is, the employes. [Great applause.] There are three Indians on the reservation here that hold the position of judges, to show the Indians, and learn them the right ways and civilize them as much as possible, and I am one of them. Inside of the boundaries of our reservation, those men you see standing there are our policemen, and they take care of everybody inside of our reservation, and see that they behave themselves. The district farmers I speak of have to go around and have a certain district to go and look after and see that the Indian takes care of his fields, and see that he will raise good crops. These three positions I speak of, whenever a man holds a position of that kind, they help our people, and show them in the road that is right.

All these positions I speak of, whenever a man holds a position of that kind, they are the ones who are trying to make our people go the right road and are trying to make them a strong nation. We are men just the same as anybody else, and when we are doing a thing that is right we ought to get a little more pay for it, and we speak of it as anybody else would. Every man that works for the Great Father, he looks ahead to see if he does right, and if he does he will get a larger salary after a while, and that is ambition. Every one of us have been to work among the people, so that the different things that have been wrong have been righted, and my people are turning and doing what is right and coming into civilization. [Applause.] And if we are doing a good work among our people I think the Great Father ought to pay us accordingly, as we go along and lead the people. [Great applause.] Or is it because the Great Father keeps us down because we are Indians? If it is so I wish you would let us know. That is the reason that when I made my last speech day before yesterday I wished that when Congress would meet that we would be there to fix up these little matters the same time you would be there. Also, all the back treaties and everything you have promised to help us, that is outside of the act you have brought here, and when you go back there when Congress sits and recommend these things and urge them into effect we would be there to see you work for us and help us. It has been all the time, ever since I can remember, that the Great Father fixes up the matters concerning us just as he pleases. Even this present act he made it out to suit himself and never asked us a word, and that is displeasing to our people here. We are men just the same as any one else, and if we go there and look after matters to the Great Father's house I think he would answer us, and I can't see why he would not let us go. The last council we had here I asked you some questions in regard to our going to Washington, but you never answered them, and so I have asked you this time. I know that you can not promise me that it is a fixed fact for us to go on there, but you can mention what you can do for us.

RED FISH. I wish you would show us what the rules are laid down for the police force when they make an arrest, so we will know.

GAUL. Those boundary lines were all fixed when I came in from the war, and the mixed bloods said where they were, and I always said it was not so, that they had told us the wrong lines of our reservation. I am lead to believe now what you have done before, that you are honorable gentlemen sent to us, and when we get through we always ask them to help us, but they have never done so, so I have but little confidence in saying anything. I am always in hopes that all the positions that are given to the Indian boys, that they will increase their pay as they become more competent to fill the positions. [Great applause.] We have all listened, and they depend a great deal on what has been said here, but as my friend has missed something that he ought to have said I will mention it. We wish hereafter that instead of giving oxen to our men to work with that you would give them American horses. [Applause.] We know that the work oxen are strong, and can draw much in the load, but the most trouble is, they get old too quick. [Laughter.] My wishes are that the young men you see sitting around here would own some mares to work with. [Applause.] I hope that they will receive those mares, and give them mares that are four or five years old. And the wood that is hauled here for the use of the fort and the agency here, we can't get any wood near here, and when they haul wood all they get for it is in merchandise checks, and they have to go for two days to get a load here. And also the hay, it takes two days to get that here.

When our young men come a long ways to bring wood and hay in here to sell, all they get for it is these merchandise checks [exhibiting checks], and I wish you would put a stop to it. [Great applause.] Look at these [exhibiting checks], my friends. It is not money, and if my people are going to earn any money, I wish them to earn silver money. Also the hides we get from the beeves that are slaughtered for the Indians. The hides we sell we get paid for in these checks that I have shown you. I wish to repeat also what Grass said in regard to the 26,000 head of cattle, that we all get cows instead of 1,000 bulls. [Great applause.] In regard to the pay of the employes that are around here, if they are good men and able to fill the positions around here, I wish their pay would be increased, as I am one of them myself. [Laughter.] The work that we are assigned to do is to go out in the hottest weather and look after the

crops in our district, and it is very hard work, and we wish we would get better pay for it.

JOHN GRASS. There is one thing I omitted to say in regard to the railroad that will cross at Pierre and cross our reservation. The main point of opening our reservation is for that railroad to have the right of way through our reservation. And I suppose if we want to go to Washington they ought to give us the privilege of riding on it. So we wish you to speak to the railroad company, and see if they can't grant us a pass.

General WARNER. My friends, I am glad to meet with you on this beautiful day, and to know that we shall leave you with the best of feelings to one and all. During our stay and in our councils there has been nothing but the best of feelings. [Applause]. It is true, my friends, as John Grass has said, that the Great Spirit made all the peoples of this earth of one flesh. Your destiny is linked with the destiny of the white man on this continent. Your prosperity is his prosperity. And I believe that I may truthfully say to-day that the Great Father and his council will grant any reasonable request that you may make. [Applause.] The earnest wish of the white man is to-day, not that your people shall be poor, but that they shall be rich and prosperous. One important step you have taken in that direction by placing your hand to the paper that he has sent you. But signing the paper alone will not increase your herds or plow up your lands. Something remains yet for you to do; to go on in this work with the assistance of the Great Father, which he will give you. John Grass has said that one of the principal reasons for opening this reservation is for the railroad to run through it. Let me say, my friends, if I believed that was one of the principal reasons I never would have come on this Commission; I never would have gone 6 inches. And if the railroad is built through your reservation, true it will improve the value of your lands; and I want you to get all the railroad passes you can, for I can't get any from any of them, and I never would pay a cent to ride on a railroad if I could ride on a pass.

As to the giving of a span of American mares in place of the oxen, of course, as John Grass has said, we can promise you nothing but what the bill says; but if I were the Secretary of the Interior, knowing your people as I do, I would believe that you are sufficiently advanced to entitle you to the mares, and I would not give you the oxen, and we will so recommend. [Applause.] And if the Great Father believes, which I think he will, that it is for your interest, I believe that the mares will be given in the place of oxen, to your people who take their lands in severalty under this bill. And also the same may be said of the question whether there shall be 25,000 cows and 1,000 bulls issued to you or 26,000 cows. I think the opinions of such men as John Grass and others going to the Secretary of the Interior will be given some consideration, and upon these questions we recognize that if some of your people went to Washington when Congress met, you could tell them of some things they don't know now. [Applause.] As to the question of buying your beef; as to the price you get for your wood; as to the price your policeman are paid; as to the consideration given to the judges of your court, those are matters of which you could speak intelligently to the Great Father's council. [Great applause.] And we shall cheerfully recommend to the Great Father that he permit such a number as he sees fit from these reservations to come there while we are in Washington, to see what we will do, to see what you can do, that the Great Father may know your wishes. And as to the western boundary of your Territory, under the treaty of 1876 the Great Father will see that you are paid for every acre of ground that is taken from you, in accordance with the provisions of the treaty of 1876.

It is but natural, my friends, that you should want your sons and your daughters to occupy the places that they are able to fill that may now be occupied by white men, in accordance with the promise made you in the treaty of 1876. But, my friends, don't get your boys in the idea that they have to have some position of that kind to live. The poorest and most worthless white men we have are those who are always seeking for an office. The best men we have are those who cultivate the soil and raise the flocks and herds.

Now, my friends, I have said all upon these questions asked that I desire to say. [Applause.] And I am one of those who believe that the destiny of your people is not in holding these offices, but that you stand shoulder to shoulder with the white men in all of the places of the nation. The doors are opening to you as they are to the white man and his children, and under the present bill that will now go into effect and become a law I believe that the future of your people is assured, and that you will be happier and more prosperous than before. [Great applause.]

General CROOK. My friends, I don't object to being called the pony and grub man, as those are necessary things in all of our lives. I would like to make a few remarks before parting, as it may be sometime before we meet again. I have been with most all of the Indian tribes throughout this broad land, ever since I arrived at manhood. I have seen them both in war and in peace. You are fond of an outdoor life and hunting, and so am I, so that I have a sort of sympathy for your feelings.

In the spring I never see the sun shining brightly and the grass getting green and the birds migrating to the north but that I want to go with them. But with us, we not only have our personal affairs to attend to, but we have our duty towards the Government in maintaining it, so that I can't always do what I would like to do. Every person has a duty to perform in maintaining the Government and keeping it in its onward movement, so that I frequently have to do things that are disagreeable to me. All of the white people work to one end, and that is the advancement and progress of their people. Now, since you have left the war-path and joined the procession, you too must keep up with them, and every step you take towards civilization will make the next step just so much easier. You must keep on taking one step after another until the color line disappears and until we become all one and the same people with the same God.

It has not been so long, comparatively speaking, since we were as barbarous as you, if not more so. We could not write nor read then, so that there is no record left as to what we were, or how far back our origin dates. Recent developments in the land from which we came show that our people at some remote day lived on lakes and in caves. In the lakes there were poles driven, and upon them platforms and houses were built, in order to protect them against their enemies. These caves have been covered up for centuries by earth, so that all that is in them has been well preserved. In these caves have been found embers of old fires and human bones, and the bones of animals cracked open to get at the marrow, which shows that these men lived on the flesh of animals as you have done. Their only covering was the skins of these animals. They did not have the buffalo there in countless numbers as you had, but had only the bear, the deer, and elk. Their only implements were made of stone. As soon as our numbers increased so that we could no longer live on the flesh of animals, we had to turn to some other source to get a living. Then the potato was a little bulb, about the size of the end of your finger, that we found growing wild; the rice was small like this wild rice now; the corn was a small grain that we found in the woods, and the tomato was poisonous and could not be eaten. But by constant cultivation and toil for centuries, we have brought these different eatables to their present state of perfection.

You now have a great advantage over us in those days. We were left unaided to work out our own destiny, while you have the advantage of all of these years of our labors and the experience we gained, as well as our assistance to help you. We, in olden times lived as you Indians used to live, tribe side by side, and we were in constant warfare all the time. Then the stronger tribes would destroy the smaller ones, killing the majority of them and taking the others as slaves. But now when we conquer another nation, instead of killing them, we take care of them and see that they prosper as ourselves. We could easily have killed all of you people had we wished. Of course you doubtless would have killed more of us than we would of you, but that would have made but little difference; ten thousand or fifty thousand white people would hardly be missed from the population of the country. Now, the result of all these centuries of work and progress is what is called civilization, and is the end to which we want you to attain.

You must not feel discouraged because you are starting at the foot of the ladder. It was only the other day that we abolished flogging and branding in the Army, relics of barbarism handed down to us by our ancestors. The intelligent manner in which your people discussed this bill last year as well as this has given us strong hopes for your future. And as you move forward in this new way, whenever you are doubtful yourselves go to your friends whom you know to be trustworthy for advice, and try and do everything they say, so that you will make a success in your undertaking. And I know of no one better calculated to give you that advice than your present agent. [Great applause.] Sometimes the advice he gives you, you may not see the benefits of at the time, but you take it and you will be benefited by it in the end.

Now, in parting with you, the Commission will give you thirty head of cattle this evening, which the agent will buy from you. [Tremendous applause.] The roll will be left with the agent when we go, so that those who wish to sign can do so. That is all I have to say. [Great applause.]

FOUR CLAWS. Two Bears, the head of the Yanktonese band, had those medals, and he had charge of the band. And my father was a chief, and according to that the chieftainship descended down to me, and as an evidence of that I have these medals.

General CROOK. That is a matter we have nothing to do with, but it is a matter for the Secretary of the Interior.

EAGLE THAT SCARES. I don't wish to speak any, but these men that stand around here would like to smoke with you before you leave.

General CROOK. We will give you some more tobacco before we leave.

EAGLE THAT SCARES. We don't like the twisted tobacco.

General CROOK. All right. We will give you some of the other kind, then. The agent will buy it for you.

And the hearts of all being good, the farewell council adjourned *sine die*.

OFFICE OF THE SECRETARY OF THE INTERIOR,
Washington, D. C., December 18, 1889.

The Sioux Commission, together with the visiting delegations of Sioux Indians and agents, met the Secretary of the Interior, the members of the Senate and House committees, at the office of the Secretary, at 10 o'clock a. m. When the council had assembled Governor Foster, the chairman of the Sioux Commission, arose and addressed the Secretary.

Mr. SECRETARY: The Sioux Commission was directed by the Secretary of the Interior to present to the Indians of the Sioux Nation a certain act of Congress, and for this purpose was instructed to visit the various reservations of the Sioux Nation. This the Commission has accomplished and have succeeded in obtaining from the Sioux Nation the signatures of three-fourths of the male Indians over eighteen years of age, as provided in the treaty of 1868.

In the performance of their duty they interpreted the law, and listened to the complaints and suggestions of the Indians. They promised nothing, except when-ever these complaints and suggestions were of such a character that the justice of them were apparent, they promised to recommend to Congress such action as would give them redress. Our interpretations of the law and our recommendations are set forth fully in our report to you, and need not be referred to at this time.

We could not have had this extended intercourse with the Indians without receiving deep impressions, and of feeling a great interest in their behalf. While we promised nothing, we believe that but for the interpretation we gave the law, and our promise to recommend certain things, together with the confidence they placed in us, we would have failed of success. For the purpose of more thoroughly impressing you and Congress with the justice of the complaints, with the rightfulness of the suggestions they have made, we have brought these Indians here, each and every one of whom gave us assent to the bill, and are what are known as progressive Indians. They desire their children to go to school, and they hope speedily to reach a condition of self-respect and self-support.

They are here now for the purpose of addressing you upon these various suggestions and grievances of which I have spoken.

I now have the pleasure of introducing you (the Indians) to the Secretary of the Interior.

Secretary NOBLE. I will hear what you have to say.

Governor FOSTER. Now we are ready to hear from you, and will hear from Cheyenne River first.

Thereupon WHITE SWAN, of the Cheyenne River Agency, arose and addressed the council as follows (Louie Primeau interpreting):

My friends, we are simply here and we have the pleasure of meeting you and talking to you. - I know that I have been here to visit this house before. The first thing I wish to speak about is the way we have made our visits here before. It was always done in one way, and before we finished our business we have to go without time to finish it, and I wish to speak about that, and we want to make the final settlement, and we want to stay here till everything is done to the satisfaction of all.

The white people become intelligent from education, and I am an Indian, therefore I know nothing. It is on that account that you used me so hard. It is one of those things that I wish to relate. The three Commissioners who were out at our agency presenting the bill, I told them of some of my grievances, and also of things that I expected in the future, and those are points that I wish to mention.

The land that was relinquished under this act, it takes a portion of the reservation of the Indian tribes that are there, but it has taken more from me than any one else, and not only taking a portion of my land, but moving me away from where my agency stood. It is harder on me than any one else.

The first thing that I wish to speak about is in regard to the money that is to be derived from the sales of this land, according to the number of people there is for each separate reservation, and that money to be put to their credit until they can do with it as they please, and save it, etc.

The next thing I wish to mention is the reservation that is left for me where my permanent reservation is going to be; I would like to have the lines marked where they are, so the white people can tell where the boundary lines of my reservation are. And the portion of our reservation that we have relinquished we wish you would hurry up and have it surveyed so it can be taken up at as early a day as possible—that portion of it.

The next thing I wish to mention is what I spoke of when the Commissioners were there, and I want to mention it here; if there is any possible way for fixing that matter for me, it would be a good thing; that is the line for the southern boundary of the Cheyenne River Reservation runs to the Cheyenne River, and all the large schools and agency are all south of that, and if the line could be run far enough south to take in the agency buildings and the boarding-schools that are there, we would like that.

We used to think in the past that by sending the children to the Eastern schools that that would be the way of civilizing them the quicker, and that they could learn the quicker by so doing. We sent them to the Eastern schools thinking they would learn to speak English, and also how to read and write, and it seems as though they learned how to die instead of reading and writing, for those left long enough died after they got to their homes. The reason that I speak of it is that we have finished all the rest of the business here between the Indians and the white man, and from this on I wish that to continue no longer—the sending of the children to the Eastern schools. We would rather that they would build large schools on our reservation, in connection with the industrial schools, to learn them wagon making, blacksmithing, and all trades that the white people learn, and be in connection with the schools on the reservation. As there are a great many who want to speak I don't care to detain my friends, and all I care is to mention what I have to say in as few words as possible, and I only have one thing more to speak of. In looking back over the past treaties we have always made a treaty with the white men, and we have nothing to show for it after we got through, and nothing to show for it whatever. But this is the best we have ever had, and what is not connected with the interpretation of the bill, we would like to have it all written in and we will take it with us, so we will know what we will have, and can expect hereafter. That is all, my friends.

CHARGER, of the Cheyenne River Agency, then addressed the council, after shaking hands with the Secretary and members of the committees.

The gentleman who spoke respecting our agency, and did the talking here, left out some things that I wish to mention. The Indians who live on certain separate reservations, whenever an Indian becomes competent to fill any position, we would like to have the employment given to them when they become qualified to fill them. Also, in connection with employing Indians to do the work on the reservations, the wood and hay that is cut, both for the agency and the military contractors, if it would be given to the Indians we would wish that.

Also the contract for the beef and the surplus cattle we have raised, that it be contracted to the Indians as much as it can.

And also a portion of our reservation, we would like to know what become of it, and I simply want to mention it.

It is one of these things, because we do not understand, we simply take what we hear and what a man tells us, so and so, and that is what we depend on. It is one of those things that we have been told. When they were making the treaty of 1876 they mentioned that at the north fork of the Cheyenne River the line would run up to the Slim Buttes, and they asked us two or three times if we understood it, and they showed us on the map, and that is why we speak of it. If at the time of that treaty they would have explained from the Missouri River it would be so many miles running through the reservation, and would be running west, we would not have expected it, but we was to have this natural line for our western boundary, and that is why I mention it.

In taking out what our reservation should be, they said here is the natural line, the North Fork of the Cheyenne River; it is the natural division and the natural line, and anybody would know it is your reservation. But as near as we can find out now our western boundary is at the Slim Buttes, and our reservation don't go there, and that is why I mention it, and we don't know what has become of it. Why I mention it is if there is any way for helping us out of that, you gentlemen here, we pray that you may help us out if there is any way. Now the agents, when they took the ponies away from our agency, they took from our agency 3,672 head, for which they promised to give us cows. That is the number of horses that was taken at first, but after that there was horses that were taken away, and were found afterwards and brought. The different bands brought in a number that were not counted at all, so I don't know how many there were in all that were brought in afterwards. But the number I told you was the number taken first. General Crook probably knows how many there were. Here is one of the deeds that I thought I would show you [handing a paper to the secretary] from the white people.

Another thing I would like to mention is, that farming is something we can't stand, and we can't make a success of it. And while we are not successful in farming we wish you would increase the rations until we are ready to farm. The reason I have spoken of the rations is on account of the treaty of 1876; the number of pounds of rations that was to be issued to a man is not much beside what is needed.

Another thing I wish to speak of is in regard to head farmers that are there, that

they should be men who could speak to us and show us what to do. Men that can't understand us and speak to us can't learn us, for they can't speak to us.

Secretary NOBLE. I will ask the chiefs of the Cheyenne River Agency whether they heard what their speakers said and whether they agree to it, and if so, it will be taken as their speeches.

SWIFT BIRD. Yes, we had our councils ourselves, and that is what we agreed upon. Governor FOSTER. We will now hear the Standing Rock Indians.

JOHN GRASS then came forward and addressed the council on behalf of the Standing Rock Indians (Louie Primean interpreting).

My friends, I am glad to see you, especially the three commissioners who came out on our reservation. They promised then at the time that we would come here before everybody and see that their representations of the bill was what was intended, and to-day we have met, and I am glad of it. My two friends who spoke here have probably said some things that I would indorse, yet I did not hear it and probably will have to repeat what they said, because I did not hear what they were speaking about. There were some points that we asked the commissioners about when they were out there, and they said they would try and have those changes made for us and recommend them, and on those grounds we signed the bill.

As far as the opening of the reservation and everything that is contained in the bill that was presented to us, it is not necessary for me to go and repeat all of that, for it is in writing for everybody to see. There are some little grievances that we told the commissioners about when they were out there, and they said they would help us to recommend these things, and those are some of the things that I wish to mention.

One thing we spoke of when the Commission was out there was in regard to the seventeenth section of the present treaty and article 8 of the treaty of 1868, that we were afraid the two different treaties would come together, and we wanted the commissioners to stand between them and see that they keep apart, that we might get the benefit of both of them.

Another thing I mentioned to the commissioners is about the Hampton schools and the other schools, the eastern schools I mean. The children coming to the eastern schools, the climate is so different from ours. Down here it is a warm wind, and we have to wear different clothes and use fans, and it is very different, and at home now it is cool, and I think that is the cause of their sickness, the continuous warm weather. And the country where they have been raised, the cool, bracing air of their own country is healthy for them. There have been some who have lived long enough to get a pretty good education, but the trouble is after they return home they die, and on that account I think there ought to be large schools on the reservation. The money that it takes to transport these children back and forth from these eastern schools would help much in putting up large schools, with what they pay for each person, and what they pay for transportation. And if they were on the reservation, we could have large schools and it would be better for the children. In the other treaties, not mentioning this one, they promised us saw-mills, and an engine to run the mill, and grist-mills, and now we are getting so we want those things.

They also mentioned in one of those treaties that although it had been already spoken of by one of our Indians, but whenever an Indian or a mixed blood (as they are Indians) become competent to fill a position on their immediate reservation, that they should have the preference that was promised to us in one of those treaties. Now, we have come to that point that some of us are able to fill those positions, and we are eager to receive them. All the men who are under the Great Father and Congress and who are able to help us, I would like to say something to you. Some employes are sometimes sent out there on the reservation to be employed in some positions while those need the positions right there. The very Indians of the reservation right there are competent to fill them, and we wish those who are sent there to fill those positions where the Indians are able to fill them would be discontinued.

Also my friends here are going to speak about their beef being cut down—that is, the allowance of beef given to them is not as much as it ought to be, and whatever they will say I will indorse it, and so the same is true on my own agency.

I always thought that in the treaty of 1876 that the beef issued to a person was a pound and a half to each person net.

And also the portion of land that we have missed altogether, that my friend spoke of here, you can tell it by the general landmarks. The only way we can tell the piece of land that has disappeared is on the map.

Also the annuity goods, that the treaty of 1868 promised us to issue the annuity goods in October of each year. Most of these that you see here have not been issued their annuities yet by the delivery of their goods, and we have come away without getting our annuities. What we get is our pay for the land that we relinquished which will come along with the different treaties, and you have them and released money for them, and the laws you have laid down for us you don't fulfill exactly.

Now I speak just of the Standing Rock Agency. It has but one railroad, and if our goods are delivered by rail we could get them in time. In order to get our goods in

time to issue in the fall of the year, when they need them, we would like our goods delivered on the Northern Pacific Railroad, and deliver them at Mandan, on the west side of the Missouri River. After it is delivered at Mandan we want the hauling of it, and we will freight it down to our agency, and if there is any money to be paid out for the freighting between Mandan and the Standing Rock Agency we would like the privilege of earning it ourselves.

Also another thing I wish to mention, which has already been complained of by White Swan, in reference to the ponies that was taken away from the Indians. There have been ponies taken away from us at the Standing Rock Agency. We can't tell how many was taken from us at the Standing Rock Agency, because they charged on our camp and made a charge and took the horses, and some of them run away to other agencies, and it is very difficult to tell how many they took. I thought at the time that the number was counted. I don't know whether it was or not. I did not bother at the time. I have often thought about it, and tried to estimate about it, how many were taken, and I think there was in the neighborhood of three thousand head that was taken away from the Standing Rock Agency.

One of the things that displeases me very much is to think that I have been brought up and raised right on the reservation, and have always been a friend to the white man, and all that lived on the reservation, and we are counted in with those who were at war, and served in this manner. There are no reasons for it. There was no war at all connected with us of the Standing Rock Reservation, and that is the reason I would like to mention it, because of the horses that were taken away from us. The amount that I think the horses would be worth, taking them through, you can average them at \$40 apiece; and my friends, if you can get that for me you will confer on me a great favor.

They have already mentioned the wood and hay, that they take in on contracts for beef, and the man that gets all of the beef contract, we would like to furnish what surplus beef we can, and what we cannot let the contractor buy, and we are willing to put it in at the price contracted for. And it has been here before that the amount allowed for each reservation was received at once—all at one time. The cattle are all weighed in the fall when they are fat, and the number of pounds is taken from that, as they stand in the fall of the year, and they freeze so many of them and hold some over till spring. The cattle that are to be killed in the spring are all range herded right there on the range, and they are already taken to weigh so much, but at the time in the spring when they are killed and issued to the Indians it is so much less than in the fall of the year when they are weighed. And not only in falling away in weight, but there are always so many that stray away during the winter and die, and those that do come through till spring are so poor that they are not fit to eat. So that by keeping them all winter and by spring they weigh much less than they did in the fall of the year when they were received.

The reason I mention this is that you may see that we lose a portion of the meat that you think you issue—that is, we receive so many pounds of meat, but when it is kept through the winter we lose that much meat. On that account the beef should be received only that is to be furnished for the winter, and when they weigh them, kill them directly after, and what is going to be killed in the spring the contractor should hold them for himself and get paid for them what they weigh in the spring.

The commissioners that are sitting here visited our reservation to buy a portion of it and have us to relinquish it, and we signed the bill for them. Now, that we have come here, the Commission promised us we would come and visit Washington, and we have come here, and all of our children are looking to us to see what things we have accomplished. And when we get home we will have a little satchel in our hands, and the women and children will pull that satchel out of our hands and look into it and see if there is anything in it. And, knowing they are going to do that, we want you to help us to get some money—\$30 apiece—so they will find something when they open the sack. [Laughter.]

After we get through with our business here and everything we have to do, and before we go home, we would like to have you to let us make a visit to Hampton, as there are a great many from our reservation there and we would like to see them. Pine Ridge and Rosebud have their children at Carlisle mostly, so wherever their children are they would like to go that way on their road home and see their children, and then go right on home. That's all.

Secretary NOBLE. I will ask the delegates and Indians from Standing Rock if they heard what John Grass said, and if they agree to it?

[The delegates and Indians answer yes.]

Secretary NOBLE. Your agreement is taken as a speech from each of you.

Governor FOSTER. We will now hear from American Horse, of the Pine Ridge Agency.

AMERICAN HORSE (Louie Richard interpreting). My friends, I am very glad to meet you all. What I tell you I am going to mean it, and I am not going to mean it so as to quarrel over it. I say this to the Secretary, that you picked out three commis-

sioners to go out to my country. My friend General Crook is a friend of mine. You picked out the right men and picked out my friend to go out there, and that is the reason we listened to you and signed the agreement.

What I am afraid of I will tell you. The back treaties we have had before with our fathers and the Secretary and the commissioners, we have made agreements before, and they never have agreed to what they said on paper on either side. I am young, and I am not old, and the commission you sent out are young men too, and I am going to live a long time, and that is the reason I say I am not afraid. I am not going to die, and I am going to stand it a long time.

The first thing I wish to mention is like cutting our heads off. Back you agreed to give us 5,000,000 pounds of beef. You have sent the commissioners out there with this new bill, and the commissioners told us that the beef or anything would not be touched or the treaty of 1868 would not be touched, but it seems to me that when we signed the treaty you struck us in the face by the Commission in taking the beef away from us. There are a lot of my people who are ignorant, and they don't know much. They think it is the fault of us signing the bill to cut that beef off. I hope you will return that back in this Congress to us.

The next thing I will speak about is schools. I have had my own children there ten years now, now at Carlisle. One of my children is dead. His neck all swelled up and broke inside, and he died. We have eight small day schools in our reservation. Now we have two big boarding schools, and as I was coming down here I brought one of my boys again to the Carlisle school who is fourteen years of age. I left him back here, and he started to school about 40 miles from here. The agent spent \$50 just for traveling expenses for him for transportation. My agent here paid his way and for his board. What I mean by the small schools, I would like to have all of the small schools built thrown down. By doing that then we can put up big boarding schools that will hold 500 or 600 children at the Head of Pass Creek, or a little west of Pass Creek. The reason I speak of that, we have compared the boarding schools and the day schools. At the boarding school they go four years, and the day school eight years, and when they are in the boarding school four years they are way ahead of the others who are in the day school eight years, and I think that is throwing money away for nothing. All of the teachers get \$35 a month. They use \$60 worth of wood a year. Every year for the schools \$7,000 is spent. We would like to have a big industrial school built, so the boys will learn to make everything—wagons and buggies and everything of that kind. You might want to go out there yourselves some day and ride around. Now you say you will give us interest on that money.

There is one thing about our annuity goods. I guess you must get a blind man to buy our annuity goods, for he gets things that we can not wear at all. The commissioners that you selected to go out in our country saw the goods we wore, and we would like to have that exchanged into cash money.

Now the treaty of 1868, I see on the treaty there where it says we will get \$100 worth of implements for every head of a family and \$25 a year for three years for seed, and we would like to have you turn that into our houses, so we will get better houses. The commissioners saw our houses when they went out there. If we had our mills running there we would get lumber and that would help us along. That I mean is under the treaty of 1868 for the clothing and for the farm implements. This treaty says there is farm implements on it.

The agents you sent out there, they have always tried to do the best they can, but somehow or other there always some order comes from this department to our agent, and that disgusts us. And just about the time our agent knows how to take hold of the Indians and knows how to work with them, then you appoint another one and send him out there to work, and he don't know anything about it.

Now about our line, I would like to have it surveyed as soon as it can, and also what we have sold. On back treaties I know a good deal. You say one thing to us, but there will always be water run over it. I would like to have you build a fence so the water can not run over it. I also wish you would give our agents something to dig wells with, so we can have our wells dug. Also flour-mills. And after we get through with this, as soon as we get done, I hope you will send us our cows every year until we get done. Our country is a grazing country, and not a farming country.

There is one thing I would like to ask you and I hope you will answer my question. About that land, as my friend here represented before, that we lost. We don't know what become of it, and I hope you will answer that question and tell me who was the man that sold that land. Whoever it was his glass was not very good—it was crooked. I hope you will find that out and let us know about it. It may be so that we can get something for that land. All of our six different agents that we have have hunted that, but they could not find out who the man was that sold it.

Now, to-day, all of our old chiefs are dead and we have none. We would like if you would give us a head-man to every band, and that way we can get along, but

every man for themselves they can't get along, and we would like for you to make out a paper and give to at least eight or ten men in every camp. We have no chiefs and we want a leading man to help us. This way all the young men, you have seen all of their names to the agreement. That is all I have to say.

FAST THUNDER, of the Pine Ridge Agency, then addressed the secretary (Louie Richard interpreting):

I was here last fall, my friend, and I have had a talk right here with the Secretary the same as I am doing now. To-day we are from the Pine Ridge Agency, and we heard what American Horse has said to-day. There is a delegation of us from there, and we all agreed on what he told you, and I will say that.

There is one thing I will say in a few words, it has been told you by the other delegations about the work for the agency. All those who are capable of doing the work at the agency of the Indians or mixed bloods, farming or anything in the office, doing the agents work, we would like to get it. We don't want any citizen there without a wife. We would rather they would keep out of the reservation.

You have been giving us beef right along at our agency and allowed us 5,000,000 pounds. To-day we have lost 1,000,000 pounds. I hope you will help us on that, because our people don't understand it and they think it is the fault of us signing this bill. I look at it this way. That there will be about three months that we will not have any beef and we will be starving.

Secretary NOBLE. I will ask the Indians of the Pine Ridge Agency if they have heard what American Horse and Fast Thunder have said, and whether you agree to it, and if so it will be taken as each of your speeches.

(The chiefs answer in the affirmative),

Governor FOSTER. We will now hear from Hollow Horn Bear of the Rosebud Indians.

HOLLOW HORN BEAR, after handing a paper to the Secretary showing his friendship to the white people, then addressed the Secretary (Louie Richard, interpreting).

To-day I am very glad to meet you all. There is one thing that we all feel very bad over, and I will speak about that first in a few words. You selected three men to go into our country. We took up the bill and fairly understood everything, and from eighteen years old we have all signed the bill. There was one thing that I spoke about. I asked them about the treaty of 1876. At my agency we got 8,000,000 pounds of beef and now you have cut me down to 6,000,000, and it looks pretty hard for our Indians that don't understand everything. Of course I did not understand it at first, but I understand it now. Now we have to draw our beef for every thirty persons every fifteen days and sometimes sixteen days. I hope you will help us and return that back to us.

The second thing I mention is this: The interest of the money they mentioned it in three different ways. The interest of one part was for industrial schools and such parts as may be used for past payments. Another for what things we may want. And I would like to have the other two parts all in cash for what things you buy whenever needed. And the cash payment, help them to get the cash payment also. That way I don't care about drawing the money now at the Rosebud Agency, but we will leave it on interest and we may draw a little more after awhile.

Now for the schools. I would like to have big boarding-schools right on my own reservation. A good deal of money is wasted for the children in coming east to school. That is, Carlisle and Hampton. There is a good deal of money that is wasted for nothing. There is enough money used on that school to put up two or three big school-houses on our reservation just for the transportation of the children. The reason I say that, our children will be here five or six years to school, and they have fine houses here in the east, and when they go home we have no houses, only low log houses and dirt floors and dirt roofs, and they don't care anything for us, but go around on dancing expeditions that don't do us any good, and that is the reason I want them to stay at home to go to school.

The fourth I will mention now. I am a little afraid, as soon as you open up our land, that the whites will run over ours, and I wish that you would measure our boundary lines first as quick as you can. And in my reservation I would like to have it all surveyed as soon as you can. As soon as it is surveyed there will be a good many of them will take their lands, and I hope you will send the young mares the first years, now, and that American mares will be sent to us. We don't want the wild stock of that country. Every time that we get cattle, or mares, or anything of that kind issued to us we get all of that western stock, and they are all wild as antelope, and they are branded so hard that it is pretty hard to use them. As soon as our land is surveyed and we take our land, we hope you will give us what you have promised on that bill right away. I say this, that I can depend very little on my land to support myself by farming. There are some years I may raise something, and again I will not. For that reason, I have seen the white people as I came down here farming, and I am not able to do the farming as they are, so I would like to take my land in as stock-raising land—that is, 640 acres apiece. The white people, of

course, have their lines all in the sky, and they have stars to show them where they are going. That we don't know anything about, and they go out there and tell us about such a creek and such a point.

The back treaties, I have to make a wish from that. I see on that bill of the treaty of 1868 there was to be \$100 worth for every head of a family of implements, and \$25 a year for three years, and to get lumber for houses for our people. The reason I say that in this new bill I see there is implements on that, and that is the reason I ask you. In that way if I get lumber we can have houses to live in. If you was to go on our reservation and go into our houses you would be ashamed to walk into one of our houses. I guess the Commissioners who have been out there have told you how we lived. We have dirt roofs, and there is a good many that get blind on account of the dirt roofs and the dirt falling on them and getting into their eyes.

You mention a grist-mill and a saw-mill in the treaty of 1868. We have use for them now, and I hope you will give them to us. If you give us the mills, we haven't much timber—only a little timber—but we can haul the logs to the mill and get it sawed and it will help us a good deal.

On the treaty of 1868 I see about our annuity goods that we get, and if we can find anything we would like to have it exchanged by an act of Congress, that is the annuity goes alone. I would like for you to aid me on that in the Congress and have it changed into young stock-cows. The clothing we draw there we can't wear, and it looks as if we were all in the penitentiary for we have all the same kind of suits, and I told the Commissioners to bring a suit and show it to you. I guess the Commission was ashamed of it and did not bring it here and show it to you.

Now, in our reservation we would like to trade. The Indians and half-breeds would like to open up stores and trade among themselves. All of the agencies wish that. From this on I would like to keep all the money that I can and save it in our reservation. And all Indians and half-breeds capable of working there at the agency we would like also to have that agreed upon.

About farmers, I would like to get some farmers to learn me how to farm. I would like to have ten in my reservation, and the Indians and half-breeds that know anything about farming I would like to have them as farmers. This is for the whole agency they wish it. I hope you will aid me in what I ask of you, for I need it very bad. There are a lot of half-breeds and men of the country belonging to the treaty of 1868 which we consider the same as Indians, and there are a lot of Indians over in Wyoming and Montana and they might want to come back and get a piece of land, and we would like if you would allow them to come back and take land.

In the back treaties we have had big chiefs and big men among our tribes. We had old men of the country—white people. In those days the old men were in our way and we couldn't do anything, but now if you will turn us loose we will do our own business now and leave the old men behind. Also we are young and can attend to our business, and if anything goes wrong we can tell our people and attend to our business.

We have an agent who is a young man, but he is a mighty good man. What we ask I hope you will give that to our agent, so he can distribute it among our people. All of those old head men that we had we have dropped them behind from this time on. We would like to have eight or ten or twelve, according to the size of the agency picked out to run our camps of good, nice young men, and aid the agent in everything and will mind and support the agent. Look at him [Swift Bear, an old chief, who rises and remains standing]. He is very old now and getting a little childish and we have put him back now. He has a son who is about the same age as I am, and we would like to have brought him down, but we could not do it, and we would like to have his son put in his place. He has been a very good chief to us and always done fair work for us. He was not guilty of bad conduct, and I hope you will remember him right along. If you would make out a paper and send it to our agent he would select a man to run such a band of Indians and be the leader for them. In the olden times we had certain chiefs. Of course, they controlled the whole band and they done as they pleased, but we did not know much then.

We used to have a chief that we all listened to, and that was Spotted Tail, but he has been killed; since then we have not had any chief on our agency; we can't stand together as they have no chief to control them. If we had ten men to run the agency, then we can get along with the agent fine.

What I came here for, I came to ask you to protect this bill. What I agreed with the Commissioners out there, I agree to carry whatever is on that bill; I hope that it will be as it is finished. That's all.

Secretary NOBLE. I will ask the Rosebud Indians if they have heard what your speaker has said, and whether you all agree to it, and, if so, it will be taken as your speeches also.

(The delegates answered yes).

Governor FOSTER. We will now hear from White Ghost, of the Crow Creek Indians.

WHITE GHOST then addressed the Secretary (Alexander Rencounter interpreting).

Now, my friends, we have come here on a business, and it is a very important thing, and we want to arrange this, and then we will go back home. My wish is this: The Commissioners who went out there and presented the bill to us—us Indians are not like a white man and we can't put down everything in writing, and there are lots of words we have forgotten already—and my wish was that the Commission would go to work and read the bill over to us for all of the Indians. Now, all of the different agencies are all together, and they were not when they went around with the bill; they were at different agencies and we don't know how they worked. We supposed they told us some things and at other agencies they told others. And now we are all present from all of the agencies together, and, therefore, if there is anything that has been left out and what is proper to finish it, we would like to hear it while we are all here. Now, if you will read this bill to us again like you have done we will all look it over and make up our minds, and, if any changes we want to make, we would like to ask you here before we leave. Now, we would like for you to give them an answer.

Secretary NOBLE. Go on and make your speech and I will tell you afterwards.

WHITE GHOST. Now there is one particular thing that I had in my mind to ask you if I came to see the Secretary. The money that is named to us, so many millions for our land, and so on—that is the main thing I want to ask. The time the Commission was out there I asked them, my friends, what portion of land I have here do you want. I asked the Commissioners that when they were there. I told the Commissioners, now my friends, what land I have here the people are settling all around me where I am, and they are plowing all of their land and putting up new buildings even inside of my land. When I asked the Commissioners, now my friends, what do you think? Do you think those people have done the proper thing to come here and come inside of my land or not? That is what I asked them. The Commission told me that they did not think those people had done the proper thing to go inside of my land. Then I told the Commissioners, my friend, when two men ask for one thing let each one hold what he has got and show what they want to trade for.

My wish is this—for my land to be laid out and give me what belongs to me—it is not the same thing that belongs to me. In the time back here the white people jumped into our land and some of them have moved away from it and some are there yet. And we have children that haven't any land yet and when they are brought up there will not be any land left for them, and that is the reason we would like to have what belongs to us. That is the main point I wish, is for my land.

Now that is a part of the land right there [indicating on map of reservation]. Now, that land ought to be measured out separate and square and not go to all sorts of crooks—go to every corner—not run out one corner and in another and take out all the best land.

Now there is a way of getting off the people there. They have stock and horses and cattle, and if our cattle or horses should stray away from home, because the white people is right up against them, they take the cattle and horses and put them in a fence and we have to pay so much to get out the cattle and horses out of the fence, and that is why my people are getting scared. They don't like it.

Now, in the bill the Commissioners presented to us last summer it makes \$50 to a family—the money was mentioned. Now there are lots of things there I said before in my first speaking we have forgotten, and that is why I asked for that bill to be read again. Now it says \$50 to a family. What we want to know is if that is to continue for one year, or whether the payments are going to be made every year? That is something we don't know. Now it says in the bill all the payments will be set apart for the different agencies, because we have made treaties with the Government before. Sometimes one tribe would go to work and do some deprecation or anything like that and then the whole treaty is stopped, whether the other people did anything or not. Theirs is stopped too. This thing has been happening so often to us that we don't like it, and we would like to have every agency separate. Now I asked my friend, General Crook. Now you say in this bill that you will build thirty school houses. What money is it that will pay that schooling. Will the Government pay for the schools, or is it to be paid for by the land we disposed of now? That is what I asked General Crook. Now I ask my friend, General Crook, if it is on the bill that the Great Father was to pay for all of that schooling outside of our money? Now General Crook told me that the money for those schools the Government will pay for all of that school, but he didn't show me on the bill, but he said it out of his mouth.

General WARNER. We have so reported to the Great Father and Congress that that money is to come from the Government.

WHITE GHOST. It would be a great thing to us. What money we get for our land it would not support us and support the schools. That is why I asked; and if the Government goes to work and pays for the schooling, and we will have our own money to depend on, I am very thankful. I have told my agent, says I, my friend, you should

write to the Great Father and tell him what kind of beef we are eating. We have nothing but calves, little bits of calves and no flesh on them.

Another thing, there is a lot of Indians from the Standing Rock Agency, and we have more people than we used to have, and we get the same rations we were drawing before they were transferred.

Agent W. W. ANDRESON (Crow Creek). They belong to their band.

WHITE GHOST. Now, my friend, you can tell the way I treat my people. I have not got much flesh on my face. I am thin. There is a great many people that came on my agency, and although my rations are small I cut mine in two and give it to them, and I don't get my full rations.

I have said the words, and mentioned to the other Indians, that whoever listened to the Great Father's advice if they do as the Great Father wants them to do, why the Great Father will never forget them, and he will help them, and do all he can for them. That is what I had in my mind and mentioned it to the other Indians. I have a very good man for an agent and he does all he can for me, but you don't seem to listen to what he says. If I tell him our wish, whatever we need, he writes to the Great Father, but you don't give him any answer at all. Now when we issue our beef we have to eat the entrails and have to eat the head. Of course you white people don't eat that. You throw it into the pig pen for the pigs to eat, but our meat is so short that we have to eat that too.

I was in the treaty of the Black Hills, and that time we were told that every Indian was to get one and a half pounds of beef a day. That was the allowance, and they went to work and told us "you shall get this as long as you can't support yourselves." That is what we was told.

General WARNER. That is right.

WHITE GHOST. Now there is another treaty—the treaty of 1868—that I have mentioned here before. I had nothing to do with that. I was not there, and my name is not on it. Now you sent the commissioners out to us and we answered them and we signed the bill for them with a good will. I don't mean to go to work and accuse you for what mistreatment we ever got before, but this mistreatment somebody else done all this and it is all gone by and it is no use to mention it, but what I mean I don't mean to say that to you.

Of all the agencies they have to have a boundary line, so for what they done there you must go to work and make some kind of a rule to keep off the white people and to make it so they can't bother us, and we would like to have the papers for it to carry home with us. Now on all the agencies whatever any agent wants to do or wants to point out anything, let them take the Indians in and talk over it and fix it with a good will from this on on all the agencies. Now I want to know if I could say some more words before I leave you here? If I can I would like for you to say so.

Secretary NOBLE. You can stop now and I will hear you some other time. Some day if you will come and see me I will talk to you before you go away.

WIZI (Crow Creek) (Alex. Rencounter, interpreting.) Wizi then came forward and handed a paper to the secretary.

Now you are my friend and I am shaking hands with you. By shaking hands with you it seems to me as if you was one of my relations. Of course we have all come here and we are all together now, and we held a council among ourselves, and whatever was spoken here that was all agreed on among ourselves to be spoken. Now, in times back the Government would go to work and appoint men to go out and treat with the Indians, and they would go there and promise the Indians and treat with them, and after they come away that was the last of it and we would never hear anything more of the men and what became of them or what became of our land. It seems as if everything melted away. Now, the three commissioners you sent out there among us, when they came there of course we found out they were good men. We can judge a white man as well as they can judge us. We were suited and we were satisfied, and for myself I can tell you I walked right up and touched the pen and signed the bill. Now after we get through here we would like to get papers under the agreement that has been made, to take home to our children. Even the President and the Secretary, we would like to get their pictures besides. Now the land we have it has been surveyed, but I don't think it has been surveyed in a proper way. I think there is a mistake there; and when we come here we was to beg the President to help us to get our land or get the value of the land that has been taken from us.

General WARNER. That is to make it equal to the others.

WIZI. I have heard now that you would allow White Ghost to come and speak to you again, and that is why I will speak short. Now, the commissioners come here and reported what they had done, and of course all of the Indians would like to hear the report they have made to you. When I am at home of course we have a way to talk to one another. If somebody invites me to his house, if I go there my children will be at home, and my children will say my father is invited over to that man's house, and whatever he has there may be he will bring me a piece. Of course you have in charge

all of the Indians, and even all of the United States; you have charge of all of them. Now, our people at home, our wives and children, will say my husband or father is gone—the Great Father has sent for him; he has gone there and he probably will bring us good news, or probably bring us something in his hand. Now, our wish is for a fence to be built around our land. The last time there was a flood come there and took the fence and washed it all away, and some of the water is there yet. One time the Great Father, just a few days before he was going to be put off from being a Great Father, he took off this piece, and all of the people rushed in there. Now, those people who are on that land now, of course those, poor people have worked there, and have done a great deal of work; but I think you are the only man who can look after that for us. Now, of course you said you was going to give us another chance to see you again

Secretary NOBLE. You had better say it out now, for I can not see you so often unless you will all come.

WIZI. Now of course we don't know how long we are going to stay here; even if you go to work and tell us how long we are going to stay here; of course there are a great many things we want to find out.

Secretary NOBLE. There are a great many white people who would like to talk to me as well as the Indians. I gave this time for the Indians to talk, with great pleasure, but I can not stay all the time and hear you.

If White Ghost wants to say anything more to me he had better say it now, as I may not be able to see him; I want to keep my word, and you can speak now if there is anything else that you want to say.

WHITE GHOST. The last time I was here I mentioned about the schools. Of course I have a very good school at my agency now, but of course we want our children to be taught in the English entirely and no more Indian teaching. We came here with some railroad men about the right of way through our country, and we made an agreement with them and they was to put some money here for the purpose of the Indians. Of course that was a separate thing, but that was told us, and we would like to find that out before we leave Washington.

Secretary NOBLE. We will have you talk with the Commissioner of Indian Affairs about that, and if that is all we can go on with the rest of the speeches.

WHITE GHOST. Now, I presented a roll of paper here yesterday, and I would like to have you pay attention to it.

Governor FOSTER. I have that in my room. Do you want that handed to the Secretary?

WHITE GHOST. Yes, sir.

Governor FOSTER. I will hand it to the Commissioner of Indian Affairs.

WHITE GHOST. In issuing the annuities to us we are getting to be a kind of a separate class of people. We have been living in houses, and our clothing is issued to us too late, and we almost freeze to death by the time we get our canvas annuities.

The white people who go on the agency to work, and you send money there to pay them and they take that money and walk off with it and don't leave a cent at the agency; and that is why we ask you to help us, so we can have our young Indian boys have it; and it would be better, and the money would remain right on the agency. Now, I am a man about sixty years of age, and since we could hear the report of guns, the soldiers going into the country and the reports of guns, I was worried and tired out and for what I don't know yet. I was right in the middle of the trouble. White on one side and Indian on the other side. I put my hand out and wanted to quiet the thing down, and I finally succeeded in quieting the trouble down. Since that all of the trouble I have had I have never had anything. I was never honored by anybody. Now, this treaty that we have made with the Government, I would like to get a span of mares and a buggy for myself. I am getting old and I am going to die shortly and I will have no benefit of those things. We want what we are going to get. If I would see it not it would suit me better. Now, my friends, you are chiefs, but you get paid for it, but I am a chief and I don't receive a cent. That's all.

AMERICAN HORSE (Pine Ridge). We come here to do our business, and we want to do it right, and you told us you would not see us a second time.

Secretary NOBLE. Yes, and that is the reason I told White Ghost to speak a second time.

AMERICAN HORSE. There is one word I forgot. The Commission knows it. When the commissioners were all out there the agent notified us and we all came to the agency, and came there for weeks, and there was nobody out there to attend to our farms. Our oats and corn and wheat were all destroyed by the cattle, as the Commission can tell you so. I wish the commissioners would say whether I am lying or not.

Governor FOSTER. I know that you are not lying.

AMERICAN HORSE. I always want to tell everything to the Great Father. All we depend on now is the rations we get from the Government, and now if it is taken away from us, I don't know what we will depend on when the spring comes.

Governor FOSTER. We will now hear from the Lower Brulé Agency.

BIG MANE then addressed the Secretary (Alex. Rencounter interpreting.)

There is only one thing that I came here for. The Commission came there with the bill, and my own tribe was satisfied with it and all signed their names to it, and that is what I came here for. I came here to see the Secretary and lay out the marks for my people on the reservation. The boundary line—that is what I came for. I want to ask you to do that for me right off. Now a part of my people has given a part of their land to the Great Father, and what assurance have they? And because we do, that is why we gave a part of our land. I came here to see the Great Father. The land that the Indians are going to live on forever, we want that outside—not inside. Also we want that surveyed and put big marks on it so the white men can't get on the inside of it. I came here to ask you to let me have a surveyor to go there from here. Send him from here to go and mark out that place for us.

Now there is another thing I wish to ask you. If you send a surveyor from here, when he gets there I want some of my people to help him carry the chain and build the mounds and any work he has to do there. All I am afraid of some of your own race of people will travel in after night. If they go on that ground they might go on our land on a dark night and get inside of the land. What I came here for, I want Congress to look into this and finish this up right off. After our lands are all surveyed if any of my people want to take their land in severalty, as soon as he does that, we want you to help us and build us a house there. For instance, suppose I had a saw-mill there. What use could I have of a saw-mill there? I have no timber there. There is no timber on my land to saw. Now I have it in my mind that if I ask for anything, the Great Father's people will never deny me what I ask for. Now there is one thing, I can hold a plow handle, but there are plows with wheels on that a man can sit on and ride on it, and we can't sit on that and ride on that. A man can get on and ride a whole day, but when we go a foot we can't stand that at all. [Laughter.]

Now, there is another thing; there is a binder, a self-binder. I have seen it work. A man sits there and drives and it binds and throws the wheat off on one side, and if I ask for that your people can't deny it.

I came here to ask you another thing. When one of my men takes his land in severalty I want him to have a mowing-machine to cut some hay. Now, as soon as a man takes up his land in severalty, there is money to be paid over. There is \$50 to be given to the Indian who takes up his land. We want that money to be given to that man, whoever he is, and let him have that money. I came to ask you all this for the sake of my people, and from my hearty good will I am asking for all of this. I came here to ask you. Now suppose we had about forty span of horses. If they will send them to my people, that is what they told me to ask for. Now, in this bill, there is one thousand head of bulls to be issued to the Indians. Now we have cattle of our own at all the agencies; pretty near everybody has cattle, and we can raise our own bulls now, and we would like to have that thousand bulls turned into cows, or into horses or any way you choose, but we don't want the bulls.

Now there is another thing I would like to ask you. At my agency where I come from we have all the Government buildings right there, and as long as our agency is not moved—we don't want that agency moved from there—we want you to fix it to hold that agency there until the whole agency is removed. Of course there is one thing we all come here and ask you; we want our fund for this land all separate—the different agencies all separate. They have all spoken that, and it is my wish, too. Of course we can't succeed in our farming; our farming has failed, and we can't depend on our farming, and that is why I ask you to give us the same beef—the same portion that was allowed under the treaty of 1876. Now there is another thing I want to ask you. Now if we go to work and all the family take up land in severalty, probably there will be some land left, and suppose children were born afterwards, would they have the right to go and take a piece of that land too? We would like to have that land fixed that way.

Now there is another thing I would ask you. If there are any churches to be built on that reservation where the Indians own the land inside of the reservation, if any churches go there we want them to have 160 acres for all the churches. If there are two churches or three churches, we want them only to have 160 acres of land. Now we have brought our agent with us here and that man is told to assist us all he can, but a part of our own people is holding him back, and holding him back because he tried to go ahead with me. And from this time on whatever he asks for of you I wish you would give it to him for he asks for us.

Now I want to mention about the schools, too. I have three children, and all of my children went to Hampton school. I send them there and want them to learn something and the oldest one went back and died, and I have two more there in the Hampton school now. Now I say this to you Mr. Secretary. There will be no more of such a delegation of Indians come here any more. We think this is the last big delegation coming to Washington. That is, I have that in my mind. I don't know

that we ever will come here again with such a large delegation, and that is why we want to go to work and fix up everything and be satisfied before we leave here.

Now the Great Father, I have sold you this land. If a man would come and ask me who sold that land I would say I did, and if he would ask me whose land it was, I would say it was mine. Then they go to work and ask me who receives the pay? Why I sold the land and I am supposed to receive the pay. Of course if I sold that land it is mine. I sold that land and the money belongs to me. Well, who controls that money? I go to work and say I sold the land and I should control the money.

Now, I can say this much and I can, you ought to give us a little show, and let us have something to say in regard to our money. Now, there is 10 cents, and the father of that is a dollar. [Laughter.] Now, the man who has that money for us the Indians want to receive this money and the money belongs to them. The interest they ought to have something to say about it, what it is used for, some of the money. Now, it is this. We all have agents at all of the agencies. He is the Government road there. Now, if we need anything on the agency we go to the agent and say we need this and we need that, and we need that more than this. So we lay this up and take this whatever you can use and whatever we need we will have you send and buy it for us. In times back, I used to make up my mind for me not to sell the land at all until my children were all educated and know something, and that is the time I wanted to sell the land. Now you have us into it. Here we are into it. We have sold the land to you and are old people, and we should have some benefit of that land now. We wanted the children to have all of the benefit of it before, but now you have us into it so we shall have the benefit of some of this land.

Now we asked another thing. Now, the money for every agency is so much money in the Treasury. Now, who is going to own that? There ought to be some Indian who knows how much there is in that. Not only you know, but we want to know how much we have in there, and let every agent know how much they have in there, and have men appointed to watch that money. Of course, if there is anything going on wrong, and we find out anything is going on wrong, why the men who has charge of that knows how much is in there.

Secretary NOBLE. You had better talk about something that is important.

BIG MANE. What I am talking about here I don't say for you to do all this. I know you are not going to do it all, but whatever you think is the best for us to get it from you.

Secretary NOBLE. You will have to trust the Government of the United States for that.

BIG MANE. Whatever you are going to take that money for to buy with, we ought to have something to do with it.

Secretary NOBLE. All right.

Governor FOSTER. We will now hear from Little Chief of the Cheyenne Indians, of the Pine Ridge Agency.

LITTLE CHIEF (Benjamin Rowland interpreter). I come back here of other business. I am a different Indian from these Sioux. I am a Cheyenne Indian and my language is different, and I can't understand them. The time the commissioners were out there I spoke to them to have my people transferred to the Tongue River Agency. There are a few of my people at Pine Ridge. There are about five hundred of my people living at Pine Ridge, and more of my people living at the Tongue River Agency. When the commissioners came out there to present the bill to me I was satisfied with it and signed it with my tribe, the Cheyenne Indians. At Pine Ridge Agency our people don't get along as well there as those up at the Tongue River Agency. Our people are always running off and going up there, and if they were transferred from Pine Ridge to the Tongue River Agency they would get along so much better.

I have always followed the Great Father's road, and if the Great Father would have us transferred up to the Tongue River Agency, where it is a better country, my people there could work and get along a great deal better than they do down at the Pine Ridge Agency. The most of my people are always running off and going up there, and if they were transferred it would be better.

Secretary NOBLE. I understand that and we will see what can be done.

LITTLE CHIEF. My people are a poor class of people, and are not as well fixed as the other people, therefore I would like to be transferred to that agency. My people were raised in that country and that is the reason we would like to live in that country. I was always a friend to the white people out west, and want you to help us to be moved to that agency. When can you answer the words I give you?

Secretary NOBLE. When you get home I will send you a letter.

LITTLE CHIEF. That is all I have to say.

Governor FOSTER. The Santee Indians will now address you.

PHILIP WEBSTER, of the Santees, then addressed the Secretary (Alex. Rencounter interpreting):

I came here with all of my friends. The Sioux delegation was sent for to come

and see the Great Father, and I came with them, but what I have to say I want to say with a few words. The Commission went around among the Sioux, and of course they wanted to buy a part of their land, and everything was disposed of to the Great Father, and we have nothing to say to that any more. Of course I came here, and what way they are going to fix this thing up I want to know it too. I have some children, and they can't take up any land at all. If you can't allow me any land for my children I think it would be best to allow me some money for the children. I would like to know how my friends the Sioux are going to be paid. How many years of payments will they get, and that is what I would like to know and take that home. Of course I am in a part of their nation, and whatever the Sioux is to be paid and what is going to be done for them of course I have got to be paid about the same as they, and I would like to know how they are going to be paid and carry the news home to my people.

General WARNER then addressed the Secretary on the part of the Commission, as follows (Alex. Rencounter interpreting it to the Indians):

Mr. SECRETARY. These men that you see before you are the leading men of the Sioux Nation. They are here to speak to you for their people, as the white man comes to Congress to speak for his people. You sent Governor Foster, General Crook, and myself to meet the Sioux and present to them a certain bill. We took to them the word of the Great Father, and explained it to them as one friend should explain a matter to another. We told them there as to the treaties of 1868 and 1876, that all the rights they had under these treaties, that are not expressly changed by the act, remained to them; that the signing of the bill would not affect their rations or annuities; that the school in which their children were to be taught to read, write, and spell, were to be continued for twenty years by the United States; the school-houses built upon the reservations and teachers employed to teach in those schools, and not one cent of the money to pay for those schools was to be taken out of the money that they were to receive for their lands.

Everything, Mr. Secretary, that we said to these people, everything they said to us, has been written down, and we shall hand it to you to present to the Great Father. And after you shall have examined it, we ask that copies of it be sent to each of the agencies, so that these, the chief men of the Sioux Nation may see what we have recommended and how that we have treated fairly with them. [Applause.] I don't want one of these men to go home with a wrong impression of what was said. At Standing Rock and other places, but at Standing Rock especially, John Grass asked if you took your lands under the treaty of 1868, whether you would be entitled to the things given you under that treaty. The Commission told you that if you took the lands under the sixth article of the treaty of 1868 that you would be entitled to the things promised you under the eighth article of the treaty of 1868, but to-day I find some of your speakers are confused as to that.

You ask if you take the lands in severalty, under the act we presented to you, whether then you would be entitled to the \$100 mentioned in the eighth article of the treaty of 1868, and the \$25 worth of seeds for three years? The Commission answers that question to you now in the presence of the Secretary, as it answered you on all of your reservations, no, you are not entitled to it. But you do get the things that are given you under the act which you have signed, which is more valuable and of greater service than the other. Under the sixth article of the treaty of 1868, the head of a family could only get 320 acres even if it was grazing land. Under the act that you have signed, you get twice that amount—640 acres. Under the treaty of 1868 you only had the land as long as you lived on it and farmed it. Under the act you signed, the land belongs to you, and you can get a patent for it as the white man gets a patent for his land. Under the treaty of 1868, the young children of your tribe who had neither father nor mother got no land. Under the bill that you have signed you get 320 acres of grazing land, or 160 acres of farming land. Under the treaty of 1868 your children under eighteen years of age got no land, but under the act that you have signed, they get eighty acres of farming land, or 160 acres of grazing land.

Mr. Secretary, I have said this much to these representative men in your presence, as it is the only matter there has been any misunderstanding about. [Applause.] And I wish to say to you that these men were our friends upon the reservation. They are friends now, and we ask that the Great Father hereafter shall treat them as friends, and carry out faithfully everything that is promised them. [Great applause.]

Secretary NOBLE. You are welcome. The Secretary is very glad to see you. He believes that you mean to do right, and the Secretary, as far as he can, will meet you in the same way. [Applause.] The Government intends to do the Indian justice. It intends that the rations and the clothing, and everything that the Indian is to have, shall be as good as the Government can make it. [Applause.] It has turned off all the blind men and put good sharp-eyed inspectors to look through the samples on which the Government buys, and it will have good sharp-eyed men at the agency to see what is delivered is what it ought to be. If the Sioux will find any one cheat-

ing them, and they will let the Secretary know, that man shall be punished. [Applause.] The Government of the United States not only recognizes the Sioux as friends, but the friends of the Sioux shall be the friends of the Government.

The Secretary has been very glad to-day to hear so much spoken by each of the speakers as to schools. He has been pleased that you have spoken as much about schools as you have about rations and clothing. There shall be no less rations or less clothing than heretofore, but there shall be more schools and more teachers. The rations of the Sioux shall not be made less until so much is not needed from the Government. It is not intended by the Government that the rations of the Sioux shall be diminished otherwise. But there was a want of appropriation as to the million pounds of beef. The Government will do justice in all things, both as to rations and clothing.

So far as the Secretary's advice can cause it to be done, those of the children of the Sioux, or the men of the Sioux, shall be engaged to do whatever work they can do and be paid for it. It is the wish of the Government to have all the children of the Sioux educated, but they shall be taught to work as well as to read, so that when they grow able to work they may be allowed land on which to work. The purpose of the Government, like that of the men who have spoken to-day, is to get the Sioux Indians and all the Indians so that they can earn their own living. They shall be taught the English language so that they can read their own treaties, and understand them as the white man understands them. It takes no particular language to teach them to work. The white man has to work, and the work the Indian will do will be the same, whatever the name given it.

The different things that have been said by the commissioners will all be put in writing and signed by the commissioners, Governor Foster, General Crook, and Major Warner.

If there is a difference in one agency from another as to the proportionate amounts of land, where it is proper they shall all be made equal; where the lands allowed the Indians at any agency is not sufficient, the report will recommend a remedy. The money that is to be paid will be recommended to be paid by the head, according to each man, so that every man in the Sioux tribe will get his share.

That all of the different provisions in the act that was submitted to the Sioux will be sent to them in writing or printed, so that you may understand it. [Applause.]

That the different reservations made by the act will be surveyed and the marks will be made so that you can see them. There will be no lost land. If you will find me the man living on the lost land, I will show you the man who stole it. [Applause.] The lost land must be somewhere, it has not gotten away. When it is sold the man who buys it will pay for it, and the money will be found to belong to the Sioux. So it makes no difference where the land is, if it is in the great body of land and sold for the Sioux. If it is in the smaller reservations, it will be found when they are surveyed, and so you will either get the money or the land.

That all of the different matters contained in the act will be carried into effect in the spirit of friendship and justice, so far as the Great Father and the Secretary can do it. That the paper signed by the commissioners must be submitted to the Great Father. That it will be printed by the Great Father, and if he finds it is just and true, he will make it known by his proclamation, and if the things recommended by the commissioners ought to be done, he will recommend the Congress of the United States to do them.

That justice will be done by the great nation of the United States to the Sioux who will look to it for protection. If that can not be done, nothing will be done. The Government of the United States will not take its share and not give to the Sioux their share. The Secretary has no more to say than these general statements. He has noted what the different speakers wanted, and he will recommend to the Commissioner of Indian Affairs, that he gives them to the Sioux, as far as he is able. [Applause.] The Secretary bids you good day, and when you want anything you must let the agent speak for you, and he will hear you.

At the close of the remarks of Secretary Noble Governor FOSTER addressed the Indians (Louie Primeau interpreting):

I have no doubt that you are much pleased with what the Secretary has said. [Applause.] The Commission is pleased with what you have said here to-day. We believe that our recommendations, suggested by you, will receive the sanction of the Government, and that your trip here will not only be a pleasant one, but a profitable one. [Great applause.] At our meeting yesterday you asked the Commission to name the two Indians who are to speak to the President. Do you yet desire that the Commission name them?

The Indians answer, "Yes."

Governor FOSTER. The Commission has agreed to name John Grass and American Horse. Now, you will understand that this meeting with the President is a social call and the speeches are not to be long, and that it is to occur promptly at 1 o'clock. We have had a pleasant and profitable day, and by this time you must be getting tired, and I think it proper now to dismiss this council.

WASHINGTON, D. C., December 19, 1889.

In response to an invitation from the President, the Sioux Commission, together with the Indian agents, interpreters, and visiting delegation of Indians, met the President in the parlors of the White House at 1 o'clock p. m.

Governor FOSTER, on behalf of the Commission, addressed the President (Louie Primeau interpreting to the Indians):

MR. PRESIDENT: The Sioux Commission has accomplished the mission which it was sent to perform. In doing this we visited all of the agencies included in the Great Sioux Reservation. In obtaining the assent of the Great Sioux Nation to the law we gave it our interpretation. We listened to their grievances and to their suggestions. We promised only that our interpretations of the law should be presented, and that we would recommend that if our interpretation was not satisfactory all that we did should fall to the ground. We promised to recommend redress of certain grievances named by them. We promised to recommend the enactment of a law to comply with some of their suggestions. We have embodied in our report a full statement of the interpretation we gave the law, of such grievances as we desire to be redressed, and of the enactment of law for such suggestions as we thought proper.

These Indians have had the opportunity of making their statements to the Secretary of the Interior. They represent the advanced Indians of the Great Sioux Reservation. They desire to be educated and guided in the way of civilization. They want their children to be educated. They want to reach a condition of self-support and become self-respecting citizens of this country. Their call this morning, Mr. President, is of a social nature and to pay their respects to the Great Father of the country Mr. John Grass, of the Standing Rock Indians, will now address you,

JOHN GRASS (Louie Primeau interpreting). Mr. President, the chiefs that you see surrounding you here have come to visit you simply to see you in a friendly visit. The three gentlemen that you selected as your Commissioners must be good men or you would not have sent them out in our country. As far back as we can recollect we never had a Commission that came out there that pointed out everything in a fair way and explained everything to our satisfaction as these gentlemen who have been out there. The reason of our visit to Washington is as to the interpretations of some of the sections of the bill that was presented to us, and also as to our little grievances that we spoke about, and we came to see about that.

We have had the pleasure of visiting the Secretary of the Interior and explaining to him all of our grievances. He seemed to be pleased with what we said, and thought we had spoken as we ought to, and we hope that you will think the matter over the same as he did.

We know that you have to transact business for sixty millions of people, including us, and we know that we can not come here and make a long speech and mention everything we have to say.

The principal thing that we have come for is in regard to our boundary lines, and therefore I would like to mention it to you. We would like to have them defined so we will know where the boundary lines of our reservation are, also the portion that we have relinquished and ceded to the United States, that it may be surveyed and disposed of as early as possible.

Another thing I wish to mention is in regard to education, and we would like that you put up large schools at every one of the different reservations, and we mention it here so that our children will not have to go to school in the East, but can go to school on our own reservations.

Also the money coming from the sales of the land, that the money be given to each agency, according to an accurate census taken of the people of each reservation, and the money given and set apart to them.

We wish to have a business man sent there to take a fair census of the Indians, so that they may each get their equal share. That's all.

AMERICAN HORSE, of the Pine Ridge Indians, then addressed the President (Louie Richard interpreting):

To-day I am not very well. I have made up my mind to work for my tribe, and if I lay on my death-bed I will still help them: The first thing that I will speak about is our rations that have been cut away from us. What I want, and what I asked the commissioners when they were out there, was to have my lands surveyed, and when I take my lands in severalty, what is over I would like to have a patent for it. We can then hold that land for grazing purposes, and if we had a mind to sell it we could sell it, and if not we need not sell it. And on our agency, what I care for, our people don't like the clothing we get for annuity goods, and we would like to have that changed into cash money.

The schools here in the Eastern States, all of those big schools we send our children here to them, and that is money thrown away for nothing. Right on my reservation I have selected a place there for a big boarding-school which will hold five or six hundred children, and that is at about the head of Pass Creek. We would like to have that school at every agency—a big boarding-school. I wish you would ask the

commissioners who have been out there and select them again and send them out to see our country. Those gentlemen we have confidence in them, and know they will do things honest.

The annuity goods that I spoke of is not the ration and the beef—that is separate. Just the annuity goods, I would ask you to have that changed into cash. You see us all well dressed here, but when we are at our reservations we can't afford to dress this way. We are all dressed well this morning, and are all glad to see you. All the fault we have we don't get any cash money, and I hope you will give us about \$30 a piece to get home with. If you will give us trunks and let us buy some things and throw them in; then when we get home our children will know that we got something.

We have agents out there, and just about the time they get to know the ways of the Indians the Congress will make a new law and take our agents away, and we have to have a new one that don't know anything about the Indians. It is not that I want to help my agent to be an agent again, but that is my idea about it. What agents we have with us from the agencies are all nice men.

The boss farmers you send out there they don't try to help us at all. All they think about is to have us locked up in the agency guard-house. I would also like to have all the Indians and half-breeds who are capable of working, I would like to have them get the work at the agency on all of the reservations. I mean on all of the reservations, and I will ask you to help me in that. Any persons who are outside of the agency now who has Indian blood, whether a man or a woman, that has anything to do with any of the agencies, we would like for them to have the right to come back and take land on our reservation or any other reservation.

Another thing I would like to ask of you. There has been several agencies where the Government has taken horses away from us, and we would like to see the Government pay for them. There is a lot of Indian bands all around the country. We have visited some of them and we would like to visit them right along from this on without a pass.

In back treaties, I saw in the back treaties that as long as there was game on the reservation, and General Crook has seen that there is lots of game in Wyoming, and I have seen it in there, and we would like to go in there and hunt. I wish you would help us on that. I hope that you will help us to have all of our schools on our own reservations. Our children are all dying right along down here at school, and as soon as they get home they die. When they get home they fall sick in bed and lay in that way two, three, and four months, and then they die, and they don't do us any good at all, and they are no help to us. Our agent knows all that.

And to which the President responded as follows (Louie Richard interpreting):

I am glad to meet these representatives of the Great Sioux Nation. Some of them I have seen before. A few years ago, as a member of the Senate Committee on Indian Affairs, I visited the Crow Creek, Winnebago, and Lower Brule Agencies. I saw some of your homes and the farms that some of you had begun to cultivate. I want to assure you that I have a sincere interest in your welfare, and in the welfare of all of your people. Your true interest is in the direction of the legislation which Congress has adopted of settling each of you upon a farm of his own.

It is the policy of the Government, and it is the policy in which I have great interest, to give to your children the advantage that you have not had of attending school, and thus acquiring the knowledge that is necessary for the transactions of life. I will with pleasure read the report which these commissioners have prepared, who have recently returned from visiting you. And it will give me pleasure to aid them in securing from Congress those laws that are necessary to meet the suggestions which have been made by the Commission.

You must not forget that I do not make laws, but the Congress makes the laws. I do not doubt, however, that our friends in Congress will be willing to do that which is liberal, as well as that which is just towards this people, who have consented to the proposition of Congress, and surrendered so much of their land to the Government.

I want to express again my pleasure of meeting these representatives of the Sioux tribes, and I will be glad if it is your pleasure to speak to each one of you individually.

Governor FOSTER then introduced the visiting Indians to the President, after which they retired, and the last formal council with the chiefs of the Sioux Nation was closed.

We, the undersigned, being adult male Indians occupying or interested in the Sioux Reservation established by the treaty between the United States and various chiefs and headmen of the different tribes of Sioux Indians on the part of such Indians, signed on the 29th day of April, 1868, do hereby certify and declare that we have heard read, interpreted, and thoroughly explained to our understanding the act of the Congress of the United States of which the following is a copy, to wit:

[PUBLIC—No. 148.]

AN ACT to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the following tract of land, being a part of the Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Pine Ridge Agency, in the Territory of Dakota, namely: 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 the mouth of Battle Creek; thence due east to White River; thence down White River to the mouth of Black Pipe Creek on White River; thence due south to said north line of the State of Nebraska; thence west on said north line to the place of beginning. Also, the following tract of land situate in the State of Nebraska, namely: Beginning at a point on the boundary line between the State of Nebraska and the Territory of Dakota where the range line between ranges forty-four and forty-five west of the sixth principal meridian, in the Territory of Dakota, intersects said boundary line; thence east along said boundary line five miles; thence due south five miles; thence due west ten miles; thence due north to said boundary line; thence due east along said boundary line to the place of beginning: *Provided,* That the said tract of land in the State of Nebraska shall be reserved, by Executive order, only so long as it may be needed for the use and protection of the Indians receiving rations and annuities at the Pine Ridge Agency.

SEC. 2. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Rosebud Agency, in said Territory of Dakota, namely: Commencing in the middle of the main channel of the Missouri River, at the intersection of the south line of Brulé County; thence down said middle of the main channel of said river to the intersection of the ninety-ninth degree of west longitude from Greenwich; thence due south to the forty-third parallel of latitude; thence west along said parallel to a point due south from the mouth of Black Pipe Creek; thence due north to the mouth of Black Pike Creek; thence down White River to a point intersecting the west line of Gregory County extended north; thence south on said extended west line of Gregory County to the intersection of the south line of Brulé County extended west; thence due east on said south line of Brulé County extended to the point of beginning in the Missouri River, including entirely within said reservation, all islands, if any, in said river.

SEC. 3. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Standing Rock Agency in the said Territory of Dakota, namely: Beginning at a point in the center of the main channel of the Missouri River opposite the mouth of Cannon Ball River; thence down said center of the main channel to a point ten miles north of the mouth of the Moreau River, including also within said reservation all islands, if any, in said river; thence due west to the one hundred and second degree of west longitude from Greenwich; 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 center of the main channel of the Missouri River at the place of beginning.

SEC. 4. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Cheyenne River Agency, in the said Territory of Dakota, namely: Beginning at a point in the center of the main channel of the Missouri River, ten miles north of the mouth of the Moreau River, said point being the southeastern corner of the Standing Rock Reserva-

tion; thence down said center of the main channel of the Missouri River, including also entirely within said reservation all islands, if any, in said river, 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 a line due west from a point in the Missouri River ten miles north of the mouth of the Moreau River; thence due east to the place of beginning.

SEC. 5. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Lower Brulé Agency, in said Territory of Dakota, namely: Beginning on the Missouri River at Old Fort George; thence running due west to the western boundary of Presho County; thence running south on said western boundary to the forty-fourth degree of latitude; thence on said forty-fourth degree of latitude to western boundary of township number seventy-two; thence south on said township western line to an intersecting line running due west from Fort Lookout; thence eastwardly on said line to the center of the main channel of the Missouri River at Fort Lookout; thence north in the center of the main channel of the said river to the original starting point.

SEC. 6. That the following tract of land, being a part of the Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Crow Creek Agency, in said Territory of Dakota, namely: The whole of township one hundred and six, range seventy; township one hundred and seven, range seventy-one; township one hundred and eight, range seventy-one; township one hundred and eight, range seventy-two; township one hundred and nine, range seventy-two; and the south half of township one hundred and nine, range seventy-one, and all except sections one, two, three, four, nine, ten, eleven and twelve of township one hundred and seven, range seventy, and such parts as lie on the east or left bank of the Missouri River, of the following townships, namely: Township one hundred and six, range seventy-one; township one hundred and seven, range seventy-two; township one hundred and eight, range seventy-three; township one hundred and eight, range seventy-four; township one hundred and eight, range seventy-five; township one hundred and eight, range seventy-six; township one hundred and nine, range seventy-three; township one hundred and nine, range seventy-four; south half of township one hundred and nine, range seventy-five, and township one hundred and seven, range seventy-three; also the west half of township one hundred and six, range sixty-nine, and sections sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, and thirty-three of township one hundred and seven, range sixty-nine.

SEC. 7. That each member of the Santee Sioux tribe of Indians now occupying a reservation in the State of Nebraska not having already taken allotments shall be entitled to allotments upon said reserve in Nebraska as follows: To each head of a family, one-quarter of a section; to each single person over eighteen years of age, one-eighth of a section; to each orphan child under eighteen years of age, one-eighth of a section; to each other person under eighteen years of age now living, one-sixteenth of a section; with title thereto, in accordance with the provisions of article six of the treaty concluded April twenty-ninth, eighteen hundred and sixty-eight, and the agreement with said Santee Sioux approved February twenty-eighth, eighteen hundred and seventy-seven, and rights under the same in all other respects conforming to this act. And said Santee Sioux shall be entitled to all other benefits under this act in the same manner and with the same conditions as if they were residents upon said Sioux Reservation, receiving rations at one of the agencies herein named: *Provided*, that all allotments heretofore made to said Santee Sioux in Nebraska are hereby ratified and confirmed; and each member of the Flandreau band of Sioux Indians is hereby authorized to take allotments on the Great Sioux Reservation, or in lieu thereof shall be paid at the rate of one dollar per acre for the land to which they would be entitled, to be paid out of the proceeds of lands relinquished under this act, which shall be used under the direction of the Secretary of the Interior; and said Flandreau band of Sioux Indians is in all other respects entitled to the benefits of this act the same as if receiving rations and annuities at any of the agencies aforesaid.

SEC. 8. That the President is hereby authorized and required, whenever in his opinion any reservation of such Indians, or any part thereof, is advantageous for agricultural or grazing purposes, and the progress in civilization of the Indians receiving rations on either or any of said reservations shall be such as to encourage the belief that an allotment in severalty to such Indians, or any of them, would be for the best interest of said Indians, to cause said reservation, or so much thereof as is necessary, to be surveyed, or re-surveyed, and to allot the lands in said reservation in severalty to the Indians located thereon as aforesaid, in quantities as follows:

To each head of a family, three hundred and twenty acres; to each single person over eighteen years of age, one fourth of a section; to each orphan child under eighteen years of age, one-fourth of a section; and to each other person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-eighth of a section. In case there is not sufficient land in either of said reservations to allot lands to each individual of the classes above named in quantities as above provided the lands embraced in such reservation or reservations shall be allotted to each individual of each of said classes pro rata in accordance with the provisions of this act: *Provided*, That where the lands on any reservation are mainly valuable for grazing purposes, an additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual; or in case any two or more Indians who may be entitled to allotments shall so agree, the President may assign the grazing lands to which they may be entitled to them in one tract, and to be held and used in common.

SEC. 9. That all allotments set apart under the provisions of this act shall be selected by the Indians, heads of families selecting for their minor children, and the agent shall select for each orphan child, and in such manner as to embrace the improvements of the Indians making the selections. Where the improvements of two or more Indians have been made on the same legal subdivision of land, unless they shall otherwise agree, a provisional line may be run dividing said lands between them, and the amount to which each is entitled shall be equalized in the assignment of the remainder of the land to which they are entitled under this act: *Provided*, That if any one entitled to an allotment shall fail to make a selection within five years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if such there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner: *Provided*, That these sections as to the allotments shall not be compulsory without the consent of the majority of the adult members of the tribe, except that the allotments shall be made as provided for the orphans.

SEC. 10. That the allotments provided for in this act shall be made by special agents appointed by the President for such purpose, and the agents in charge of the respective reservations on which the allotments are directed to be made, under such rules and regulations as the Secretary of the Interior may from time to time prescribe, and shall be certified by such agents to the Commissioner of Indian Affairs, in duplicate, one copy to be retained in the Indian Office, and the other to be transmitted to the Secretary of the Interior for his action, and to be deposited in the General Land Office.

SEC. 11. That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the lands thus allotted for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, to his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs, as aforesaid, in fee, discharged of said trust and free of all charge or incumbrance whatsoever, and patents shall issue accordingly. And each and every allottee under this act shall be entitled to all the rights and privileges and be subject to all the provisions of section six of the act approved February eighth, eighteen hundred and eighty-seven, entitled "An act to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the United States and the Territories over the Indians, and for other purposes:" *Provided*, That the President of the United States may in any case, in his discretion, extend the period by a term not exceeding ten years; and if any lease or conveyance shall be made of the lands set apart and allotted as herein provided, or any contract made touching the same, before the expiration of the time above mentioned, such lease or conveyance or contract shall be absolutely null and void: *Provided further*, That the law of descent and partition in force in the State or Territory where the lands may be situated shall apply thereto after patents therefor have been executed and delivered. Each of the patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto.

SEC. 12. That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner, if in the opinion of the President it shall be for the best interests of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe, in conformity with the treaty or statute under which such reservation is held of such portions of its reservation not allotted as such tribe shall, from time to time, consent

to sell, on such terms and conditions as shall be considered just and equitable between the United States and said tribe of Indians, which purchase shall not be complete until ratified by Congress: *Provided, however,* That all lands adapted to agriculture, with or without irrigation, so sold or released to the United States by any Indian tribe shall be held by the United States for the sole purpose of securing homes to actual settlers, and shall be disposed of by the United States to actual and bona fide settlers only in tracts not exceeding one hundred and sixty acres to any one person, on such terms as Congress shall prescribe, subject to grants which Congress may make in aid of education: *And provided further,* That no patents shall issue therefor except to the person so taking the same as and for a homestead, or his heirs, and after the expiration of five years, occupancy thereof as such homestead; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of such patent, shall be null and void. And the sums agreed to be paid by the United States as purchase money for any portion of any such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians to whom such reservation belonged; and the same, with interest thereon at five per centum per annum, shall be at all times subject to appropriation by Congress for the education and civilization of such tribe or tribes of Indians, or the members thereof. The patents aforesaid shall be recorded in the General Land Office, and afterward, delivered, free of charge, to the allottee entitled thereto.

SEC. 13. That any Indian receiving and entitled to rations and annuities at either of the agencies mentioned in this act at the time the same shall take effect, but residing upon any portion of said Great Reservation not included in either of the separate reservations herein established, may, at his option, within one year from the time when this act shall take effect, and within one year after he has been notified of his said right of option in such manner as the Secretary of the Interior shall direct by recording his election with the proper agent at the agency to which he belongs, have the allotment to which he would be otherwise entitled on one of said separate reservations upon the land where such Indians may then reside, such allotment in all other respects to conform to the allotments hereinbefore provided. Each member of the Ponca tribe of Indians now occupying a part of the old Ponca Reservation, within the limits of the said Great Sioux Reservation, shall be entitled to allotments upon said old Ponca Reservation as follows: To each head of a family, three hundred and twenty acres; to each single person over eighteen years of age, one-fourth of a section; to each orphan child under eighteen years of age, one-fourth of a section; and to each other person under eighteen years of age now living, one-eighth of a section, with title thereto and rights under the same in all other respects conforming to this act. And said Poncas shall be entitled to all other benefits under this act in the same manner and with the same conditions as if they were a part of the Sioux Nation receiving rations at one of the agencies herein named. When the allotments to the Ponca tribe of Indians, and to such other Indians as allotments are provided for by this act shall have been made upon that portion of said reservation which is described in the act entitled "An act to extend the northern boundary of State of Nebraska," approved March twenty-eighth, eighteen hundred and eighty-two, the President shall, in pursuance of said act, declare that the Indian title is extinguished to all lands described in said act not so allotted hereunder, and thereupon all of said land not so allotted and included in said act of March twenty-eight, eighteen hundred and eighty-two, shall be open to settlement as provided in this act: *Provided,* That the allotments to Ponca and other Indians authorized by this act to be made upon the land described in the said act entitled "An act to extend the northern boundary of the State of Nebraska," shall be made within six months from the time this act shall take effect.

SEC. 14. That in cases where the use of water for irrigation is necessary to render the lands within any Indian reservation created by this act available for agricultural purposes, the Secretary of the Interior be, and he is hereby, authorized to prescribe such rules and regulations as he may deem necessary to secure a just and equal distribution thereof among the Indians residing upon any such Indian reservation created by this act; and no other appropriation or grant of water by any riparian proprietor shall be authorized or permitted to the damage of any other riparian proprietor.

SEC. 15. That if any Indian has, under and in conformity with the provisions of the treaty with the Great Sioux Nation concluded April twenty-ninth, eighteen hundred and sixty-eight, and proclaimed by the President February twenty-fourth, eighteen hundred and sixty-nine, or any existing law, taken allotments of land within or without the limits of any of the separate reservations established by this act, such allotments are hereby ratified and made valid, and such Indian is entitled to a patent therefor in conformity with the provisions of said treaty and existing law and of the provisions of this act in relation to patents for individual allotments.

SEC. 16. That the acceptance of this act by the Indians in manner and form as required by the said treaty, concluded between the different bands of the Sioux Nation

of Indians and the United States, April twenty-ninth, eighteen hundred and sixty-eight, and proclaimed by the President February twenty-fourth, eighteen hundred and sixty-nine, as hereinafter provided, shall be taken and held to be a release of all title on the part of the Indians receiving rations and annuities on each of the said separate reservations, to the lands described in each of the other separate reservations so created, and shall be held to confirm in the Indians entitled to receive rations at each of said separate reservations, respectively, to their separate and exclusive use and benefit, all the title and interest of every name and nature secured therein to the different bands of the Sioux Nation by said treaty of April twenty-ninth, eighteen hundred and sixty-eight. This release shall not affect the title of any individual Indian to his separate allotment on land not included in any of said separate reservations provided for in this act, which title is hereby confirmed, nor any agreement heretofore made with the Chicago, Milwaukee, and Saint Paul Railroad Company or the Dakota Central Railroad Company for a right of way through said reservation; and for any lands acquired by any such agreement to be used in connection therewith, except as hereinafter provided; but the Chicago, Milwaukee and Saint Paul Railway Company and the Dakota Central Railroad Company shall, respectively, have the right to take and use, prior to any white person, and to any corporation, the right of way provided for in said agreements, with not to exceed twenty acres of land in addition to the right of way, for stations for every ten miles of road; and said companies shall also, respectively, have the right to take and use for right of way, side-track, depot, and station privileges, machine-shop, freight-house, round-house, and yard facilities, prior to any white person, and to any corporation or association, so much of the two separate sections of land embraced in said agreements; also, the former company so much of the one hundred and eighty-eight acres, and the latter company so much of the seventy-five acres, on the east side of the Missouri River, likewise embraced in said agreements, as the Secretary of the Interior shall decide to have been agreed upon and paid for by said railroad, and to be reasonably necessary upon each side of said river for approaches to the bridge of each of said companies to be constructed across the river, for right of way, side-track, depot, and station privileges, machine-shop, freight-house, round-house, and yard facilities, and no more: *Provided*, That the said railway companies shall have made the payments according to the terms of said agreements for each mile of right of way and each acre of land for railway purposes, which said companies take and use under the provisions of this act, and shall satisfy the Secretary of the Interior to that effect: *Provided further*, That no part of the lands herein authorized to be taken shall be sold or conveyed except by way of sale of, or mortgage of, the railway itself. Nor shall any of said lands be used directly or indirectly for town-site purposes, it being the intention hereof that said lands shall be held for general railway uses and purposes only, including stock-yards, warehouses, elevators, terminal and other facilities of and for said railways; but nothing herein contained shall be construed to prevent any such railroad company from building upon such lands houses for the accommodation or residence of their employes, or leasing grounds contiguous to its tracks for warehouse or elevator purposes connected with said railways: *And provided further*, That said payments shall be made and said conditions performed within six months after this act shall take effect: *And provided further*, That said railway companies and each of them shall, within nine months after this act takes effect, definitely locate their respective lines of road, including all station grounds and terminals across and upon the lands of said reservation designated in said agreements, and shall also, within the said period of nine months, file with the Secretary of the Interior a map of such definite location, specifying clearly the line of the road, the several station grounds, and the amount of land required for railway purposes, as herein specified, of the said separate sections of land and said tracts of one hundred and eighty-eight acres and seventy-five acres, and the Secretary of the Interior shall, within three months after the filing of such map, designate the particular portions of said sections and of said tracts of land which the said railway companies respectively may take and hold under the provisions of this act for railway purposes. And the said railway companies, and each of them, shall, within three years after this act takes effect, construct, complete, and put in operation their said lines of road; and in case the said lines of road are not definitely located and maps of location filed within the periods hereinbefore provided, or in case the said lines of road are not constructed, completed, and put in operation within the time herein provided, then, and in either case, the lands granted for right of way, station grounds, or other railway purposes, as in this act provided, shall, without any further act or ceremony, be declared by proclamation of the President forfeited, and shall, without entry or further action on the part of the United States, revert to the United States and be subject to entry under the other provisions of this act; and whenever such forfeiture occurs the Secretary of the Interior shall ascertain the fact and give due notice thereof to the local land officers, and thereupon the lands so forfeited shall be open to homestead entry under the provisions of this act.

SEC. 17. That it is hereby enacted that the seventh article of the said treaty of April twenty-ninth, eighteen hundred and sixty-eight, securing to said Indians the benefits of education, subject to such modifications as Congress shall deem most effective to secure to said Indians equivalent benefits of such education, shall continue in force for twenty years from and after the time this act shall take effect; and the Secretary of the Interior is hereby authorized and directed to purchase, from time to time, for the use of said Indians, such and so many American breeding cows of good quality, not exceeding twenty-five thousand in number, and bulls of like quality, not exceeding one thousand in number, as in his judgment can be under regulations furnished by him, cared for and preserved, with their increase, by said Indians: *Provided*, That each head of family or single person over the age of eighteen years, who shall have or may hereafter take his or her allotment of land in severalty, shall be provided with two milch cows, one pair of oxens, with yoke and chain, or two mares and one set of harness in lien of said oxen, yoke, and chain, as the Secretary of the Interior may deem advisable, and they shall also receive one plow, one wagon, one harrow, one hoe, one axe, and one pitchfork, all suitable to the work they may have to do, and also fifty dollars in cash, to be expended under the direction of the Secretary of the Interior in aiding such Indians to erect a house and other buildings suitable for a residence or the improvement of his allotment; no sales, barter or bargains shall be made by any person other than said Indians with each other, or of any of the personal property hereinbefore provided for, and any violation of this provision shall be deemed a misdemeanor and punished by fine not exceeding one hundred dollars, or imprisonment not exceeding one year or both in the discretion of the court; that for two years the necessary seeds shall be provided to plant five acres of ground into different crops, if so much can be used, and provided that in the purchase of such seed preference shall be given to Indians who may have raised the same for sale and so much money as shall be necessary for this purpose is hereby appropriated out of any money in the Treasury not otherwise appropriated; and in addition thereto there shall be set apart, out of any money in the Treasury not otherwise appropriated the sum of three millions of dollars, which said sum shall be deposited in the Treasury of the United States to the credit of the Sioux Nation of Indians as a permanent fund, the interest of which, at five centum per annum, shall be appropriated, under the direction of the Secretary of the Interior, to the use of the Indians receiving rations and annuities upon the reservations created by this act, in proportion to the numbers that shall so receive rations and annuities at the time this act takes effect, as follows: One-half of said interest shall be so expended for the promotion of industrial and other suitable education among said Indians, and the other half thereof in such manner and for such purposes, including reasonable cash payments per capita as, in the judgment of said Secretary, shall, from time to time, most contribute to the advancement of said Indians in civilization and self-support; and the Santee Sioux, the Flandreau Sioux, and the Ponca Indians shall be included in the benefits of said permanent fund, as provided in sections seven and thirteen of this act: *Provided*, That after the Government has been re-imbursed for the money expended for said Indians under the provisions of this act, the Secretary of the Interior may, in his discretion, expend, in addition to the interest of the permanent fund, not to exceed ten per centum per annum of the principal of said fund in the employment of farmers and in the purchase of agricultural implements, teams, seeds, including reasonable cash payments per capita, and other articles necessary to assist them in agricultural pursuits, and he shall report to Congress in detail each year his doings hereunder. And at the end of fifty years from the passage of this act said fund shall be expended for the purpose of promoting education, civilization, and self-support among said Indians, or otherwise distributed among them as Congress shall from time to time hereafter determine.

SEC. 18. That if any land in said Great Sioux Reservation is now occupied and used by any religious society for the purpose of missionary or educational work among said Indians, whethersituate outside of or within the lines of any reservation constituted by this act, or if any such land is so occupied upon the Santee Sioux Reservation, in Nebraska, the exclusive occupation and use of said land, not exceeding one hundred and sixty acres in any one tract, is hereby, with the approval of the Secretary of the Interior, granted to any such society so long as the same shall be occupied and used by such society for educational and missionary work among said Indians; and the Secretary of the Interior is hereby authorized and directed to give to such religious society patent of such tract of land to the legal effect aforesaid; and for the purpose of such educational or missionary work any such society may purchase, upon any of the reservations herein created, any land not exceeding in any one tract one hundred and sixty acres, not interfering with the title in severalty of any Indian, and with the approval of and upon such terms, not exceeding one dollar and twenty-five cents an acre, as shall be prescribed by the Secretary of the Interior. And the Santee Normal Training School may, in like manner, purchase for such educational or missionary

work on the Santee Reservation, in addition to the foregoing, in such location and quantity, not exceeding three hundred and twenty acres, as shall be approved by the Secretary of the Interior.

SEC. 19. That all the provisions of the said treaty with the different bands of the Sioux Nation of Indians concluded April twenty-ninth, eighteen hundred and sixty-eight, and the agreement with the same approved February twenty-eighth, eighteen hundred and seventy-seven, not in conflict with the provisions and requirements of this act, are hereby continued in force according to their tenor and limitation, anything in this act to the contrary notwithstanding.

SEC. 20. That the Secretary of the Interior shall cause to be erected not less than thirty school-houses, and more, if found necessary, on the different reservations, at such points as he shall think for the best interest of the Indians, but at such distance only as will enable as many as possible attending schools to return home nights, as white children do attending district schools: *And provided*, That any white children residing in the neighborhood are entitled to attend the said school on such terms as the Secretary of the Interior may prescribe.

SEC. 21. That all the lands in the Great Sioux Reservation outside of the separate reservations herein described are hereby restored to the public domain, except American Island, Farm Island, and Niobrara Island, and shall be disposed of by the United States to actual settlers only, under the provisions of the homestead law (except section two thousand three hundred and one thereof) and under the law relating to town sites: *Provided*, That each settler, under and in accordance with the provisions of said homestead acts, shall pay to the United States for the land so taken by him, in addition to the fees provided by law, the sum of one dollar and twenty-five cents per acre for all lands disposed of within the first three years after the taking effect of this act, and the sum of seventy-five cents per acre for all lands disposed of within the next two years following thereafter, and fifty cents per acre for the residue of the lands then undisposed of, and shall be entitled to a patent therefor according to said homestead laws, and after the full payment of said sums; but the rights of honorably discharged Union soldiers and sailors in the late civil war as defined and described in sections twenty-three hundred and four and twenty-three hundred and five of the Revised Statutes of the United States shall not be abridged, except as to said sums: *Provided*, That all lands herein opened to settlement under this act remaining undisposed of at the end of ten years from the taking effect of this act shall be taken and accepted by the United States and paid for by said United States at fifty cents per acre, which amount shall be added to and credited to said Indians as part of their permanent fund, and said lands shall thereafter be part of the public domain of the United States, to be disposed of under the homestead laws of the United States and the provisions of this act; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of final entry, shall be null and void: *Provided*, That there shall be reserved public highways four rods wide around every section of land allotted or opened to settlement by this act, the section lines being the center of said highways; but no deduction shall be made in the amount to be paid for each quarter-section of land by reason of such reservation. But if the said highway shall be vacated by any competent authority the title to the respective strips shall inure to the then owner of the tract of which it formed a part by the original survey: *And provided further*, That nothing in this act contained shall be so construed as to affect the right of Congress or of the government of Dakota to establish public highways, or to grant to railroad companies the right of way through said lands, or to exclude the said lands, or any thereof, from the operation of the general laws of the United States now in force granting to railway companies the right of way and depot grounds over and upon the public lands. American Island, an island in the Missouri River, near Chamberlain, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Chamberlain: *Provided further*, That said city of Chamberlain shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. Farm Island, an island in Missouri River near Pierre, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Pierre: *Provided further*, That said city of Pierre shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legisla-

tion only. Niobrara Island, an island in the Niobrara River, near Niobrara, and now a part of the Sioux Reservation, is hereby donated to the said city of Niobrara: *Provided further*, That the said city of Niobrara shall formally accept the same within one year from the passage of this act, upon the expressed condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only: *And provided further*, That if any full or mixed blood Indian of the Sioux Nation shall have located upon Farm Island, American Island, or Niobrara Island before the date of the passage of this act, it shall be the duty of the Secretary of the Interior. within three months from the time this act shall have taken effect, to cause all improvements made by any such Indian so located upon either of said islands, and all damage that may accrue to him by a removal therefrom, to be appraised, and upon the payment of the sum so determined, within six months after notice thereof by the city to which the island is herein donated to such Indian, said Indian shall be required to remove from said island, and shall be entitled to select instead of such location his allotment according to the provisions of this act upon any of the reservations herein established or upon any land opened to settlement by this act not already located upon.

SEC. 22. That all money accruing from the disposal of lands in conformity with this act shall be paid into the Treasury of the United States and be applied solely as follows: First, to the re-imbusement of the United States for all necessary actual expenditures contemplated and provided for under the provisions of this act, and the creation of the permanent fund hereinbefore provided; and after such re-imbusement to the increase of the said permanent fund for the purposes hereinbefore provided.

SEC. 23. That all persons who, between the twenty-seventh day of February, eighteen hundred and eighty-five, and the seventeenth day of April, eighteen hundred and eighty-five, in good faith, entered upon or made settlements with intent to enter the same under the homestead or pre-emption laws of the United States upon any part of the Great Sioux Reservation lying east of the Missouri River, and known as the Crow Creek and Winnebago Reservation, which by the President's proclamation of date February twenty-seventh, eighteen hundred and eighty-five, was declared to be open to settlement, and not included in the new reservation established by section six of this act, and who, being otherwise legally entitled to make such entries, located or attempted to locate thereon homestead, pre-emption, or town-site claims, by actual settlement and improvement of any portion of such lands, shall, for a period of ninety days after the proclamation of the President required to be made by this act, have a right to re-enter upon said claims and procure title thereto under the homestead or pre-emption laws of the United States, and complete the same as required therein, and their said claim shall, for such time, have a preference over later entries, and when they shall have in other respects shown themselves entitled and shall have complied with the law regulating such entries, and as to homesteads with the special provisions of this act, they shall be entitled to have said lands, and patents therefor shall be issued as in like cases *Provided*, That pre-emption claimants shall reside on their lands the same length of time before procuring title as homestead claimants under this act. The price to be paid for town-site entries shall be such as is required by law in other cases, and shall be paid into the general fund provided for by this act.

SEC. 24. That sections sixteen and thirty-six of each township of the lands open to settlement under the provisions of this act, whether surveyed or unsurveyed, are hereby reserved for the use and benefit of the public schools, as provided by the act organizing the Territory of Dakota; and whether surveyed or unsurveyed said sections shall not be subject to claim, settlement, or entry under the provisions of this act or any of the land laws of the United States: *Provided, however*, That the United States shall pay to said Indians, out of any moneys in the Treasury not otherwise appropriated, the sum of one dollar and twenty-five cents per acre for all lands reserved under the provisions of this section.

SEC. 25. That there is hereby appropriated the sum of one hundred thousand dollars, out of any money in the Treasury not otherwise appropriated, or so much thereof as may be necessary, to be applied and used towards surveying the lands herein described as being opened for settlement, said sum to be immediately available; which sum shall not be deducted from the proceeds of lands disposed of under this act.

SEC. 26. That all expenses for the surveying, platting, and disposal of the lands opened to settlement under this act shall be borne by the United States and not deducted from the proceeds of said lands.

SEC. 27. That the sum of twenty-eight thousand two hundred dollars, or so much thereof as may be necessary, be, and hereby is, appropriated out of any money in the Treasury not otherwise appropriated, to enable the Secretary of the Interior to pay to such individual Indians of the Red Cloud and Red Leaf bands of Sioux as he shall

ascertain to have been deprived by the authority or the United States of ponies in the year eighteen hundred and seventy-six, at the rate of forty dollars for each pony; and he is hereby authorized to employ such agent or agents as he may deem necessary in ascertaining such facts as will enable him to carry out this provision, and to pay them therefor such sums as shall be deemed by him fair and just compensation: *Provided*, That the sum paid to each individual Indian under this provision shall be taken and accepted by such Indian in full compensation for all loss sustained by such Indian in consequence of the taking from him of ponies as aforesaid: *And provided further*, That if any Indian entitled to such compensation shall have deceased, the sum to which such Indian would be entitled shall be paid to his heirs-at-law, according to the laws of the Territory of Dakota.

SEC. 28. That this act shall take effect only upon the acceptance thereof and consent thereto by the different bands of the Sioux Nation of Indians, in manner and form prescribed by the twelfth article of the treaty between the United States and said Sioux Indians concluded April twenty-ninth, eighteen hundred and sixty-eight, which said acceptance and consent shall be made known by proclamation by the President of the United States upon satisfactory proof presented to him that the same has been obtained in the manner and form required by said twelfth article of said treaty, which proof shall be presented to him within one year from the passage of this act; and upon failure of such proof and proclamation this act becomes of no effect and null and void.

SEC. 29. That there is hereby appropriated, out of any money in the Treasury not otherwise appropriated, the sum of twenty-five thousand dollars, or so much thereof as may be necessary, which sum shall be expended under the direction of the Secretary of the Interior for procuring the assent of the Sioux Indians to this act provided in section twenty-seven.

SEC. 30. That all acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

Approved March 2, 1889.

And after such explanation and understanding with such male Indians of the age of eighteen years and upwards, have consented and agreed to said act, and have accepted and ratified the same, and hereby do accept and consent to and ratify the said act, and each and all provisions thereof, and do hereby grant, cede, and convey to the United States all the lands of the Great Sioux Reservation outside of the separate reservations therein described, for the uses and purposes and upon the terms and conditions therein provided.

Witness our hands and seals hereto freely subscribed and affixed in the months of June and July, 1889.

At the Rosebud Agency, Dakota.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---|--|------|------------------|-------|
| 1 | Con gee Shon cah..... | Crow Dog, his x mark..... | 57 | Brule No. 2..... | Seal. |
| 2 | Ma to Nah zee..... | Standing Bear, his x mark... | 48 | Brule No. 1..... | " |
| 3 | Ma to Loo zah hon..... | Swift Bear, his x mark..... | 64 | Loafer..... | " |
| 4 | Shrou shou Pah..... | Mule Head, his x mark..... | 52 | Brule No. 1..... | " |
| 5 | Shou cah Blo cah..... | He Dog, his x mark..... | 50 | Brule No. 2..... | " |
| 6 | Sin ta Ga la she cah..... | Wm. Spotted Tail, his x mark..... | 31 | Loafer..... | " |
| 7 | Wou be lee Wash ta..... | Pretty Eagle, his x mark.... | 53 | do..... | " |
| 8 | Ma ta Chau wage ua..... | Bear in the Woods, his x mark..... | 50 | Brule No. 1..... | " |
| 9 | Tah chau no pah Wou cou too yah..... | High pipe, his x mark..... | 43 | Brule No. 2..... | " |
| 10 | Pah e la E ha yah..... | Making Blaze, his x mark.... | 49 | Brule No. 1..... | " |
| 11 | Zoo yah Hon scah..... | Leads his Horse or Long Warrior..... | 41 | Waziahziah..... | " |
| 12 | Ha Hou scah..... | Long Horn, No. 1, his x mark | 46 | Brule No. 1..... | " |
| 13 | Wah hah chan cah En yon ca. | Running Shield, his x mark.. | 51 | Brule No. 2..... | " |
| 14 | Ho gon Loo tah..... | Red Fish, his x mark..... | 40 | Waziahziah..... | " |
| 15 | To cah yah tah ki yah En yon ca..... | Runs Forward, his x mark.. | 37 | do..... | " |
| 16 | Wou be lee Chi cah lah..... | Little Eagle, his x mark..... | 44 | Brule No. 1..... | " |
| 17 | Wah zah Wah con She chi.... | Bad Gun, his x mark..... | 55 | do..... | " |
| 18 | Tah ta Etou..... | Lives in the Air, his x mark.. | 41 | do..... | " |
| 19 | E too con sau Wash ta..... | Good Weasel, his x mark.... | 49 | Waziahziah..... | " |
| 20 | Tou ton cah Seah..... | Plenty White Buffalo, his x mark..... | 31 | do..... | " |
| 21 | Gao pah hoo Wah pah..... | Iron Wing, his x mark..... | 40 | do..... | " |
| 22 | Shon cah con Wah con..... | Medicine Horse, his x mark.. | 53 | do..... | " |
| 23 | Wou be lee Chan no pah..... | Eagle Pipe, his x mark..... | 44 | Brule No. 1..... | " |
| 24 | Sah pah We chi shah..... | Ute, his x mark..... | 32 | Loafer..... | " |
| 25 | Wou be lee Coh ki pa pi..... | Afraid of Eagle, his x mark.. | 32 | Brule No. 2..... | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------------------------------------|--|------|------------------|-------|
| 26 | Honpah..... | Moccasin, his x mark..... | 60 | Waziahzhiah..... | Seal. |
| 27 | E she tak Wah zah..... | Goggle Eye, his x mark..... | 48 | Loafer..... | " |
| 28 | Che ton Won be lee..... | Eagle Hawk, his x mark.... | 35 | Brule No. 1..... | " |
| 29 | Che ton Wah nah gee..... | Hawk Ghost, his x mark.... | 35 | do..... | " |
| 30 | Shonc Sah pah..... | Hawk Chase in Daylight or Black Horse, his x mark.... | 49 | do..... | " |
| 31 | Won be lee No pah..... | Two Eagle, No. 2, his x mark. | 32 | Brule No. 2..... | " |
| 32 | Pa ta ha Nah pin..... | Horned Necklace, his x mark. | 42 | Brule No. 1..... | " |
| 33 | Eg moo Wah coo wah..... | Charging Cat, his x mark.... | 37 | do..... | " |
| 34 | Shone Hin goh tah..... | Big Bellied Dog or Roan Horse, his x mark..... | 45 | Loafer..... | " |
| 35 | Ton ton cah Ha glo ga chi.... | Hollow Horn Bull, his x mark..... | 34 | Brule No. 1..... | " |
| 36 | Shon cah con Wah hah chan cah..... | Horse Shield his x mark.... | 39 | Waziahzhiah..... | " |
| 37 | Eg moo Wah coo ta..... | Shooting Cat, his x mark.... | 41 | Brule No. 1..... | " |
| 38 | Ma to Won cah too yah..... | High Bear, his x mark..... | 57 | do..... | " |
| 39 | Wah kin you Pise chi..... | Jumping Thunder, his x mark | 40 | do..... | " |
| 40 | Ton ton cah..... | Little Bull, his x mark..... | 34 | do..... | " |
| 41 | Wah hah chan cah Scah..... | White Shield, his x mark.... | 53 | do..... | " |
| 42 | Ha ga cah Ge chi cah..... | Thin Elk or Poor Elk, his x mark..... | 39 | Loafer..... | " |
| 43 | Cah hunpi..... | Cut, his x mark..... | 36 | Waziahzhiah..... | " |
| 44 | Melah..... | Yellow Wooden Ring or Knife, his x mark..... | 30 | Brule No. 1..... | " |
| 45 | E ya she nee..... | Deaf and Dumb, his x mark.. | 32 | Loafer..... | " |
| 46 | Ah san pi She chi..... | Bad Milk, his x mark..... | 59 | Brule No. 2..... | " |
| 47 | Chah goo..... | Lights, his x mark..... | 35 | Loafer..... | " |
| 48 | Ma ta Pah..... | Bear Head, his x mark..... | 44 | Brule No. 1..... | " |
| 49 | Pi se chi Scah..... | Jumping White, his x mark.. | 23 | do..... | " |
| 50 | Shonc En you c ki yah..... | Running Horse, his x mark.. | 35 | do..... | " |
| 51 | Ton she nah on..... | Remains Single, his x mark.. | 40 | Waziahzhiah..... | " |
| 52 | Ma to We chi gee chi..... | Old Bear, his x mark..... | 36 | Loafer..... | " |
| 53 | Ma to Nee you pi..... | Living Bear, his x mark.... | 45 | Brule No. 2..... | " |
| 54 | Ho ki she lah Wah con..... | Medicine or Medicine Boy, his x mark..... | 28 | Waziahzhiah..... | " |
| 55 | Tah ta lah..... | Blow or Wind Blow, his x mark..... | 28 | Loafer..... | " |
| 56 | Zee ti cah lah Wash ta..... | Good Bird, his x mark..... | 24 | Brule No. 2..... | " |
| 57 | Shonc Oh la..... | Hunts Horses, his x mark.... | 31 | Brule No. 1..... | " |
| 58 | Wah gee pah ton cah Scah.... | White Black Bird, his x mark | 46 | do..... | " |
| 59 | To cah Oh la..... | Looks for Enemy, his x mark | 21 | Waziahzhiah..... | " |
| 60 | Che ton Wah kin you..... | Thunder Hawk, his x mark.. | 36 | Brule, 1..... | " |
| 61 | Wah hah chan cah yah..... | Shield Him, his x mark..... | 34 | do..... | " |
| 62 | Chan ga la she cah Sah pah.. | Black Ring, his x mark..... | 46 | do..... | " |
| 63 | Ma ge pi yah Pa tah..... | Fire Cloud No. 2, his x mark. | 46 | do..... | " |
| 64 | Cah ta..... | Knock, his x mark..... | 25 | do..... | " |
| 65 | Pah ton We chi shah..... | Otter Man, his x mark..... | 34 | Waziahzhiah..... | " |
| 66 | Chan ga la she cah Loo tah... | Red Choden Ring, his x mark | 44 | do..... | " |
| 67 | Mah cah No won..... | Swimmer Skunk, his x mark.. | 24 | Brule, 1..... | " |
| 68 | Wah ki chon zah..... | Leader, his x mark..... | 60 | Waziahzhiah..... | " |
| 69 | We yah cah Loo tah..... | Feather or Red Feather, his x mark..... | 43 | Brule, 2..... | " |
| 70 | Goo yah Si tom pi..... | Grey Eagle Tail, his x mark.. | 41 | Waziahzhiah..... | " |
| 71 | Won be lee Con win ga..... | Turning Eagle, his x mark.... | 41 | Brule, 2..... | " |
| 72 | Shon cah Loo zah hon..... | Fast Dog No. 1, his x mark.. | 55 | Waziahzhiah..... | " |
| 73 | Ha To pah..... | Four Horns, his x mark..... | 43 | Brule, 1..... | " |
| 74 | Tah she nah Gee..... | Yellow Robe, his x mark.... | 50 | Waziahzhiah..... | " |
| 75 | Shon cah Oh ya Loo tah..... | Dog Red Track, his x mark.. | 36 | do..... | " |
| 76 | Ha gah cah Won be lee..... | Eagle Elk, his x mark..... | 28 | Brule, 1..... | " |
| 77 | Wah pi yah..... | Doctor, his x mark..... | 31 | Waziahzhiah..... | " |
| 78 | Pah soo Shah..... | Red Nose, his x mark..... | 56 | Mixed..... | " |
| 79 | En you ca..... | Running or Runs Wild, his x mark..... | 36 | Waz..... | " |
| 80 | Yoo kin chan..... | Scratcher, his x mark..... | 29 | Brule, 2..... | " |
| 81 | Ah san pi..... | Milk, his x mark..... | 56 | Loafer..... | " |
| 82 | Gee lo lah..... | Growler, his x mark..... | 34 | do..... | " |
| 83 | Tah shon ca Oh tah..... | Plenty Horse, his x mark.... | 40 | Brule, 2..... | " |
| 84 | Chi pah..... | Prairie Chicken or Stab, his x mark..... | 25 | Waziahzhiah..... | " |
| 85 | Chan ti coo Wash ta..... | Good Breast, his x mark.... | 33 | Brule, 2..... | " |
| 86 | Ca yah Scah..... | White Turtle, his x mark.... | 54 | Waziahzhiah..... | " |
| 87 | Che ton Con win ga..... | Turning Hawk, his x mark.. | 34 | Two Kettle..... | " |
| 88 | No ga chan win..... | Deaf Ear or Deaf Woman, his x mark..... | 21 | Brule, 1..... | " |
| 89 | Pa ta Ho ton..... | Bawling Bull, his x mark.... | 51 | Mixed..... | " |
| 90 | Pah zo lah..... | Butte, his x mark..... | 34 | Brule, 1..... | " |
| 91 | Poo ta..... | Lip, his x mark..... | 34 | Waz..... | " |
| 92 | Che cah lah..... | Little, his x mark..... | 30 | Brule, 1..... | " |
| 93 | Won be lee Chan ga la she cah. | Wooden Ring or Eagle Ring, his x mark..... | 24 | do..... | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---|---|------|------------------|-------|
| 94 | Hon hon Ton cah..... | Big Owl, his x mark..... | 32 | Waziahzhiah..... | Seal. |
| 95 | Ho Ki she lah Zee lah..... | Red Boy, his x mark..... | 29 |do..... | .. |
| 96 | E she tah Shah..... | Left Hand Thunder, jr., or Red Eye, his x mark..... | 21 | Brule, 2..... | .. |
| 97 | We e yah yoo gah..... | Follow the Woman, his x mark..... | 35 |do..... | .. |
| 98 | Hoo Wa gah hon..... | Broken Leg, his x mark..... | 42 | Two Kettle..... | .. |
| 99 | Ma to E yo ton cah..... | Sitting Bear, his x mark..... | 47 | Waziahzhiah..... | .. |
| 100 | Sin tah Scah..... | White Tail, his x mark..... | 60 |do..... | .. |
| 101 | Ton ton cah We ti coh..... | Pool Bull, his x mark..... | 44 | Loafer..... | .. |
| 102 | Henry Milk..... | Henry Milk, his x mark..... | 18 |do..... | .. |
| 103 | Oh he ti cah She chi..... | Bad Brave, his x mark..... | 34 |do..... | .. |
| 104 | Ma to Wah coo wah..... | Charging Bear, his x mark..... | 40 | Waziahzhiah..... | .. |
| 105 | Ton ton cah Sah pah..... | Black Bull, his x mark..... | 34 | Brule, 2..... | .. |
| 106 | Wah gee mon Hon scah..... | Long Pumpkin, his x mark..... | 38 |do..... | .. |
| 107 | Ma to Oh chin she chi..... | Wicked Bear, his x mark..... | 53 |do..... | .. |
| 108 | Che ton Shon..... | Hawk Feather or Hawk Wing, his x mark..... | 36 |do..... | .. |
| 109 | He cah Hon scah..... | Flying Horse or Fall Crane, his x mark..... | 35 |do..... | .. |
| 110 | Pa ta hin pah gee pah..... | Scraper (Col.), his x mark..... | 69 | Waziahzhiah..... | .. |
| 111 | An fa too Wah coo wah..... | Charging Day Light, his x mark..... | 18 | Loafer..... | .. |
| 112 | Hoo wa gah hon..... | Broken Leg, his x mark..... | 60 | Waziahzhiah..... | .. |
| 113 | Coo ta pi..... | Shoot at Him, his x mark..... | 40 |do..... | .. |
| 114 | Mah gee pi yah Ton ton cah..... | Sky Bull, his x mark..... | 53 | Brule, 1..... | .. |
| 115 | Wah pa si no pi..... | Roast, his x mark..... | 68 | Brule, 2..... | .. |
| 116 | Wah hoo ca zah Hou Scah..... | Tall or High Lance, his x mark..... | 61 | Brule No. 1..... | .. |
| 117 | Ton ton cah Chan ga la she cah..... | Ring Bull or Bull Ring, his x mark..... | 39 |do..... | .. |
| 118 | Shon cah Ha ton..... | Looks Good or Horned Dog, his x mark..... | 40 | Brule No. 2..... | .. |
| 119 | Chan cah Ho ton..... | Makes Noise in Wood, his x mark..... | 45 | Brule No. 1..... | .. |
| 120 | Hin zee hah..... | Calf Robe or Calf Skin Robe, his x mark..... | 61 | Brule No. 2..... | .. |
| 121 | Wah me ne yo me ne Oh she pah yah..... | Whirlwind Band, his x mark..... | 39 |do..... | .. |
| 122 | Che gah lah..... | Kettle, his x mark..... | 47 |do..... | .. |
| 123 | E ton cah san Scah..... | White Weasel, his x mark..... | 50 | Brule No. 1..... | .. |
| 124 | Cos ta ki yah pi..... | Close to Village or Makes Him Shoot, his x mark..... | 39 | Brule No. 2..... | .. |
| 125 | We chi gee pi Loo tah..... | Red Star, his x mark..... | 31 |do..... | .. |
| 126 | Wah ki sah ki sah..... | Cut Cut, his x mark..... | 46 | Brule No. 1..... | .. |
| 127 | E she cah hoo lah..... | Ankle, his x mark..... | 56 |do..... | .. |
| 128 | Che ton Wah coo wah..... | Charging Hawk, his x mark..... | 55 |do..... | .. |
| 129 | Shon cah Wash ta..... | Good Dog or Horse, his x mark..... | 20 |do..... | .. |
| 130 | Zee ti cah lah Wou be lee..... | Eagle Bird, his x mark..... | 27 | Waziahzhiah..... | .. |
| 131 | Tah shou ca Hin zee..... | Yellow Horse, his x mark..... | 40 | Brule No. 1..... | .. |
| 132 | Oh mah ha Sho chi..... | Bad Omaha, his x mark..... | 47 |do..... | .. |
| 133 | Ti chi gee lah En you ca..... | Runs Close to Village, his x mark..... | 43 | Waziahzhiah..... | .. |
| 134 | E gee moo Hou scah..... | Long Cat, his x mark..... | 40 |do..... | .. |
| 135 | Ma to Wah ki ton zah..... | Forgiveful Bear or Bear No Judgment, his x mark..... | 42 | Waziahzhiah..... | .. |
| 136 | Mal gah..... | Duck, his x mark..... | 63 |do..... | .. |
| 137 | Wo oh he ya..... | Provincial, his x mark..... | 60 | Loafer..... | .. |
| 138 | Sah ne chi..... | Side, his x mark..... | 40 | Waz..... | .. |
| 139 | Mah ge pi yah Pa tah..... | Fire Cloud, his x mark..... | 44 | Brule No. 1..... | .. |
| 140 | An pa too To..... | Reuben or Blue Dan, his x mark..... | 23 | Waz..... | .. |
| 141 | Pah si loo cah..... | Curley or Skinning Pecker, his x mark..... | 19 |do..... | .. |
| 142 | Shon cah Scah..... | Red Face or Henry White Dog, his x mark..... | 21 | Loafer..... | .. |
| 143 | Ma to No pah..... | Two Bear, his x mark..... | 54 |do..... | .. |
| 144 | Tou ton cah Pa ta che lah..... | Short Bull, his x mark..... | 38 | Waz..... | .. |
| 145 | Ha gah cah E she wah lah..... | Charging Elk, his x mark..... | 36 | Two Kettle..... | .. |
| 146 | Win you E she wah..... | One Free or Lone Woman, his x mark..... | 40 | Brule No. 2..... | .. |
| 147 | Ma to Won oou lah pi..... | Holy Bear, his x mark..... | 50 | Northern..... | .. |
| 148 | Ma to Oh he ti cah..... | Brave Bear, his x mark..... | 42 | Brule No. 2..... | .. |
| 149 | Che lee Ah ti ooo ooo..... | Weeds Father, his x mark..... | 23 | Waziahzhiah..... | .. |
| 150 | Tou ton cah E she wah lah..... | Lone Bull John, his x mark..... | 33 |do..... | .. |
| 151 | Ha gah cah Hah ki tah..... | Elk Looks Back, his x mark..... | 45 | Northern..... | .. |
| 152 | Si tom pi Scah..... | White Feather Tail, his x mark..... | 39 | Two Kettle..... | .. |
| 153 | E shah ki pa..... | Six Shooter, his x mark..... | 37 |do..... | .. |
| 154 | Wou be lee Wee chah shah..... | Eagle Man, his x mark..... | 63 | Waziahzhiah..... | .. |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--|---|------|---------------------|-------|
| 155 | Wou be lee Si tom pi | Eagle Tail, his x mark | 37 | Loafer | Seal. |
| 156 | E ta Hon scah | Tall Face, his x mark | 41 | Brule No. 2 | " |
| 157 | Ha gah cah Eyo ton ca | Sitting Elk, his x mark | 47 | Waziahziah | " |
| 158 | Oh cah coh zah | Living, his x mark | 25 | do | " |
| 159 | Con gee Ho Wash ta | Eagle Chief or Crow Good Voice, his x mark. | 63 | do | " |
| 160 | Louis S. Menard | Louis S. Menard, his x mark. | 18 | Mixed | " |
| 161 | Cah mah ha E ya yah | Brings Horse or Strike In, his x mark. | 20 | Waz | " |
| 162 | Ma to En you ca | Running Bear, his x mark | 38 | Two Kettle | " |
| 163 | We chi gee pi Wou cah ti jah. | High Star, his x mark | 53 | Brule No. 1 | " |
| 164 | We kin ta Oh nah sho | Pacing Hermaphrodite, his x mark. | 46 | Loafer | " |
| 165 | Shon cah We chi gee chi | Old Dog, his x mark | 31 | Brule No. 1 | " |
| 166 | Me wah tah ne Hou Scah | Tall Mandan, his x mark | 71 | Loafer | " |
| 167 | James Wright | James Wright, his x mark | 28 | Mixed | " |
| 168 | Wah kin you Chi ti cah | Left Hand Thunder, his x mark. | 55 | Brule No. 2 | " |
| 169 | Joseph Jackson | Joseph Jackson, his x mark | 39 | Loafer | " |
| 170 | Wah kin you Che cah lah | Little Thunder, his x mark | 35 | Brule No. 1 | " |
| 171 | Wo ha tah | Cook, his x mark | 55 | Loafer | " |
| 172 | Wah cou | Medicine or Holy, his x mark | 37 | do | " |
| 173 | Ha ga cah Nah zee | Stand in Sight or Standing Elk, his x mark. | 20 | Brule No. 2 | " |
| 174 | Chan gee pi Too | Blue Tomahawk, his x mark. | 52 | Loafer | " |
| 175 | Joseph Garneau | Joseph Garneau, his x mark. | 40 | do | " |
| 176 | Chau ga la she cah Wah ken you | Benjamin Ring Thunder, his x mark. | 21 | Brule 2 | " |
| 177 | Wah kin you Loo tah | Red Thunder, his x mark | 57 | do 1 | " |
| 178 | John S. Lance | John S. Lance, his x mark | 21 | do 1 | " |
| 179 | We con Kin | Red Bull or Packs the Rope, his x mark. | 33 | do 2 | " |
| 180 | Hun ca She nee | Slowly, his x mark | 30 | Loafer | " |
| 181 | Wah con you Mah nee | Bunch of Timber or Holy Walking, his x mark. | 26 | Brule 1 | " |
| 182 | Ah goo yah pi Sho cah Ho ki she lah | Thick Bread, jr., his x mark | 31 | Loafer | " |
| 183 | Oh pa me ne Scah cah pah | White Magpipe, his x mark | 18 | Waziahziah | " |
| 184 | E yoh Tou cah | Sitting Chief, his x mark | 30 | Brule 1 | " |
| 185 | Oh ga la Shah | Red Shirt, his x mark | 29 | do 2 | " |
| 186 | A yah pah bah | Crier, his x mark | 23 | Waziahziah | " |
| 187 | Chan ti coo Tom cah | Breast, his x mark | 68 | do | " |
| 188 | We chi shah She chi | Moving Yellow or Ugly-look- ing Man, his x mark. | 26 | do | " |
| 189 | Ha gah cah No pah | Two Elk No. 2, his x mark | 40 | do | " |
| 190 | Wah bah: chau cah Wou cah too yah | High Shield, his x mark | 42 | Brule 1 | " |
| 191 | Ha gah cah No pah | Two Elk, his x mark | 64 | do | " |
| 192 | We tah tah Na zee | Stands on Island, his x mark | 20 | Waziahziah | " |
| 193 | Jos. H. Ladoux | Jos. H. Ladoux | 45 | Mixed | " |
| 194 | Wm. Walters | Wm. Walters, his x mark | 43 | do | " |
| 195 | Yah zo cah | Licking, his x mark | 63 | Pine Ridge | " |
| 196 | Si lah Sah pah | Black Feet, his x mark | 30 | Waziahziah | " |
| 197 | Con gee E she nah lah | Lone Crow, his x mark | 40 | do | " |
| 198 | Wah ga loo shou Ton cah | Big Turkey, his x mark | 43 | Brule 1 | " |
| 199 | Nah zee yah pi | Attacking, his x mark | 20 | Waziahziah | " |
| 200 | Wah kin you Wah ooo wah | Charging Thunder, his x mark | 36 | Standing Rock | " |
| 201 | Goo mon you | Swift, his x mark | 40 | Brule 2 | " |
| 202 | Pi si chi Che cah lah | Little Jumper, his x mark | 35 | do 1 | " |
| 203 | Coo coo sha | Hog, his x mark | 30 | do 1 | " |
| 204 | Su su ue | Shoshone, his x mark | 33 | do 2 | " |
| 205 | Hon pon | Moccasin, his x mark | 22 | do 2 | " |
| 206 | Won you ge Ki ta | Stands and Kill, his x mark | 23 | do 2 | " |
| 207 | Oh coo ta She chi | Hard to Shoot At, his x mark | 20 | Waziahziah | " |
| 208 | Si lo hou | Creeps, his x mark | 46 | Brule 1 | " |
| 209 | Su ki pon | Shats, his x mark | 56 | Two Kettle | " |
| 210 | Too ki | Shill, his x mark | 23 | Brule 1 | " |
| 211 | No pah | Twice, his x mark | 24 | Waziahziah | " |
| 212 | Mah gah | Geese, his x mark | 53 | Loafer | " |
| 213 | Tou ton cah E she tah | Bull Eye, his x mark | 41 | Brule 1 | " |
| 214 | Lo chin | Hungry, his x mark | 51 | Loafer | " |
| 215 | Ma to E she ti mah | Sleeping Bear | 40 | Waziahziah | " |
| 216 | Wah hin gah pah yah | Snowfly, his x mark | 22 | Loafer | " |
| 217 | Ma to Wah pi yah | Bear Doctor, his x mark | 53 | do | " |
| 218 | Chan no pah Cat he pi | Brings the Pipe, his x mark | 45 | do | " |
| 219 | We chan no pa win | Knife Blade or Woman that Smokes, his x mark. | 18 | do | " |
| 220 | Piss pis zah | Prairie Dog, his x mark | 28 | Brule 1 | " |
| 221 | E ton cah san Scah | White Weasel, his x mark | 71 | Waziahziah | " |
| 222 | Ha lah | Horn No. 1, his x mark | 40 | do | " |
| 223 | Ma to Chi ti cah | Left Hand Bear, his x mark | 50 | Two Kettle | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--------------------------------|--|------|----------------|-------|
| 224 | Wah hah chah k' Cho lah | No Shield, his x mark | 30 | Loafer | Seal. |
| 225 | Con gee Seah She nah | White Crow Robe, his x mark | 19 | Brule 1 | " |
| 226 | Pa yah Ki ta | Kill Sharp, his x mark | 21 | ...do 1 | " |
| 227 | Ho ki she lah Wash ta | Good Boy, his x mark | 33 | Waziahzhiah | " |
| 228 | Shon oah Po lo cah | Her Dog, his x mark | 34 | Brule 1 | " |
| 229 | O tah Ki ta | Kills Plenty, his x mark | 21 | ...do 2 | " |
| 230 | Jas. Prue | Jas. Prue, his x mark | 32 | Mixed | " |
| 231 | Stephen Murray | Stephen Murray, his x mark | 29 | do | " |
| 232 | She yo | Prairie Chicken, his x mark | 18 | Waziahzhiah | " |
| 233 | Hen hon | Owl, his x mark | 19 | Loafer | " |
| 234 | Ha gah cah E she nah lah | Lone Elk, his x mark | 32 | Brule 1 | " |
| 235 | Wor be loo Seah | White Eagle, his x mark | 30 | Loafer | " |
| 236 | Oh gal la la She chi | Bad Ogallala, his x mark | 38 | Lower Brulé | " |
| 237 | Wah nah gee Pah | Ghost Head, his x mark | 85 | Waziahzhiah | " |
| 238 | Ki ya to hou | In Front, his x mark | 51 | Brule 2 | " |
| 239 | Hin hou Ma zah | Iron Owl, his x mark | 38 | ...do | " |
| 240 | She yo Chin chi lah | Young Prairie Chicken, his x mark | 24 | Cheyenne River | " |
| 241 | Me yo zoo hah | Knife Scabbard, his x mark | 40 | Northern | " |
| 242 | Si e nal tor | Stirrup, his x mark | 27 | Two Kettle | " |
| 243 | On pon Hin si ca | Elk Teeth, his x mark | 28 | Waziahzhiah | " |
| 244 | Shah he yah lah | Cheyenne, his x mark | 26 | Two Kettle | " |
| 245 | Oh he ti cah | Brave, his x mark | 28 | Loafer | " |
| 246 | Wah chin hin Loo tah | Red Plume, his x mark | 42 | Two Kettle | " |
| 247 | Wah kin you Sah pah | Black Thunder, his x mark | 48 | Loafer | " |
| 248 | We zee | Large Skin, his x mark | 33 | Waziahzhiah | " |
| 249 | Mah ha | In It, his x mark | 23 | Brule 1 | " |
| 250 | Alex Desersa | Alex Desersa, his x mark | 21 | Mixed | " |
| 251 | Chan no pah | Pipe, his x mark | 29 | Loafer | " |
| 252 | Sen ta Che cah | Little Tail No. 1, his x mark | 41 | Waziahzhiah | " |
| 253 | Wah me ne yo me ne Loo zah hon | Fast Whirlwind, his x mark | 29 | ...do | " |
| 254 | We chi yah zee pah | Harney, his x mark | 71 | Loafer | " |
| 255 | John De Coray | John De Coray | 24 | Mixed | " |
| 256 | Nah tah Ah ha zah | Pison The Head, his x mark | 20 | Waziahzhiah | " |
| 257 | Pah nee | Pawnee, his x mark | 37 | Mixed | " |
| 258 | Daniel Ho Wash ta | Daniel Good Voice, his x mark | 30 | Loafer | " |
| 259 | Oh tah Ma ah ho | Brings Plenty, his x mark | 55 | Northern | " |
| 260 | Shon gee Wah to ge lah | Broncho Bill, his x mark | 31 | Waziahzhiah | " |
| 261 | Nah pa We ki ohe me nah | Ten Hands, his x mark | 30 | Brule 2 | " |
| 262 | Ne chi hi Wah chin nah | Tries 'To Fight, his x mark | 18 | Brule 1 | " |
| 263 | She nah Scal | White Blanket, his x mark | 53 | Waziahzhiah | " |
| 264 | Ma to Che chilah | Small Bear, his x mark | 58 | Brule 2 | " |
| 265 | Mah to Hah ki tah | Bear Looks Behind, his x mark | 85 | Loafer | " |
| 266 | Wah ge me ah | Coon, his x mark | 70 | Brule 1 | " |
| 267 | Wah me ne yo me ne She chi | Bad Whirlwind, his x mark | 33 | Loafer | " |
| 268 | Ha gah cah E she nah lah | Lone Elk No. 2, his x mark | 40 | Brule 1 | " |
| 269 | Mah zah Yoo si to hau | Drags the Chain, his x mark | 28 | Brule 2 | " |
| 270 | Hoo Hin she mah | Hairy Leg, his x mark | 30 | ...do | " |
| 271 | No ga Oh san ki you | White Paints His Ear, his x mark | 53 | Brule 1 | " |
| 272 | Wah kin you Tah ma ha chi | Poor Thunder, his x mark | 34 | Waziahzhiah | " |
| 273 | Con gee Ho Wash ta | Crow Good Voice, jr., his x mark | 33 | ...do | " |
| 274 | Oh mah hah Hoo she tah | Lame Omaha, his x mark | 21 | Brule 1 | " |
| 275 | To ca yah Yah | Goes in Front, his x mark | 34 | Brule 2 | " |
| 276 | Con gee Mah nee | Walking Crow, his x mark | 35 | Waziahzhiah | " |
| 277 | Che ton Che ti cah | Cures The Dog or Brave Hawk, his x mark | 21 | Brule 1 | " |
| 278 | E ki to me Loo tah | Tries To Use Words or Red Spider, his x mark | 20 | ...do | " |
| 279 | Hinsmau | Hinsman, his x mark | 40 | Waziahzhiah | " |
| 280 | Won be lee E ton chan | Eagle Fish or Eagle Chief, his x mark | 31 | ...do | " |
| 281 | Won be lee Oh he ti cah | Brave Eagle, his x mark | 53 | Loafer | " |
| 282 | Pa ta Ki zo zo | Whistling Bull, his x mark | 70 | Waziahzhiah | " |
| 283 | Wah la gah Nu wo han | Oberly, John H, his x mark | 62 | Loafer | " |
| 284 | Lah cah tah | Sioux, his x mark | 50 | ...do | " |
| 285 | Ton ton Chiti cah | Left Hand Bull, his x mark | 51 | Brule 1 | " |
| 286 | Hoo she ta coo zah | Acts Lame, his x mark | 63 | Brule 2 | " |
| 287 | Ma to Wah coo wah | Charging Bear No. 1, his x mark | 33 | Waziahzhiah | " |
| 288 | Shon gee tah Zee | Yellow Fox, his x mark | 28 | Loafer | " |
| 289 | Che cah lah Ki ta | Kills A Little, his x mark | 25 | ...do | " |
| 290 | We hin pah ai pah | Picket Pin, his x mark | 43 | Brule 1 | " |
| 291 | Goh lah | Growl, his x mark | 70 | Loafer | " |
| 292 | Noga chah | Deaf or Deaf Ear, his x mark | 21 | Brule 2 | " |
| 293 | Allen Hou ha pi chan no pah | "Samuel" or Allen Night Pipe, his x mark | 19 | Loafer | " |
| 294 | Ah pa Wa no chi | No Leaf, his x mark | 46 | Brule 2 | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--------------------------------|--|------|-----------------|-------|
| 295 | Che ton Oh gon coh..... | Swift Hawk, his x mark.... | 36 | Brule 1..... | Seal. |
| 296 | Me wo she tah ca..... | Blunt Arrow, his x mark.... | 50 | Waziahzhah..... | " |
| 297 | Jos. Schweigman..... | Jos Schweigman, his x mark. | 19 | Mixed..... | " |
| 298 | William Moses..... | Flour, his x mark..... | 25 | Loafer..... | " |
| 299 | Coh ki pah..... | Afraid, his x mark..... | 33 | Waziahzhah..... | " |
| 300 | W. A. Bouser..... | W. A. Bouser..... | 55 | Mixed..... | " |
| 301 | S. H. Kimmel..... | S. H. Kimmel..... | 39 | do..... | " |
| 302 | Me cha shah Tou cah..... | Big Wolf or Big man, his x mark. | 62 | Waziahzhah..... | " |
| 303 | Ha Hou scah..... | Long Horn No. 2, his x mark | 24 | Brule 2..... | " |
| 304 | Tah shou ca Hin zee..... | His Yellow Horse, his x mark | 43 | Loafer..... | " |
| 305 | Nah zee yah pi..... | Attacked, his x mark..... | 24 | do..... | " |
| 306 | To ca yah Nah pah..... | Horse on Lead or Runs on the Lead, his x mark. | 34 | Brule 1..... | " |
| 307 | Oh tah Ki ta..... | Kills Plenty No. 2., his x mark. | 28 | do..... | " |
| 308 | Pa zoo tah Loo tah..... | Red Medicine, his x mark.... | 25 | Waziahzhah..... | " |
| 309 | Wah po shoton Sah pah..... | Black or White Hat, his x mark. | 21 | Brule 2..... | " |
| 310 | Ha gah cah Wah coo wah.... | Looking Elk, his x mark..... | 24 | do..... | " |
| 311 | Pou pa si cah Nah pin..... | Chief or Shell Necklace, his x mark. | 41 | Two Kettle..... | " |
| 312 | Chan we yoo goo ga..... | Brush Breaker, his x mark... | 61 | Northern..... | " |
| 313 | Jos. Oh ge nah Bu you ca.... | Jos Runs With, his x mark.... | 18 | Waziahzhah..... | " |
| 314 | We yah cah Wou zee lah.... | One Feather, his x mark..... | 40 | Loafer..... | " |
| 315 | William Peneaux..... | William Peno, his mark..... | 30 | Mixed..... | " |
| 316 | Howard Pah soo Shah..... | Howard Red Nose, his x mark | 19 | do..... | " |
| 317 | Vincent Tah shou ca To ca chi | Vincent Stranger Horse, his x mark. | 22 | Loafer..... | " |
| 318 | Che ton Scah..... | Acted Pr. tty or White Hawk, his x mark. | 22 | Brule 1..... | " |
| 319 | Wou be lee Ga la she cah.... | Spotted Eagle, his x mark.... | 43 | do..... | " |
| 320 | Hin she wah..... | Long Hair or Harry, his x mark. | 18 | Loafer..... | " |
| 321 | Ki no wou..... | Swimmer, his x mark..... | 33 | Brule 1..... | " |
| 322 | Pa hin Zee..... | Yellow Hair, his x mark..... | 70 | do..... | " |
| 323 | Con gee Oh ti cah..... | Hanging Crow, his x mark.... | 24 | Loafer..... | " |
| 324 | Ha gah cah Ga la che cah.... | Spotted Elk No. 2., his x mark | 39 | do..... | " |
| 325 | Arthur No pah cah ge pah.... | Arthur Two Strike..... | 21 | Brule 2..... | " |
| 326 | Che ton Wah coo wah..... | Plenty Holes or Charging Hawk, his x mark. | 20 | Waziahzhah..... | " |
| 327 | John Ramis..... | John Ramis, his x mark..... | 38 | Mixed..... | " |
| 328 | Me ue mah ha Ki ta..... | Kills in Water, his x mark.... | 18 | Brule 1..... | " |
| 329 | Zee ti cah lah Scah..... | Strange Eye or White Bird, his x mark. | 20 | Brule 2..... | " |
| 330 | Oh no con sau Wou cah too yah | High Bald Eagle, his x mark.... | 45 | Brule 1..... | " |
| 331 | Tou tou cah Wah nah gee..... | Bull Ghast, his x mark..... | 38 | Brule 2..... | " |
| 332 | Che ton Sah pah..... | Standing or Black Hawk, his x mark. | 23 | Loafer..... | " |
| 333 | Nan pa yah..... | Stampede, his x mark..... | 29 | Brule 1..... | " |
| 334 | Che ton Loo tah..... | Red Hawk, his x mark..... | 35 | Waziahzhah..... | " |
| 335 | To ca yah Loo tah Two..... | Two Nation or Walking Lead, his x mark. | 19 | Brule 1..... | " |
| 336 | Nah chi..... | Chief, his x mark..... | 29 | Loafer..... | " |
| 337 | Tou choo hor Wah con..... | Holy Rib, his x mark..... | 33 | Two Kettle..... | " |
| 338 | Ha gah cah Scah..... | White Elk, his x mark..... | 60 | Brule 1..... | " |
| 339 | Pa ta hin chi No pah..... | Two Calf, his x mark..... | 36 | do..... | " |
| 340 | Wah coe wah..... | Charger, his x mark..... | 22 | Brule 2..... | " |
| 341 | Jeff Wou pi too gah..... | Chips Jeff, his x mark..... | 19 | Northern..... | " |
| 342 | We chi shah Owo ton lah.... | Straight Man, his x mark..... | 25 | do..... | " |
| 343 | We chi ge pi Wou ze lah.... | One Star, his x mark..... | 31 | Brule 2..... | " |
| 344 | No ga Wah ue chi..... | No Ear, his x mark..... | 33 | Waziahzhah..... | " |
| 345 | En you shah..... | Red Rock or Bear Foot, his x mark. | 28 | Brule 1..... | " |
| 346 | Tou ton cah Chan ga le she cah | Ring Bull or Three Toy, his x mark. | 32 | do..... | " |
| 347 | Wa to Chin chi..... | Young Bear, his x mark..... | 38 | Waziahzhah..... | " |
| 348 | Wah ta Wah ue chi..... | No Good, his x mark..... | 25 | Brule 2..... | " |
| 349 | John Guilt..... | John Guilt, his x mark..... | 27 | Waziahzhah..... | " |
| 350 | Nah zee you pi..... | Attacking, his x mark..... | 43 | Loafer..... | " |
| 351 | Wa cah A kon Nah zee..... | Stand on Ground, his x mark | 25 | Waziahzhah..... | " |
| 352 | Ton in you OL pi..... | Wounded Sight, his x mark.... | 20 | Brule 1..... | " |
| 354 | Me wah tah ne Hon scah..... | Tall Man Dan, jr., his x mark | 83 | Two Kettle..... | " |
| 355 | E she tah Za zee..... | Come and Stand or Yellow Eyes, his x mark. | 18 | Brule 2..... | " |
| 356 | Ok wo ton lah..... | Truth, or Straight, his x mark. | 23 | Loafer..... | " |
| 357 | Coo ta pi..... | Shoot at Him, his x mark.... | 28 | Northern..... | " |
| 358 | Tou ton cah We chi shah..... | Bull Man, his x mark..... | 32 | Pine Ridge..... | " |
| 359 | To cah si ne you Ki ta..... | "Brule," or Kill Enemy Cold, his x mark. | 22 | Loafer..... | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------------------------------|--|------|-------------|-------|
| 360 | Che che ki con | Button, his x mark | 48 | Loafer | Seal. |
| 361 | Con gee Nah pa | Crow Finger, his x mark | 53 | do | do |
| 362 | Tah au pa too | His Day, his x mark | 28 | do | do |
| 363 | Tah shon ca Che cah lah | Little Horse, his x mark | 24 | Waziahzhiah | do |
| 364 | Che ton Gee lah | Yellow Hawk, his x mark | 45 | Loafer | do |
| 365 | Wah kin yoo Sah pah | Black Thunder, his x mark | 25 | do | do |
| 366 | Shon cah Hon scah | Long Dog, No. 2, his x mark | 68 | do | do |
| 367 | William Brown | William Brown, his x mark | 23 | Mixed | do |
| 368 | James Du Brey | James Du Brey, his x mark | 27 | do | do |
| 369 | John Du Brey | John Du Brey, his x mark | 24 | do | do |
| 370 | Ton ton cah Pah | Bull Head, his x mark | 51 | Brulé No. 2 | do |
| 371 | Che cah lah Ki ta | Carries High, or Kills a Little, his x mark | 19 | Waziahzhiah | do |
| 372 | Ma to Ok he ti cah | Brave Bear, his x mark | 41 | Loafer | do |
| 373 | Me wah tah ne Hon scah | Tall Mandan, jr, his x mark | 43 | Waziahzhiah | do |
| 374 | Che ton Won be lee | Eagle Hawk, his x mark | 53 | do | do |
| 375 | Chan gee pi Loo tah | Red Tomahawk, his x mark | 50 | Two Kettle | do |
| 376 | Wah zee | Pine, his x mark | 33 | do | do |
| 377 | Won be lee Gee | Yellow Eagle, his x mark | 43 | do | do |
| 378 | Coh yeh non | Growing Tall, his x mark | 38 | Waziahzhiah | do |
| 379 | Am pa too Oh e cho ga | Born on Day, his x mark | 48 | Two Kettle | do |
| 380 | Philip Bordeaux | Philip Bordeaux, his x mark | 20 | Mixed | do |
| 381 | White Finger Nails | White Finger Nails, his x mark | 63 | Brulé No. 2 | do |
| 382 | Wah po she ton Che cah tah | Little Hat, his x mark | 53 | Waziahzhiah | do |
| 383 | Won Ah gee lee | Come Last, or Brings the Arrow, his x mark | 28 | Two Kettle | do |
| 384 | We yah cah scah | High Horse, or White Feather, his x mark | 25 | do | do |
| 385 | Won bo lee Shah ca | Eagle Claw, his x mark | 44 | do | do |
| 386 | Ton ton cah Ho Wash ta | Good Bull Voice, his x mark | 58 | do | do |
| 387 | Wah she tirichi Sah pah | Black Rabbit, his x mark | 68 | do | do |
| 388 | Chan no pah Scah | White Pipe, his x mark | 28 | do | do |
| 389 | E she tah Wah zah | Iron Eyes, his x mark | 70 | do | do |
| 390 | Me tah | Knife, his x mark | 35 | Waziahzhiah | do |
| 391 | Shon gee mah ne too Che cah lah | Little Wolf, his x mark | 20 | Brulé 1 | do |
| 392 | E ta Ton cah | Big Face, his x mark | 26 | Loafer | do |
| 393 | Pon pa si cah Oh gon cah | Swift Crockery, his x mark | 43 | Brulé 2 | do |
| 394 | Shon cah con Too zah hon | Fast Horse, his x mark | 43 | Waziahzhiah | do |
| 395 | Ton ton cah | Bull, his x mark | 28 | Two Kettle | do |
| 396 | She yo | Prairie Chicken, his x mark | 33 | Brulé No. 1 | do |
| 397 | Con gee Won be lee | Crow Eagle, his x mark | 46 | Waz | do |
| 398 | Won be lee Oh yoo si pah | Borrows the Stone, or Caught the Eagle, his x mark | 23 | Brulé No. 1 | do |
| 399 | Ho cah | Crane, his x mark | 20 | Waziahzhiah | do |
| 400 | Ha ton kiv you you | Big Horn, his x mark | 33 | Loafer | do |
| 401 | Che ton Won be lee | Eagle Hawk, his x mark | 21 | Brulé No. 2 | do |
| 402 | Wah kin yah Coh ki pah pi | Afraid of the Cloud his x mark | 53 | Two Kettle | do |
| 403 | Wa to Hinzee | Yellow Bear, his x mark | 29 | Brulé No. 1 | do |
| 404 | Con gee Yoo tah | Picked Plumes, or Crow Eater, his x mark | 27 | Loafer | do |
| 405 | Tah shon ca We ti coh | Crazy Horse, his x mark | 36 | Northern | do |
| 406 | Chau zee | Yellow Wood, his x mark | 22 | do | do |
| 407 | Chi ti eah Ton cah | Big Left Hand, his x mark | 48 | Loafer | do |
| 408 | E she tat Zee | Yellow Eyes, his x mark | 32 | Brulé No. 2 | do |
| 409 | Si hab Sah pah | Black Feet, his x mark | 34 | Brulé No. 1 | do |
| 410 | Shon cah Scah | White Log, his x mark | 50 | Loafer | do |
| 411 | We si mah hin | Spike, or Arrowspike, his x mark | 42 | do | do |
| 412 | Tah shon ca Chan ga la she cah | Ring Ring, his x mark | 39 | do | do |
| 413 | Twist Henry | Twist, Henry, his x mark | 36 | Waziahzhiah | do |
| 414 | Robert Wah wah she pah | Scalp Robert, his x mark | 28 | do | do |
| 415 | Con gee Won be lee | Crow Eagle, No. 2, his x mark | 29 | Waziahzhiah | do |
| 416 | Che ton Wah coo wah | Charging Hawk, his x mark | 40 | Brulé No. 1 | do |
| 417 | Shon gee mah no too Hab | Wolf Hide, his x mark | 63 | Brulé No. 2 | do |
| 418 | Ma to Oh gon cah | Quick Bear, his x mark | 60 | Waziahzhiah | do |
| 419 | Wa | Blood, his x mark | 31 | Brulé No. 1 | do |
| 420 | Shon cah Che cah lah | White Wing or Little Dog, his x mark | 25 | Brulé No. 2 | do |
| 421 | Wah kui you Wah ki tah | Hard or Thunder Looking, his x mark | 32 | Two Kettle | do |
| 422 | Mal cah Scah | White Clay, his x mark | 80 | Brulé No. 1 | do |
| 423 | Nah pa We ki che me nah | Ten Hands, his x mark | 53 | Waziahzhiah | do |
| 424 | Non ton cah | Bull, his x mark | 34 | do | do |
| 425 | Me ne Wah ne chi | No water, his x mark | 28 | Brulé No. 2 | do |
| 426 | Ton ton cah Yoo tah | Bull Eater, his x mark | 27 | do | do |
| 427 | Ma to Wah coo wah | Calls for it, or Charging Bear, his x mark | 20 | Waziahzhiah | do |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--|---|------|-------------------|-------|
| 428 | Nah pa | Hawk or Hand, his x mark | 20 | Brulé No. 2 | Seal. |
| 429 | Oh pah gee | Fills the Pipe, his x mark | 70 | Waziahzhiah | " |
| 430 | Mah gu pi yah Pa tah | Fire Cloud or Red Leg, his x mark | 60 | do | " |
| 431 | Ton ton cah Mah nee | Walking Bull, his x mark | 41 | do | " |
| 432 | Pa tah | Fire, his x mark | 36 | do | " |
| 433 | Ma to Sah pah | Black Bear, his x mark | 22 | Brulé No. 1 | " |
| 434 | Wah hoo ca zah No pah | Two Lance, his x mark | 32 | do | " |
| 435 | Ho ki she lah | Cloud Boy, his x mark | 28 | Brulé No. 2 | " |
| 436 | Chan Me lah | Wooden or Wounded Knife, his x mark | 52 | Northern | " |
| 437 | Ma to | Bear, his cross mark | 24 | Loafer | " |
| 438 | We yah cah Ga la she cah | Spotted Feathers, his x mark | 28 | do | " |
| 439 | Philip Larvie | Philip Larvie, his x mark | 30 | Mixed | " |
| 440 | Alex. Larvie | Alex. Larvie, his x mark | 26 | do | " |
| 441 | William Larvie | William Larvie, his x mark | 22 | do | " |
| 442 | Jas. Larvie | James Larvie, his x mark | 70 | do | " |
| 443 | Jas. Larvie, Jr. | James Larvie, Jr., his x mark | 19 | do | " |
| 444 | Henry Egah Ya ya | Henry Found Laughing, his x mark | 38 | do | " |
| 445 | En you Loo tah | Leading Rock or Red Rock, With Horn, his x mark | 19 | Brulé No. 1 | " |
| 446 | Ha Yoo cal ah | do | 37 | Loafer | " |
| 447 | A. Du Brey | A. Du Brey | 64 | Mixed | " |
| 448 | Tah shon ca Ha ton | Horned Horse, his x mark | 69 | Brulé No. 1 | " |
| 449 | Zee ti cah lah Zee lah | Yellow or Yellow Bird, his x mark | 22 | Northern | " |
| 450 | Ta mah ha chi | Poor, his x mark | 40 | Loafer | " |
| 451 | E ton chan Che cah tah | Partizan No. 2, or Little Partizan, his x mark | 30 | Northern | " |
| 452 | Won be lee No pah | Two Eagle, his x mark | 22 | Brulé No. 2 | " |
| 453 | Gee lah | Brown or Yellow, his x mark | 39 | Waziahzhiah | " |
| 454 | Zee ti cah lah | Bird, his x mark | 20 | Brulé No. 1 | " |
| 455 | Wah kin you Mah zah | Iron Lightning, his x mark | 38 | Waziahzhiah | " |
| 456 | Shon cah Hin zee | Fast Dog, his x mark | 33 | do | " |
| 457 | Wo zoo hah | Sack, his x mark | 48 | do | " |
| 458 | Chan ga la she cah | Wooden Ring, his x mark | 21 | do | " |
| 459 | Nee Yoo zah | Catch Him Alive, his x mark | 25 | Brulé No. 2 | " |
| 460 | Hin ca che cah | Bay Horse, his x mark | 30 | Waziahzhiah | " |
| 461 | John | John, his x mark | 30 | Brulé No. 1 | " |
| 462 | Gee lee cho | Gets Off, his x mark | 18 | Northern | " |
| 463 | Me yo zoo hah | Knife Scabbard, his x mark | 28 | Waziahzhiah | " |
| 464 | Louis Gallineaux | Louis Gallineaux, his x mark | 42 | Mixed | " |
| 465 | A. Gallineaux | A. Gallineaux, his x mark | 79 | do | " |
| 466 | Jerimia | Jerimia, his x mark | 20 | Waziahzhiah | " |
| 467 | Sin ta Ah tin you | Stiff Tail, his x mark | 31 | Brulé No. 2 | " |
| 468 | E pi st chi | Jump Off, his x mark | 33 | do | " |
| 469 | Ton wa yah | Scout, his x mark | 29 | Brulé No. 1 | " |
| 470 | E she tah O gee be | Sore Eyes, his x mark | 33 | do | " |
| 471 | Chan no pah Loo tah | Red Pipe, his x mark | 31 | do | " |
| 472 | Won be lee Ha goh to ga chi | Hollow Horn Eagle, his x mark | 56 | do | " |
| 473 | Zee lah | Yellow, his x mark | 24 | Loafer | " |
| 474 | Won be lee Chan no pah | Eagle Pipe No. 3, his x mark | 21 | do | " |
| 475 | Ma to Hen uah pah | Come Out Bear, his x mark | 22 | do | " |
| 476 | We chi gee chi Chi cah | Little Old Man, his x mark | 20 | Brulé No. 1 | " |
| 477 | George Nah me ne yo me Aki che tah | George Whirlwind Soldier, his x mark | 23 | do | " |
| 478 | David Dorian | David Dorian, his x mark | 23 | Mixed | " |
| 479 | Chi ti cah lah | Left Hand, his x mark | 37 | Loafer | " |
| 480 | Urias Abrigon | Urias Obrigon, his x mark | 44 | Mixed | " |
| 481 | William Houston | William Houston, his x mark | 52 | do | " |
| 482 | Chan zu yah | Strange Horse, or Makes Him Mad, his x mark | 20 | Brulé No. 1 | " |
| 483 | Ton ton cah Wah hah chaneah | Bull Shield, his x mark | 53 | Brulé No. 2 | " |
| 484 | Pollock Sin ta ga la she cah | Pollock Spotted Tail, his x mark | 18 | Mixed | " |
| 485 | Won be lee E yo ton ca | Sitting Eagle, his x mark | 19 | Brulé No. 1 | " |
| 486 | Oh he ti cah | Brave, his x mark | 38 | Two Kettle | " |
| 487 | E ton cah lah Seah | White Mouse, his x mark | 20 | Waziahzhiah | " |
| 488 | Che yah Ma ue | Cries as he Walks, his x mark | 25 | Brulé No. 1 | " |
| 489 | Won zoo | Quiver, his x mark | 35 | Waziahzhiah | " |
| 490 | Si lah | Foot, his x mark | 39 | Loafer | " |
| 491 | E she tah Sah me nah | Stinking Eye, his x mark | 48 | do | " |
| 492 | Charles Ha gah cah Zee lah | Charles Yellow Elk, his x mark | 26 | Waziahzhiah | " |
| 493 | Won be lee shon Mah zah | Iron Eagle Feather, his x mark | 50 | do | " |
| 494 | Ha Seah | White Horse, his x mark | 29 | do | " |
| 495 | Si hoo shat ki pi | Six Toes, his x mark | 55 | do | " |
| 496 | E ta | Face, his x mark | 23 | do | " |
| 497 | John Claymore | John Claymore, his x mark | 30 | Mixed | " |
| 498 | Shon gee mah no ne too | Coyote, his x mark | 26 | Waziahzhiah | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--|--|------|-------------------|-------|
| 499 | Charles Cordier..... | Charles Cordier, his x mark.. | 35 | Mixed..... | Seal. |
| 500 | Tah ta..... | Wind Blows, his x mark..... | 25 | Waziahzhiah..... | .. |
| 501 | Hin ga la zah..... | Brindle, his x mark..... | 50 | Loafer..... | .. |
| 502 | Zee ti cah lah Wash ta..... | Good Bird, his x mark..... | 44 | Waziahzhiah..... | .. |
| 503 | Tah shen ca Oh ta..... | Plenty Horse, his x mark..... | 33 | ..do..... | .. |
| 504 | Won be lee win..... | Eagle Woman, his x mark..... | 53 | Brulé No. 1..... | .. |
| 505 | Shon cah con Loo tah..... | Red Horse, his x mark..... | 34 | Waziahzhiah..... | .. |
| 506 | Tah Pon..... | His Package, his x mark..... | 40 | ..do..... | .. |
| 507 | Shon cah Chi cah lah..... | Little Dog, his x mark..... | 27 | Loafer..... | .. |
| 508 | George Schmidt..... | George Schmidt, his x mark..... | 20 | Mixed..... | .. |
| 509 | Charles Schmidt..... | Charles Schmidt, his x mark..... | 23 | Loafer..... | .. |
| 510 | Alex Charbonneau..... | Alex Charbonneau, his x mark..... | 29 | Waziahzhiah..... | .. |
| 511 | Nah chi Che cah lah..... | Little Chief, his x mark..... | 45 | Waziahzhiah..... | .. |
| 512 | S. F. Estes..... | S. F. Estes..... | 46 | Mixed..... | .. |
| 513 | Oh me ne chi..... | Beans, his x mark..... | 66 | Brulé No. 1..... | .. |
| 514 | Won be lee..... | Eagle or Thunder Elk, his x mark..... | 33 | Brulé No. 2..... | .. |
| 515 | E pi yah cah..... | Stands in Sight, or Belt, his x mark..... | 18 | Loafer..... | .. |
| 516 | Ma to Chin chi..... | Young Bear, his x mark..... | 18 | Brulé No. 1..... | .. |
| 517 | Oh gon col yah..... | Holy Cloud, or Last, his x mark..... | 20 | Loafer..... | .. |
| 518 | Joseph Schweigman..... | Joseph Schweigman, his x mark..... | 70 | Mixed..... | .. |
| 519 | Con gee Chi coh lah..... | Little Crow, his x mark..... | 28 | Brulé No. 1..... | .. |
| 520 | William Schmidt..... | William Schmidt, his x mark..... | 57 | Mixed..... | .. |
| 521 | Tah shon ca Won be lee..... | Eagle Horse No. 1, his x mark..... | 31 | Waziahzhiah..... | .. |
| 522 | E ta Oh ki pah zah..... | Face Darkling, his x mark..... | 45 | ..do..... | .. |
| 523 | Shon cah E she tah..... | Dog Eyes, his x mark..... | 28 | ..do..... | .. |
| 524 | We chi ki zah..... | Fighter, his x mark..... | 28 | ..do..... | .. |
| 525 | Wah ki shi lah saah..... | Plate, his x mark..... | 34 | ..do..... | .. |
| 526 | Wah me ne yo me ne Che cah lah..... | Little Whirlwind, his x mark..... | 34 | Loafer..... | .. |
| 527 | Ab gee lah hon..... | Roll Off, his x mark..... | 26 | Waziahzhiah..... | .. |
| 528 | Thomas Yellow Robe..... | Come in Sight, or Thomas Yellow Robe..... | 18 | ..do..... | .. |
| 529 | Paul We chi gee pi Won be lee..... | Paul Eagle Star, his x mark..... | 24 | Mixed..... | .. |
| 530 | William Yellow Robe..... | William Yellow Robe, his x mark..... | 22 | Waziahzhiah..... | .. |
| 531 | Henry Thigh..... | Henry Thigh, his x mark..... | 24 | Mixed..... | .. |
| 532 | George D. Huggins..... | George D. Huggins, his x mark..... | 38 | ..do..... | .. |
| 533 | Shah yah pi..... | Brave Boy, or Dressed Him Up, his x mark..... | 31 | Loafer..... | .. |
| 534 | Joseph Ross..... | Joseph Ross, his x mark..... | 31 | Mixed..... | .. |
| 535 | Hoo hoo Olga la..... | Bone Shirt, his x mark..... | 58 | Brulé, No. 1..... | .. |
| 536 | We yah cah Seah..... | Red Feather, or White Feather, his x mark..... | 25 | ..do..... | .. |
| 537 | Tah shon ed Hinzee..... | Horse Running, or Fast Horse, his x mark..... | 30 | Brulé No. 1..... | .. |
| 538 | Mah gee pi yah Wonbelee..... | White Cloud, or Cloud Eagle, his x mark..... | 31 | Loafer..... | .. |
| 539 | No yon ca Ki ta..... | Kill Alive (Alive), his x mark..... | 26 | Brulé No. 1..... | .. |
| 540 | To cah Kita..... | Kill Enemy, his x mark..... | 27 | Loafer..... | .. |
| 541 | Oh ya ta No pah..... | Two Nation, his x mark..... | 40 | Brulé No. 1..... | .. |
| 542 | Ma ta Nah zee..... | Bear Stands Up, his x mark..... | 60 | Waziahzhiah..... | .. |
| 543 | Wah hoo pi..... | Soup, his x mark..... | 76 | Brulé No. 1..... | .. |
| 544 | Shone Hinzee..... | Yellow Horse, his x mark..... | 43 | Loafer..... | .. |
| 545 | Ee she tah Tota..... | Blue Eyes, his x mark..... | 33 | ..do..... | .. |
| 546 | Me na ma yah We ti coh..... | Circle Fool, his x mark..... | 43 | ..do..... | .. |
| 547 | Mah cah Kin Lodge Skin..... | Lodge Skin, or Packs the Skin Lodge, his x mark..... | 35 | ..do..... | .. |
| 548 | To cah..... | The Enemy, his x mark..... | 28 | ..do..... | .. |
| 549 | Zee ti cah lah..... | Bird, his x mark..... | 19 | ..do..... | .. |
| 550 | Shah he ya lah Wah pah tah..... | Cheyenne Butcher, his x mark..... | 36 | ..do..... | .. |
| 551 | Che ton To ca yah..... | Wood Bird, or Leading Hawk, his x mark..... | 24 | Brulé No. 1..... | .. |
| 552 | We yah cah Loo tah..... | Red Feather, his x mark..... | 32 | Two Kettlé..... | .. |
| 553 | Chan ta Wah zah..... | Iron Heart, his x mark..... | 49 | Loafer..... | .. |
| 554 | Cyrus Stone..... | Cyrus Stone, his x mark..... | 20 | Mixed..... | .. |
| 555 | Mah gee pi zah Chan ga la she cah..... | Ring Cloud, his x mark..... | 60 | Brulé No. 1..... | .. |
| 556 | Shon ge ma ne to..... | Wolf, his x mark..... | 19 | Waziahzhiah..... | .. |
| 557 | Zoo yah tah..... | Warrior, or Close Joints, his x mark..... | 40 | Brulé No. 2..... | .. |
| 558 | Zee tee cah lah Oh tah..... | Plenty Bird, his x mark..... | 24 | Brulé No. 1..... | .. |
| 559 | Won be lee Mah nee..... | Walking Eagle, his x mark..... | 45 | Brulé No. 2..... | .. |
| 560 | Con gee Pah..... | Crow Head, his x mark..... | 56 | Waziahzhiah..... | .. |
| 561 | Ne ta Yah zon..... | Pain on the Rump, or Ster, his x mark..... | 23 | ..do..... | .. |
| 562 | Ce yah Too choo hoo..... | Turtle Rib, his x mark..... | 40 | Brulé No. 2..... | .. |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-------------------------------|--|------|-------------|-------|
| 563 | Nah pa Shah ka pa | Six Hands, his x mark | 55 | Brulé No. 1 | Seal. |
| 564 | Shone Seah Ton cah | Big White Horse, his x mark | 46 | Waziahziah | " |
| 565 | Chan shah shah | Red Willow, his x mark | 60 | Loafer | " |
| 566 | William Standing Bear | William Standing Bear, his x mark | 21 | Mixed blood | " |
| 567 | Hoo Gee me | Crooked Leg, his x mark | 31 | Loafer | " |
| 568 | Wah wah she pah | Scalper, his x mark | 21 | Brulé No. 2 | " |
| 569 | John Arcorn | John Arcorn, his x mark | 31 | Mixed | " |
| 570 | Mah zah scah lah | Money, his x mark | 29 | do | " |
| 571 | Pa ta hin Sah pah | Black Calf, his x mark | 27 | Waziahziah | " |
| 572 | Shon cah Loo zah hon | Fast Dog, his x mark | 49 | Brulé No. 1 | " |
| 573 | Cherry | Cherry, his x mark | 58 | Waziahziah | " |
| 574 | We yah cah Loo tah | Red Feather, his x mark | 35 | Brulé No. 1 | " |
| 575 | Thomas Thompson | Thomas Thompson, his x mark | 30 | Mixed | " |
| 576 | Zee ti cah lah Ga la she cah | Spotted Bird, his x mark | 28 | Brulé No. 1 | " |
| 577 | Wecon Yoo si to hon | Drags the Rope, his x mark | 51 | Waziahziah | " |
| 578 | Shon cah Oh yah | Dog Track, his x mark | 25 | Brulé No. 2 | " |
| 579 | Mal gee pi yah She chi | Cloud Man, or Cloud Bad, his x mark | 40 | Loafer | " |
| 580 | Che Mas e won you ca | Warrior, or Prick Spy Glass, his x mark | 26 | Waziahziah | " |
| 581 | E she ta Tota | World, or Blue Eyes, his x mark | 20 | do | " |
| 582 | Wah l E yo contain | Boat Nail, his x mark | 44 | Brulé No. 1 | " |
| 583 | Ah zee gee pah yah | Sucker, or Lays and Sucks, his x mark | 53 | do | " |
| 584 | Con tah Con | Old Plume, his x mark | 39 | do | " |
| 585 | William Tah shon ca To ca chi | William Stranger Horse, his x mark | 18 | Loafer | " |
| 586 | Wah hon pi Chinchi | Good Day (Long Son), his x mark | 21 | Brulé No. 1 | " |
| 587 | Che ton No pah | Two Hawk, or Troublesome | 45 | Waziahziah | " |
| 588 | Oh win Na gah hon | Broken Earring, his x mark | 24 | Brulé No. 1 | " |
| 589 | Ho bo | Coarse Voice, his x mark | 60 | do | " |
| 590 | Mah gee pi yah Nah zee | Standing Cloud, his x mark | 39 | Loafer | " |
| 591 | Tah shon ca To ca chi | Stranger Horse, his x mark | 45 | do | " |
| 592 | Ah goo yah pi Shocah | Thick Bread, his x mark | 58 | do | " |
| 593 | Nah chi Ton cah | Big Partisan, his x mark | 80 | do | " |
| 594 | Wah goo la ga | Loafer, his x mark | 42 | do | " |
| 595 | Shon cah Che cah lah | Little Dog, his x mark | 63 | do | " |
| 596 | Shon cah Won be lee | Eagle Dog, his x mark | 52 | do | " |
| 597 | Mah yah lah | White Band, his x mark | 37 | do | " |
| 598 | Oh la ah u pi | Looks for him Hunt Him, his x mark | 32 | do | " |
| 599 | Zee ticah lah Ta | Blue Bird, his x mark | 31 | do | " |
| 600 | Ne yon ca Kita | Killed Alive, his x mark | 37 | do | " |
| 601 | Ma ta Oh ga lo ga chi | Blue Cloud or Hollow Bear, his x mark | 54 | do | " |
| 602 | Hon ha pi Chan no pah | Snake at Night or Night Pipe, his x mark | 39 | do | " |
| 603 | Mas pa gee nah cah | Iron on a Head, his x mark | 47 | do | " |
| 604 | Ma ta Scah | White Bear, his x mark | 50 | do | " |
| 605 | Won be lee Wah ooo wah | Charging Eagle, his x mark | 31 | do | " |
| 606 | Shon cah Ton ton cah | Bull Dog, his x mark | 40 | do | " |
| 607 | Che ton Ho ton cah | Hawk Big Voice, his x mark | 40 | do | " |
| 608 | Ma ta Hin zee | Yellow Bear or Yellow Breast, his x mark | 61 | do | " |
| 609 | Ma ta Wah con | Medicine Bear, his x mark | 50 | do | " |
| 610 | Ma zah con E nah g tah ca | Gun Hammer, his x mark | 55 | do | " |
| 611 | Con gee Won be lee | Crow Eagle, his x mark | 55 | do | " |
| 612 | Charles De Noyer | Charlie DeNoyer, his x mark | 33 | do | " |
| 613 | Shome Wah ki che mah | Yearling Horse, his x mark | 45 | do | " |
| 614 | Wah ha chan cah Wash ta | Good Shield, his x mark | 33 | do | " |
| 615 | Ma to En yon ca | Running Bear or Fast Bear, his x mark | 31 | do | " |
| 616 | Ma ta Chan yon cah | Sleeping Bear or Suffering Bear, his mark | 41 | do | " |
| 617 | Nah zee | Standing or John Charging in Night | 18 | do | " |
| 618 | Che chi lah | Wright, his x mark | 60 | do | " |
| 619 | Wah nah chan cah Scah | Battling Shield, his x mark | 30 | do | " |
| 620 | Wah gee moo Goo ooin | Rotten Pumpkin, his x mark | 55 | do | " |
| 621 | Shon cah con Che cah lah | Little Dog Small Dog, his x mark | 40 | do | " |
| 622 | We ne Mah ha | Walks as he Looks or In Water, his mark | 18 | do | " |
| 623 | Shon gee lah Scah | White Yellow Fox, his x mark | 45 | do | " |
| 624 | Wah pah Sah pah | Yankton War Bonnet or Black War Bonnet, his x mark | 36 | do | " |
| 625 | Hah gon tah | Twine, his x mark | 40 | do | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-------------------------------|--|------|-------------|-------|
| 626 | E she cah hoo lah Knee | Knee or Ankle, his x mark | 45 | Loafer | Seal. |
| 627 | Ha gah cah We ti coh | Crazy Elk, his mark | 64 | do | do |
| 628 | Wah hah chan cah yah | Shield Him, his x mark | 34 | Brulé 1 | do |
| 629 | Kin yon | Fly, his x mark | 50 | Loafer | do |
| 630 | Che ton Loo tah | Red Hawk, his x mark | 18 | do | do |
| 631 | Me wah con | Wounded Horse or Sword, his x mark. | 18 | do | do |
| 632 | Pa hon | Crane, his x mark | 38 | Brulé 1 | do |
| 633 | Louis Bordeaux | Louis Bordeaux | 39 | do | do |
| 634 | Richard Poota | Richard or Richard Lek, his x mark | 18 | Waziahziah | do |
| 635 | Ma to Sap e che yah | Bear Paint Doit, his x mark | 44 | Loafer | do |
| 636 | Ma zah We choo ta | Iron Shooter, his x mark | 41 | do | do |
| 637 | Louis Dorian | Louis Dorian, his x mark | 36 | Mixed | do |
| 638 | E te San kin yah | White Wash, his x mark | 51 | Loafer | do |
| 639 | Che ton We ti cah | Crazy Hawk, his x mark | 50 | do | do |
| 640 | Chan ta Wah ne chi | No Heart, his x mark | 40 | do | do |
| 641 | Shon gee lah Loo tah | Red Fox, his x mark | 38 | Brulé | do |
| 642 | Medder Donville | Meadow Donville, his x mark | 39 | Mixed blood | do |
| 643 | Joseph Claymont | Joseph Claymont, his x mark | 34 | do | do |
| 644 | Shon cah Tah chan con | Dog Trail, his x mark | 39 | Brulé No. 1 | do |
| 645 | Shon cah con Mah zoh | Iron Horse, his x mark | 25 | Waziahziah | do |
| 646 | Wah pah hah | War Bonnet, his x mark | 40 | Loafer | do |
| 647 | She chi | Ugly Boy, his x mark | 23 | Brulé | do |
| 648 | Wah e lah | Gassy, his x mark | 66 | Brulé 1 | do |
| 649 | Ee to too Su tah | Hard Forehead, his x mark | 73 | Brulé 2 | do |
| 650 | Pa tah | Pe te, his x mark | 68 | Brulé 1 | do |
| 651 | Wal zee coo ta | Pine Shooter, his x mark | 63 | Brulé 2 | do |
| 652 | Chan ta Wash ta | Loves Heart, his x mark | 56 | Brulé 1 | do |
| 653 | Shon cah Mah noo | Stealing Dog, his x mark | 65 | do | do |
| 654 | Ma zah wah con Wash ta | Goat or Good Gun, his x mark | 19 | Woziahziah | do |
| 655 | Won be lee Kin lah | Good Camp or Carrier Eagle, his x mark. | 27 | do | do |
| 656 | Oh tah Wah ah he | Red Buck Elk or Brings Plenty, his x mark. | 67 | Waziahziah | do |
| 657 | Mato chan wa gee nah | Bear in the Woods, his x mark | 30 | Brulé 2 | do |
| 658 | David Estern | David Estern, his x mark | 18 | Loafer | do |
| 659 | Shon con cah Ha ton | Horned Horse, his x mark | 35 | Brulé 2 | do |
| 660 | Con gee sah yah | Edgar Black Crow, his x mark | 21 | Brulé 1 | do |
| 661 | Mah gee pi yah To cah ha yah | Leading Cloud, his x mark | 28 | Waziahziah | do |
| 662 | George Ton ton cah | Yellow Horse or George Bull, his x mark. | 28 | Brulé 1 | do |
| 663 | Jack Wright | Jack Wright, his x mark | 56 | Mixed | do |
| 664 | John Bordeaux | John Bordeaux, his x mark | 18 | do | do |
| 665 | Ha gah cah En yon ca | Running Elk, his x mark | 31 | Two Kettle | do |
| 666 | John Tah she nah Scah | John White Blanket, his x mark. | 21 | do | do |
| 667 | We chi ki ze ki ta | Going to Fight or Fight, his x mark. | 22 | Waziahziah | do |
| 668 | Norris, Tah shon ca To ca chi | Norris Stranger Horse, his x mark. | 19 | Loafer | do |
| 669 | William | "William" or William Paid, jr., his x mark. | 19 | do | do |
| 670 | Che ton Mah zah | Iron Hawk, his x mark | 19 | Brulé 1 | do |
| 671 | Ton ton cah | Bull Man, his x mark | 30 | do | do |
| 672 | Edward Ronbideaux | Ed, Ronbideaux, his x mark | 18 | Mixed | do |
| 673 | Zee ti cah lah Loo tah | Red Bird, his x mark | 33 | Brulé 1 | do |
| 674 | John Cordier | John Cordier, his x mark | 41 | Mixed | do |
| 675 | Zee ti cah lah Sah pah | Black Bird, his x mark | 55 | Brulé 2 | do |
| 676 | Shon cah Ah ki che tah | Dog Soldier, his x mark | 41 | Loafer | do |
| 677 | Con gee che cah lah | Little Crow, his x mark | 30 | do | do |
| 678 | Chan goo nah pan tah yah | Joe Bush, his x mark | 32 | Two Kettle | do |
| 679 | Hon ca yah Wah con | Half Medicine, his x mark | 43 | Brulé 1 | do |
| 680 | Johu Wright, jr | John Wright, jr., his x mark. | 18 | Mixed | do |
| 681 | Shoo ta She nee | Never Miss, his x mark | 23 | Brulé 1 | do |
| 682 | Won be lee Wan kin youh | Eagle Thunder, his x mark | 58 | do | do |
| 683 | Ho pa pa | Sharp Fish, his x mark | 53 | do | do |
| 684 | Won be lee Loo tah | Red Eagle, his x mark | 63 | do | do |
| 685 | Ton ton cah Nah zee | Standing Bull, his x mark | 53 | do | do |
| 686 | Nah pa She chi | Bad Hand, his x mark | 30 | Brulé 2 | do |
| 687 | Zee ti cah lah Loo tah | "Thomas" Red Bird, his x mark. | 22 | Waziahziah | do |
| 688 | Kill Dee Daniel | Dan'l Kill Dee, his x mark | 27 | do | do |
| 689 | Won be lee We chi shah | Eagle Man, No. 11, his x mark | 48 | Brulé 2 | do |
| 690 | Tah shon ca Che cah lah | Little Horse, his x mark | 28 | Brulé 1 | do |
| 691 | No ga Won zee lah | One Ear, his x mark | 52 | Brulé 2 | do |
| 692 | Cho ne chi Wah ne chi | No Flesh, his x mark | 49 | Waziahziah | do |
| 693 | Goo zah Ki ta | Kills the Buzzard, his x mark | 33 | Loafer | do |
| 694 | Ha Hon seah seah | Long Long Horn, his x mark | 33 | Waziahziah | do |
| 695 | Mata chan ta Pa tah | Bear Fire Head, his x mark | 23 | Brulé 1 | do |
| 696 | Jack | Jack, his x mark | 38 | Loafer | do |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--|--|------|--|-------|
| 697 | Ki ta | Kills, his x mark..... | 39 | Waziahziah | Seal. |
| 698 | Ha gah cah No pah | Two Elk, his x mark | 28 | Brulé, 1 | " |
| 699 | Shon cah wah con Seah | White Horse, his x mark | 28 | do | " |
| 700 | George Menard | George Menard, his x mark | 21 | Mixed | " |
| 701 | Ha gah cah Gah chi cah | Pure Elk, his x mark | 41 | Loafer | " |
| 702 | Shon gee mah ne too Sah pah | Black Wolf, his x mark | 50 | Two Kettle | " |
| 703 | Si Loo tah | Red Foot, his x mark | 33 | do | " |
| 704 | Wah kin yon Hun ca she nee | Slow Thunder, his x mark | 73 | Brulé, 1 | " |
| 705 | Shonc Ah con yon cah Ki ta | Kill on Horse back, his x mark | 22 | do | " |
| 706 | To pah Ah pah pi | Strike Him Four Times, his x mark | 35 | Brule No. 11 | " |
| 707 | Tah gee chi Won be lee | Eagle Deer, his x mark | 38 | do | " |
| 708 | Sam'l Ma to Wah cah to yah | Sam'l High Bear, his x mark | 30 | do | " |
| 709 | Ha Hon scah | Long Horn, his x mark | 43 | Waziahziah | " |
| 710 | E mah ha We cho ti | Camp in the Mouth, his x mark | 63 | do | " |
| 711 | Mah gu pi yah Chan ga la she cah | Ring Cloud, his x mark | 19 | Brule No. 1 | " |
| 712 | Mah cah Ah ti coo coo | Skunks Father, his x mark | 43 | Waziahziah | " |
| 713 | Tah ta lah | Wind Blows, his x mark | 35 | Brule No. 1 | " |
| 714 | Pah hah Won zee lah | One Butte, his x mark | 57 | Brule No. 2 | " |
| 715 | Pah hah Wee no gee chi | Big Crow, or Old Woman Butte, his x mark | 20 | Waziahziah | " |
| 716 | Ma to Coh ki pah pi | Afraid of Bear, his x mark | 65 | Brule No. 2 | " |
| 717 | Ah ki che tah Hoo she ta | Lame Soldier, his x mark | 28 | do | " |
| 718 | Zee ti cah tal Oh tah | Plenty Bird, his x mark | 22 | Brule No. 1 | " |
| 719 | We chi gee nah E yah yah | Goes Out First, or Go in Amongst, his x mark | 19 | Brule No. 2 | " |
| 720 | She nah Loo tah | Red Blanket, his x mark | 44 | Brule No. 1 | " |
| 721 | Louis Richard | Louis Richard | 46 | Mixed | " |
| 722 | Louis Roubideaux | Louis Roubideaux, his x mark | 40 | do | " |
| 723 | Tou ton cah No pah | Rope on Her, or Two Bull, his x mark | 35 | Brule No. 1 | " |
| 724 | John Bridgeman | John H. Bridgeman, his x mark | 49 | Mixed | " |
| 725 | Shonc Oh la | Chunkey Man, or Hunts Horses, his x mark | 20 | Brule No. 1 | " |
| 726 | Tah shon ca Oh tah | Plenty Horse, his x mark | 30 | Loafer | " |
| 727 | Ha gah cah Wah con | Medicine Elk, his x mark | 33 | do | " |
| 728 | Chan no pah She chi | Bad Pipe, his x mark | 61 | Brule No. 1 | " |
| 729 | John W. Smith | John W. Smith | 61 | White; incorporated in tribe in 1868 | " |
| 730 | Chas. P. Jordon | Chas. P. Jordon | 38 | White; married into tribe | " |
| 731 | Ho ki she lah Tou cah | Big Boy, his x mark | 18 | Loafer | " |
| 732 | John Chan shah shah | "John," or John Red Willow, his x mark | 20 | do | " |
| 733 | Shou shou Ha ton | Horned Hand, his x mark | 18 | do | " |
| 734 | Ki pi lah | Take Away from Him, his x mark | 18 | do | " |
| 735 | Ma to Ha goh lo ga chi | Hollow Horn Bear, his x mark | 38 | Brule No. 2 | " |
| 736 | Ah no con san Che cah lah | Little Bald Eagle, his x mark | 45 | Brule No. 1 | " |
| 737 | Wah me ne yo me Wah cou | Medicine Whirlwind, his x mark | 34 | Brule No. 2 | " |
| 738 | Wo zoo hah | Sack, his x mark | 43 | do | " |
| 739 | Ah ki che tah | Soldier, his x mark | 59 | Brule No. 1 | " |
| 740 | Tou ton cah A hah ca Mah me | Bull Walks Behind, his x mark | 39 | Waziahziah | " |
| 741 | Shou cah E she nah lah | Lone Dog, his x mark | 24 | Brule No. 1 | " |
| 742 | Eta Seah | Owens the Eagle, or White Face, his x mark | 18 | do | " |
| 743 | Che she cah E la | Burning Breast, his x mark | 55 | do | " |
| 744 | Wah pah hah Sah pah | Black Wars Bonnett, his x mark | 25 | do | " |
| 745 | Silas P. Walker | Silas P. Walker | 41 | Mixed | " |
| 746 | Che ton Sah pah | Black Hawk, his x mark | 20 | Brule No. 1 | " |
| 747 | Peter Greenwood | Peter Greenwood, his x mark | 24 | Mixed | " |
| 748 | Wah hin ca pa Wash ta | Stone, or Good Arrow, his x mark | 46 | Loafer | " |
| 749 | Con gee Sah pah | Black Crow, his x mark | 42 | Brule No. 2 | " |
| 750 | Pa hin zee | Yellow Hair, his x mark | 58 | Loafer | " |
| 751 | Wo zoo hah Che cah lah | Little Sack, his x mark | 45 | Brule No. 2 | " |
| 752 | Tah hoo Sha mah nah | Stinking Neck, his x mark | 60 | Brule No. 1 | " |
| 753 | James Georoux | James Georoux, his x mark | 33 | Mixed | " |
| 754 | Old Garneaux | John "Old Germany," or John Gagnon, his x mark | 90 | do | " |
| 755 | E she tah Wah ne chi | No Eyes, his x mark | 53 | Waziahziah | " |
| 756 | Che gah Loo tah | Moving Yellow, or Red Kettle, his x mark | 18 | Brule No. 1 | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--|--|------|-------------------|-------|
| 757 | George Dillon | "George," or George Dillon, his x mark. | 27 | Mixed | Seal. |
| 758 | E. W. Raymond, sr | E. W. Raymond, sr., his x mark. | 65 | do | " |
| 759 | Pa ton saw To cah ha yah | Blue Bird, or White Leading Buffalo, his x mark. | 31 | Waziahziah | " |
| 760 | Tou ton cah Oh yah ta | Bull Nation, his x mark. | 43 | Brule No. 1 | " |
| 761 | Wah kin you Cah ki pah hi | Afraid of Thunder, his x mark. | 30 | do | " |
| 762 | Shou gee la she cah | Spotted Horse No. 2, his x mark. | 26 | do | " |
| 763 | Won be lee Si tom pi | Eagle Tail, his x mark | 28 | do | " |
| 764 | Si hah Ahpi | Wounded Foot, his x mark | 30 | do | " |
| 765 | James Clairmont | James Clairmont, his x mark | 29 | Loafer | " |
| 766 | Chan ta | Greenwood, his x mark | 51 | do | " |
| 767 | Ma ta Hah ki tah | Bear Looks Behind, his x mark. | 32 | do | " |
| 768 | Louis Menard | Louis Menard, his x mark | 43 | Mixed | " |
| 769 | Oliver Yellow Hair | Oliver Yellow Hair, his x mark. | 29 | Loafer | " |
| 770 | C ki sah | Cut Foot, his x mark | 54 | do | " |
| 771 | Pa hin Hon scah | Long Hair, his x mark | 30 | do | " |
| 772 | E se to Wo tin | Stiff Arm, his x mark | 22 | do | " |
| 773 | John K. Laten | John K. Laten, his x mark | 43 | Mixed | " |
| 774 | Ben Beauvais | Ben Beauvais, his x mark | 38 | do | " |
| 775 | Simon Laudermerman | Simon Laudermerman, his x mark. | 42 | do | " |
| 776 | Baptiste McKinzee | Baptiste McKinzee, his x mark. | 40 | do | " |
| 777 | Chas. Benard | Chas. Benard, his x mark | 44 | do | " |
| 778 | Sah pah yolah | Mexican, his x mark | 38 | Loafer | " |
| 779 | Pe zoh tah Sah pah | Coffee, his x mark | 31 | Brule No. 1 | " |
| 780 | Antoine Ladoux | Antoine Ladoux, his x mark | 41 | Mixed | " |
| 781 | Oliver Prue | Oliver Prue, his x mark | 29 | do | " |
| 782 | Thomas Wright | Thomas Wright, his x mark | 24 | do | " |
| 783 | William Schmidt, jr | Wm. Schmidt, jr., his x mark | 23 | do | " |
| 784 | Joe Che cah Wah sho sha | Joe Little Brave, his x mark | 30 | Brule No. 1 | " |
| 785 | Ton ton cah Che cah lah | Above Left Hand, or Little Bull, his x mark. | 22 | Loafer | " |
| 786 | Pah hab Shah | Red Hill, his x mark | 28 | do | " |
| 787 | Henry Gary | Henry Gary, his x mark | 35 | do | " |
| 788 | Baptiste Vital | Baptiste Vital, his x mark | 48 | Mixed | " |
| 789 | Samuel Terry | Samuel Terry, his x mark | 49 | do | " |
| 790 | Che ton Shah lah | Little Red Hawk, his x mark | 28 | Two Kettle | " |
| 791 | Oh mah hah Ho ki she lah | Omaha Boy, his x mark | 30 | Mixed | " |
| 792 | Wah ta | Good, his x mark | 19 | Loafer | " |
| 793 | Ma to She chi | Bad Bear, his x mark | 13 | do | " |
| 794 | Tom Larvie | Tom Larvie, his x mark | 26 | Mixed | " |
| 795 | Chas. Tackett | Chas. Tackett, his x mark | 35 | do | " |
| 796 | Peter Decoray | Peter Decoray, his x mark | 55 | do | " |
| 797 | George Girroux | George Girroux, his x mark | 21 | do | " |
| 798 | James McClosky | James McClosky, his x mark | 26 | do | " |
| 799 | Luther Standing Bear | Luther Standing Bear, his x mark. | 22 | do | " |
| 800 | Chas. Roubideaux | Chas. Roubideaux, his x mark | 31 | do | " |
| 801 | Paul Dorian | Paul Dorian, his x mark | 41 | do | " |
| 802 | Wah me ne yo me ne Ah ki che tah | Whirlwind Soldier, his x mark | 60 | Brule | " |
| 803 | Joseph Prue, sr | Joseph Prue, sr., his x mark | 74 | Mixed | " |
| 804 | Dallas Shaw | Dallas Shaw, his x mark | 23 | do | " |
| 805 | Louis Pratt | Louis Pratt, his x mark | 42 | do | " |
| 806 | William Simpson | William Simpson, his x mark | 28 | Loafer | " |
| 807 | Baptiste Clairmont | Baptiste Clairmont, his x mark. | 32 | do | " |
| 808 | Louis Moran | Louis Moran, his x mark | 41 | Mixed | " |
| 809 | Thomas Dorian | Thomas Dorian, his x mark | 65 | Brule No. 1 | " |
| 810 | Peter Peneaux | Peter Peneaux, his x mark | 41 | Loafer | " |
| 811 | John Neiss | John Neiss, his x mark | 29 | do | " |
| 812 | James McLeon | James McLeon, his x mark | 22 | do | " |
| 813 | William McLeon | William McLeon, his x mark | 45 | do | " |
| 814 | Henry Pratt | Henry Pratt, his x mark | 22 | Mixed | " |
| 815 | Henry Claymore | Henry Claymore, his x mark | 71 | Loafer | " |
| 816 | Zi ti cah lah Ohi ti cah | Brave Bird, his x mark | 31 | Brule No. 2 | " |
| 817 | Charles Elston | Charles Elston, his x mark | 46 | Mixed | " |
| 818 | Richard Elleston | Richard Elleston, his x mark | 22 | do | " |
| 819 | Todd Smith | Todd Smith, his x mark | 30 | do | " |
| 820 | Antoine Bordeaux | Antoine Bordeaux, his x mark. | 43 | do | " |
| 821 | Daniel Ah sau pi | Daniel Milk, his x mark | 24 | Loafer | " |
| 822 | Alex Bordeaux | Alex Bordeaux, his x mark | 31 | Mixed | " |
| 823 | Shou cah cou Wou cou too yah | High Horse, his x mark | 39 | Brule No. 1 | " |

At the Rosebud Agency, Dakota.—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---|---|------|--------------|-------|
| 824 | Isadore Mah zah cou Enah-gee tah ca. | Isadore Gunhammer, his x mark. | 21 | Loafer | Seal. |
| 825 | Tou ton cah Gee chi cah. | Pure Buffalo, his x mark | 44 | Brule No. 2 | " |
| 826 | Pa zoo tah. | Medicine, his x mark. | 25 | Brule No. 1 | " |
| 827 | Shouc You yah win. | Woman with Horse, or White Bull, his x mark. | 20 | Brule No. 2 | " |
| 828 | Shou cah Mah ta. | Bear Dog, his x mark. | 31 | do | " |
| 829 | Zee ti cah lah Nah pi. | Bird Necklace, his x mark. | 24 | do | " |
| 830 | Mah zah Pou pa seah Ho ki she lah. | Young Iron Shell, his x mark. | 39 | do | " |
| 831 | Shouc Ta me ne. | Sweat Horse, his x mark. | 32 | do | " |
| 832 | Shouc Hin seah. | Red Rosebud, or Sorrel Horse, his x mark | 30 | do | " |
| 833 | Wah kin you Soah. | White Thunder, his x mark. | 63 | Brule No. 1 | " |
| 834 | Shouc Hin slah. | Haly Walking, or Shedding Horse, his x mark. | 30 | Brule No. 2 | " |
| 835 | Pa zoo tah Cah gah. | Medicine Making, his x mark. | 60 | Brule No. 1 | " |
| 836 | Ta shou ca Hin ta. | His Blue Horse, his x mark. | 33 | do | " |
| 837 | Wa Wash ta. | White Boy, or Good Blood, his x mark. | 19 | do | " |
| 838 | Kin you. | Fly, his x mark. | 30 | do | " |
| 839 | To cah al un pi. | Kills the Scout, or Use Him on Enemy, his x mark | 19 | do | " |
| 840 | Sah gee ya. | Brave, or Cane, his x mark. | 23 | Brule No. 2 | " |
| 841 | Mah nee loo zah hou. | Red Thigh, or Fast Walker, his x mark. | 20 | Brule No. 1 | " |
| 842 | E ta Me lah Oh pa. | Gets there first, or Face knife Blade, his x mark. | 18 | do | " |
| 843 | We sah pah. | Black Moon, his x mark. | 35 | Brule No. 2 | " |
| 844 | Me na Pah ki sah. | Case Knife, his x mark. | 25 | Brule No. 1 | " |
| 845 | Mah zah Oh ga la. | Medicine Buffalo, or Iron Shirt, his x mark. | 19 | do | " |
| 846 | E ta Shah ki yah. | Red around Face, his x mark | 65 | do | " |
| 847 | Pa tah you hah pi. | Eagle Corn, or Owns the Fire, his x mark. | 25 | do | " |
| 848 | Wm. Bridgman. | Wm. Bridgman, his x mark. | 19 | Mixed | " |
| 849 | Oh yah sin Ki ta. | Kill First, or Kill it All, his x mark. | 21 | Brule No. 1 | " |
| 850 | Chau gee pi Loo tah. | Red Tomahawk, his x mark. | 36 | do | " |
| 851 | Wah kin you She chi. | Bad Thunder, his x mark. | 20 | do | " |
| 852 | No pah Ki ta. | Kills Twice, his x mark | 25 | Northern | " |
| 853 | Ba la Wah cou. | Medicine Lake, his x mark. | 48 | Waziahziah | " |
| 854 | Hou ha pi Wah coo wah. | Runs away in Night, or Jno. Charging Night, his x mark. | 19 | Brule No. 1 | " |
| 855 | Ma ta Shou cah wah cou. | Good Elk, or Bear Horse, his x mark. | 20 | do | " |
| 856 | John Con gee Shon cah. | John Crow Dog, his x mark. | 19 | do | " |
| 857 | Che tou Wah cou wah. | Charging Hawk, his x mark. | 40 | do | " |
| 858 | Ma ta sap e che yah. | Bear paints Black, his x mark | 47 | Waziahziah | " |
| 859 | William Raymond, jr. | William Raymond, jr., his x mark. | 33 | Mixed. | " |
| 860 | Ma gah Won zoo. | Goose, or Sack, his x mark. | 56 | Northern | " |
| 861 | Nu ki cha Wash ta. | Iron Track, or Good Dung, his x mark. | 22 | do | " |
| 862 | Hagah cah. | Elk, his x mark. | 19 | Loafer | " |
| 863 | We nah gee mah. | Standing by, or Steals the Woman, his x mark. | 38 | Waziahziah | " |
| 864 | Clement Wah ne ne yo me ne Oh ki che tah. | Clement Whirlwind Soldier, his x mark. | 20 | Brule No. 2. | " |
| 865 | To pah en you cah. | Coat, or Runs Four Times, his x mark. | 19 | Loafer. | " |
| 866 | She nah Gee no ne. | Lost his Blanket, his x mark. | 59 | Brule No. 2 | " |
| 867 | Tow wa yah. | Scout, or Running Eagle, his x mark. | 20 | Loafer. | " |
| 868 | Tou ton cah Gee lah. | Yellow Bull, his x mark. | 18 | do | " |
| 869 | Se ta Tou cah. | Big Tail, his x mark. | 20 | do | " |
| 870 | Hoo ta. | Bring Good, or Blue Leg, his x mark. | 19 | Brule No. 2 | " |
| 871 | Che tou Nah pa yah. | Swift Hawk, or Scares the Hawk, his x mark. | 20 | Northern | " |
| 872 | We chi gee pi Oh tah. | Plenty Stars, his x mark. | 59 | Loafer. | " |
| 873 | Charles Stead. | Charles Stead, his x mark. | 32 | Mixed | " |
| 874 | To sha lah. | Shorty, his x mark. | 34 | Loafer | " |
| 875 | Ma ta ne You. | Goos Freighting, or Bear Serves, his x mark. | 22 | Northern | " |
| 876 | Ha gah cah. | Elk, his x mark. | 23 | Loafer | " |
| 877 | Hin hon Gee mo you. | Noisy Owl, his x mark. | 34 | Brule No. 1 | " |
| 878 | Shone Sah pah. | Hot Sun, or Black Horse, his x mark. | 18 | Loafer | " |
| 879 | Ma ta Sah pah. | Black Bear, his x mark. | 33 | Brule No. 1 | " |

At the Rosebud Agency, Dakota.—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---|--|------|------------------|-------|
| 880 | Ma ta E ta Wah nah gee..... | Ghost Face, or Bear Face, his x mark. | 45 | Two Kettle | Seal. |
| 881 | E ge moo Ma ta..... | Bear Cat, his x mark..... | 35 | Brule No. 1..... | " |
| 882 | Shou cah You hah lah..... | Dog Owner, his x mark..... | 54 | do..... | " |
| 883 | Mato Wou be lee..... | Eagle Bear, his x mark..... | 36 | Waziahzhiah..... | " |
| 884 | Mak cah Ak cou..... | On the Ground, his x mark..... | 56 | Brule 2..... | " |
| 885 | Ah he pi..... | Brings Him, his x mark..... | 21 | Waziahzhiah..... | " |
| 886 | Tah gee pah yah..... | Lay Dead, his x mark..... | 18 | Brule 1..... | " |
| 887 | To ca yah E hun nee George.. | George or Get there First, his x mark. | 19 | Waziahzhiah..... | " |
| 888 | Shou cah Tal mah ha chi..... | Poor Dog, his x mark..... | 40 | Brule 1..... | " |
| 889 | Hou ca yah We cou..... | Half Rope, his x mark..... | 68 | do..... | " |
| 890 | David E to..... | David Blue Teeth, his x mark. | 19 | Waziahzhiah..... | " |
| 891 | Oh gou Wou be lee..... | Timber on Bank or Acted Eagle, his x mark. | 21 | Brule 1..... | " |
| 892 | To cah Kita..... | Kills the Enemy, his x mark..... | 19 | Loafer..... | " |
| 893 | Yoo ho me nee..... | Turning, his x mark..... | 20 | Waziahzhiah..... | " |
| 894 | Wou cou Kita..... | Kill High, his x mark..... | 28 | Brule 2..... | " |
| 895 | Che tou Wah mal gee..... | Hawk Ghost, his x mark..... | 33 | Waziahzhiah..... | " |
| 896 | Ha gah cah Che cah lah..... | Little Elk, his x mark..... | 32 | Brule 1..... | " |
| 897 | We zee..... | Lodge Stick, his x mark..... | 70 | do..... | " |
| 898 | Wah cah pah pi..... | Owens the Battle or Pound Meat, his x mark. | 22 | do..... | " |
| 899 | Wi yov ki chan..... | Decide, his x mark..... | 63 | do..... | " |
| 900 | Fah gee chi Ha ton..... | Horned Antelope, No. 1, his x mark. | 63 | Waziahzhiah..... | " |
| 901 | Wah kin you Gee..... | Yellow Thunder, No. 2, his x mark. | 39 | Brule 1..... | " |
| 902 | Ha Wou zee chi..... | One Hone, his x mark..... | 85 | do..... | " |
| 903 | Wah ge pa Suak..... | Rattling Leaf, his x mark..... | 26 | Two Kettle..... | " |
| 904 | Be lah si cah Gah pah yah..... | Lays en his Belly, his x mark..... | 23 | Brule 1..... | " |
| 905 | Wal pah lah Ga la she cah..... | Spotted War Bonnet, his x mark. | 34 | do..... | " |
| 906 | Peter Schweigman..... | Peter Schweigman..... | 23 | Mixed..... | " |
| 907 | Shou gee pah lah..... | Pup, his x mark..... | 28 | Brule 2..... | " |
| 908 | Ma to Ki zah..... | Red Rock or Fighting Bear, his x mark. | 25 | Waziahzhiah..... | " |
| 909 | Ho ki she lah Wash ta..... | Good Boy, his x mark..... | 20 | Brule 1..... | " |
| 910 | Ha gah cah..... | Elk, his x mark..... | 19 | Loafer..... | " |
| 911 | Tab shou ca Hin ta..... | Blue Horse, his x mark..... | 22 | do..... | " |
| 912 | Ha Tou Kin you you..... | Big Bird or Big Hone, his x mark. | 18 | Waziahzhiah..... | " |
| 913 | Tah shou ca Eer you ca..... | Running Horse, his x mark..... | 50 | do..... | " |
| 914 | No ga..... | Snake or Ear, his x mark..... | 24 | do..... | " |
| 915 | Shoo pa..... | Guts, his x mark..... | 23 | Loafer..... | " |
| 916 | Wou cou Kin you..... | Flying Above, his x mark..... | 39 | Brule 1..... | " |
| 917 | Ta cah Se ni you Ki ta..... | Kills Enemy Cold, his x mark. | 21 | do..... | " |
| 918 | Wou be lee Oh he ti cah..... | Runs over Enemy or Oscar Bravo Eagle, his x mark. | 20 | Waziahzhiah..... | " |
| 919 | Shou gee mah ne too Wah cov wah..... | Paul or Charging Wolf, his x mark. | 23 | do..... | " |
| 920 | Wah kin you Chan ga la she cah..... | Ring Thunder, his x mark..... | 47 | Brule 2..... | " |
| 921 | Cal gee she ne En you ca..... | Runs Reckless, his x mark..... | 20 | Brule 1..... | " |
| 922 | Sen ta Che cah..... | Little Tail, his x mark..... | 30 | Waziahzhiah..... | " |
| 923 | Wah zee Zee ti cah lah..... | Pine Bird, his x mark..... | 34 | do..... | " |
| 924 | Me lah To pah..... | Four Knives, his x mark..... | 37 | do..... | " |
| 925 | Tah ta Shou cah cou..... | Windy Horse, his x mark..... | 42 | Brule 2..... | " |
| 926 | Wou be lee We chi shah..... | Eagle Man, No. 2, his x mark..... | 38 | do..... | " |
| 927 | Cov wah..... | Chasing, his x mark..... | 54 | Brule 1..... | " |
| 928 | Shou gee mah ne too Wah wo wah..... | Wolf Chasing, his x mark..... | 53 | Waziahzhiah..... | " |
| 929 | Rueben Ma to Oh gou coh..... | Reuben Quick Bear..... | 23 | do..... | " |
| 930 | Hou ha pi Wal hah chau cah..... | Night Shield, his x mark..... | 45 | Brule 1..... | " |
| 931 | Kin you Mah ne..... | Flying Walking, his x mark..... | 30 | do..... | " |
| 932 | Shou cah cou Mah zah..... | Iron Horse, No. 1, his x mark..... | 60 | Waziahzhiah..... | " |
| 933 | Ma to Sah pah..... | Black Bead, No. 2, his x mark..... | 23 | do..... | " |
| 934 | Pi she ta..... | Beads, his x mark..... | 26 | Northern..... | " |
| 935 | Tah gee chi Soo tah..... | Red Antelope, his x mark..... | 37 | Loafer..... | " |
| 936 | We chak shah Wash ta..... | Good Man, his x mark..... | 35 | do..... | " |
| 937 | Nah ki we zee..... | Sitting Bear or Jealous on Him, his x mark. | 24 | Northern..... | " |
| 938 | Wou be lee Wah cov wah..... | Charging Eagle, No. 2, his x mark. | 50 | Loafer..... | " |
| 939 | Oh e ya Wash ta..... | Good Word, his x mark..... | 23 | Brule 1..... | " |
| 940 | Ma to ki ta..... | Kill the Bear, his x mark..... | 28 | Waziahzhiah..... | " |
| 941 | Pa ta hin chi lah..... | Metcalf, his x mark..... | 48 | Loafer..... | " |
| 942 | Ma to Seah..... | White Bear, his x mark..... | 55 | Two Kettle..... | " |
| 943 | Wah hoo ca zah Seah..... | White Lance, his x mark..... | 53 | Brule 2..... | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|------|--------------------------------|--|------|------------------|-------|
| 944 | Louis, Geroux | Louis Geroux..... | 32 | Mixed..... | Seal. |
| 945 | John Richard..... | John Richard..... | 31 | do..... | do |
| 946 | Tou wa yah Che cah lah..... | Little Scout, his x mark..... | 32 | Loafer..... | do |
| 947 | Chan ta Pa tah..... | Fire Heart, his x mark..... | 56 | Brule 1..... | do |
| 948 | Nah gee wah cah..... | Four Feather or Kicking, his x mark..... | 28 | Brule 2..... | do |
| 949 | Ma to Hen zee..... | Yellow Hair Bear, his x mark..... | 38 | Waziahzhiah..... | do |
| 950 | Scoo yah..... | His Horses or Sweet, his x mark..... | 32 | Brule 1..... | do |
| 951 | Tah sin ta..... | Fatty, his x mark..... | 60 | do..... | do |
| 952 | Pa hin Loo tah..... | Red Hair, his x mark..... | 70 | Waz..... | do |
| 953 | Ha gab cah Wi ti coh..... | Foolish Elk, his x mark..... | 36 | Brule 1..... | do |
| 954 | Toc coo wah..... | Runs after Enemy, his x mark..... | 18 | Brule 2..... | do |
| 955 | Oh win..... | Ear Ring, his x mark..... | 22 | Waziahzhiah..... | do |
| 956 | E ta wa Ki sou..... | Braids his Forehead, his x mark..... | 43 | Two Kettle..... | do |
| 957 | Chan tee cov..... | Big Breast, his x mark..... | 40 | Brule 1..... | do |
| 958 | Nab chi..... | Chief, his x mark..... | 19 | Loafer..... | do |
| 959 | No pah Ki ta..... | Kills Two, his x mark..... | 19 | do..... | do |
| 960 | Oh yah ta Wah ne ohi..... | Red Bird or No Nation, his x mark..... | 22 | Brule 1..... | do |
| 961 | John, Geroux..... | John Geroux, his x mark..... | 32 | Mixed..... | do |
| 962 | Che hoo pah..... | Jaw, his x mark..... | 33 | Waziahzhiah..... | do |
| 963 | Wah gee pa Shah..... | Red Leaf, his x mark..... | 75 | do..... | do |
| 964 | Pa hou sau Wah we..... | White Crane Walking, his x mark..... | 50 | do..... | do |
| 965 | Wah kin you Scach..... | White Thunder, his x mark..... | 45 | do..... | do |
| 966 | Nah tah Tou cah..... | Big Head, his x mark..... | 51 | do..... | do |
| 967 | She nah Loo tah..... | Red Blanket, his x mark..... | 20 | Brule 1..... | do |
| 968 | E tov cah lah..... | Bear Shield or Mouse, his x mark..... | 37 | Loafer..... | do |
| 969 | Me ne Mah ha..... | Under the Water, his x mark..... | 26 | do..... | do |
| 970 | Zee ti cah lah Wash ta..... | Good Bird, his x mark..... | 31 | Brule 1..... | do |
| 971 | Wah hah chauh cah Wash ta..... | Good Shield, his x mark..... | 39 | Brule 2..... | do |
| 972 | She eki chi ti cah..... | Left Hand Sister-in-Law, his x mark..... | 35 | Waziahzhiah..... | do |
| 973 | Yoh ho tah..... | Muggins, his x mark..... | 52 | Loafer..... | do |
| 974 | Tou tow cah Sah pah..... | Black Bull, his x mark..... | 28 | do..... | do |
| 975 | Che ton pah..... | Hawk Head, his x mark..... | 39 | Brule 1..... | do |
| 976 | Con gee..... | Crow, his x mark..... | 33 | Loafer..... | do |
| 977 | Wah kin you Ah ni you ca..... | Runs over Thunder, his x mark..... | 30 | Brule 1..... | do |
| 978 | Nah ki che zee..... | Stands for Hair, his x mark..... | 29 | Waziahzhiah..... | do |
| 979 | Wah hov ca zah..... | Lance, his x mark..... | 34 | Brule 2..... | do |
| 980 | Ah ki cho tah Mah nee..... | Walking Soldier, his x mark..... | 25 | Waz..... | do |
| 981 | Che ton Scach..... | White Hawk, his x mark..... | 35 | Loafer..... | do |
| 982 | Goo mou you..... | Noisy, his x mark..... | 46 | Brule 2..... | do |
| 983 | Top ton cah Oh tah..... | Plenty Bull, his x mark..... | 32 | Waz..... | do |
| 984 | Tah shon ca lah..... | Horse, his x mark..... | 30 | Loafer..... | do |
| 985 | Hin hou Gee mo you..... | Noisy Owl, his x mark..... | 34 | Brule 1..... | do |
| 986 | Mah gah Ho ton..... | Singing Goose, his x mark..... | 32 | Northern..... | do |
| 987 | Sen ta Mah zah..... | Scar Tail, his x mark..... | 33 | Brule 2..... | do |
| 988 | Chan ge pi Sah pah..... | Black Tomahawk, his x mark..... | 44 | Brule 1..... | do |
| 989 | Tal oh pi che cah lah..... | Little Wound, his x mark..... | 41 | Brule 2..... | do |
| 990 | Shon gee lah Wash ta..... | Good Fox, his x mark..... | 41 | Waziahzhiah..... | do |
| 991 | Wah soo coo ta..... | Shoot at Hail, his x mark..... | 30 | do..... | do |
| 992 | Tah ston ca Wou be lee..... | Eagle Horse No. 1, his x mark..... | 40 | do..... | do |
| 993 | Hen hon Wou be lee..... | Owl Eagle, his x mark..... | 33 | do..... | do |
| 994 | Chi pah pi..... | Stinks or Stink Him, his x mark..... | 23 | do..... | do |
| 995 | She nah To..... | Blue Blanket, his x mark..... | 31 | Brule 2..... | do |
| 996 | Ton ton cah He nah pi..... | Come Out Bull, his x mark..... | 39 | Waz..... | do |
| 997 | Won you Hun ca she Wee..... | Slow Woman, his x mark..... | 32 | Loafer..... | do |
| 998 | Ah pah za..... | Point at Him, his x mark..... | 34 | Brule 2..... | do |
| 999 | Chan Oh coo wah pi..... | Chasing in Timber, his x mark..... | 36 | Waziahzhiah..... | do |
| 1000 | Nah tah Oh ko me ne scach..... | White around Head, his x mark..... | 37 | Brule 1..... | do |
| 1001 | Pa hin Pah ki gee tah..... | Braid or Hair Tied Up, his x mark..... | 22 | Loafer..... | do |
| 1002 | Ah we chi gee lee..... | Makes the Things or Brings Them, his x mark..... | 18 | Brule 1..... | do |
| 1003 | Zee ti cah lah Sah pah..... | Black Bird, his x mark..... | 28 | Brule 2..... | do |
| 1004 | Tah coo she use..... | Leader or Hew, his x mark..... | 21 | Brule 1..... | do |
| 1005 | Sin tah lah..... | Bob Tail, his x mark..... | 18 | do..... | do |
| 1006 | Wo poo too gah..... | Chips, his x mark..... | 53 | Northern..... | do |
| 1007 | To con ki ti..... | Change her place, his x mark..... | 22 | do..... | do |
| 1008 | Pa zoo tah Sah pah..... | Old Coffee, his x mark..... | 55 | Brule 1..... | do |
| 1009 | E ton cah san Wou be lee..... | Eagle Weasel, his x mark..... | 49 | do..... | do |
| 1010 | Ma ta We ti coh..... | Foolish Bear or Crazy Bear, his x mark..... | 38 | Waziahzhiah..... | do |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|------|-------------------------------------|--|------|------------------|-------|
| 1011 | Mah cah' | Skunk, his x mark | 51 | Waziahziah | Seal |
| 1012 | Shone Hin shah | Sorrel Horse, his x mark | 19 | ..... | " |
| 1013 | Philip Ho Wash ta | Come out of Village or Philip Good Voice. | 24 | Loafer | " |
| 1014 | Nah chi Oh tah | Plenty Chief, his x mark | 30 | do | " |
| 1015 | Oh won you Wash cah | "John" or Looks Strong, his x mark. | 26 | Waziahziah | " |
| 1016 | Shon cah cu She ohi | Bad Horse, his x mark | 27 | Loafer | " |
| 1017 | Nah ki we zee ki | Jealous of Him, his x mark | 18 | do | " |
| 1018 | Mah gee pi yah En you ca | Charging Cloud or Running Cloud, his x mark. | 34 | Two Kettle | " |
| 1019 | Shon gee mah we too Wou be lee. | Eagle Wolf, his x mark | 43 | Waziahziah | " |
| 1020 | Wash ta Cah gah | Well Done or Makes Good, his x mark. | 46 | do | " |
| 1021 | Ha gah cah Ga la she cah | Spotted Elk, his x mark | 44 | Brule 1 | " |
| 1022 | We che ta ga la gah yah wah | Lay Laughing or Counts the Coons, his x mark. | 32 | do | " |
| 1023 | E si to | Arm, his x mark | 32 | Brule 2 | " |
| 1024 | Wou be lee Che cah lah | Little Eagle, his x mark | 26 | Waziahziah | " |
| 1025 | E ki to me Loo tah | Spider or Red Spider, his x mark. | 30 | do | " |
| 1026 | E she nah Wah coo wah | Charging Alone or Chases Alone, his x mark. | 28 | Two Kettle | " |
| 1027 | Hun gee E choo | Get Some, his x mark | 30 | Waziahziah | " |
| 1028 | Si chaw Zee | Yellow Thigh, his x mark | 45 | do | " |
| 1029 | Oh sho tah | Smoke, his x mark | 18 | do | " |
| 1030 | Un pon Hah she nah | Elk Robe, his x mark | 60 | do | " |
| 1031 | Tah shon ca En you ca | Running Horse, his x mark | 21 | do | " |
| 1032 | Tah oh pi Che cah lah | Little Wound, his x mark | 33 | Two Kettle | " |
| 1033 | Andrew Blair | Andrew Blair, his x mark | 37 | Mixed | " |
| 1034 | Shon shon lah | Mule, his x mark | 50 | Loafer | " |
| 1035 | Shon cah Wah nah gee | Dog Ghost, his x mark | 38 | Brule 1 | " |
| 1036 | Wah hoo ca zah | Lance No. 2, his x mark | 53 | Loafer | " |
| 1037 | Ma ta Hin she mah | Hairy Bear, his x mark | 56 | Two Kettle | " |
| 1038 | George Stead | George Stead, his x mark | 39 | Mixed | " |
| 1039 | Nee ta Yah zou | Pain on Rump, his x mark | 30 | do | " |
| 1040 | Wou be lee Ha ton | Eagle Horn, his x mark | 37 | Brule 1 | " |
| 1041 | Ma ta Hoo | Bear Leg, his x mark | 27 | Loafer | " |
| 1042 | Wah kin you Shon cah ure | Thunder Horse, his x mark | 34 | Brule 1 | " |
| 1043 | Julian | Julian, his x mark | 29 | Mixed | " |
| 1044 | On she yah Yah couh | Sitting Pitty, his x mark | 38 | Northern | " |
| 1045 | Wou be lee pi Mah zah | Ralph Eagle Feather, his x mark. | 29 | Brule 1 | " |
| 1046 | Tah mah ha ohi | Poor Man, his x mark | 35 | Loafer | " |
| 1047 | Oh a chon | Hit on Her, his x mark | 20 | Northern | " |
| 1048 | Leon Conoyer | Leon Conoyer, his x mark | 38 | Mixed | " |
| 1049 | Henry Hudson | Henry Hudson, his x mark | 33 | do | " |
| 1050 | Chas. Miller | Chas. Miller, his x mark | 50 | do | " |
| 1051 | W. B. Jones | W. B. Jones, his x mark | 45 | do | " |
| 1052 | Oliver Dion | Oliver Dion, his x mark | 24 | Mixed | " |
| 1053 | John Scissons | John Scissons | 57 | do | " |
| 1054 | Charles Wright | Chas. Wright | 21 | do | " |
| 1055 | T. P. Bettleyoun | T. P. Bettleyoun | 21 | do | " |
| 1056 | Shon cah con Chan ga la she cah. | Horse Ring, his x mark | 32 | Loafer | " |
| 1057 | Edward L. Whiting | Edward L. Whiting, his x mark. | 35 | Mixed | " |
| 1058 | Ha gah cah En you ca | Running Elk, his x mark | 33 | Two Kettle | " |
| 1059 | Ah le Nah zu | Stands at Him, his x mark | 27 | Waziahziah | " |
| 1060 | Wah ki ton zah She nee | Forgets Nothing, his x mark | 21 | do | " |
| 1061 | Ha Sah pah | Black Horns, his x mark | 37 | do | " |
| 1062 | To cah see nee you Ki ta | Kills Enemy Cold, his x mark | 34 | do | " |
| 1063 | Ho ki she lah Che cah | Hail or Little Boy, his x mark | 18 | do | " |
| 1064 | John Beauvais | John Beauvais, his x mark | 27 | Mixed | " |
| 1065 | William Bordeaux | William Bordeaux, his x mark | 29 | do | " |
| 1066 | Charles Desersa | Charles Desersa, his x mark | 60 | do | " |
| 1067 | Robert Dyer | Robert Dyer, his x mark | 43 | do | " |
| 1068 | John Smith | John Smith, his x mark | 24 | do | " |
| 1069 | Adam Smith | Adam Smith, his x mark | 47 | do | " |
| 1070 | Thomas Flood | Thomas Flood, his x mark | 30 | do | " |
| 1071 | Hoo ta | Blue Legs, his x mark | 43 | Waziahziah | " |
| 1072 | Wou be lee Hon ca she nee | Slow Eagle, his x mark | 48 | Two Kettle | " |
| 1073 | Charles Bordeaux | Red Star or Charles Bor- deaux, his x mark. | 22 | Mixed | " |
| 1074 | Ah con En you cah | No Name or Lays On, his x mark. | 20 | Two Kettle | " |
| 1075 | Goh cah | Badger, his x mark | 88 | Northern | " |
| 1076 | E she nah lah Henah zee | Comes and Stands Alone, his x mark. | 75 | Waziahziah | " |
| 1077 | Chan pah sor | Cherry Bud, his x mark | 25 | Loafer | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|------|----------------------------------|--|------|------------------|-------|
| 1078 | Pa ton saw Wakpa..... | White Buffalo Creek, his x mark. | 48 | Brule No. 1..... | Seal. |
| 1079 | Ho ki she lah Pi shou cah..... | Chunky Boy or Man, his x mark. | 19 | do..... | do. |
| 1080 | Ne you ca Ki ta..... | Rubbed Up or Kills Alive, his x mark. | 18 | Waziahzhah..... | do. |
| 1081 | Nee Gee lee..... | Came Alive, his x mark..... | 20 | do..... | do. |
| 1082 | Oh wah ka..... | Omaha, his x mark..... | 44 | do..... | do. |
| 1083 | Ki son..... | After or Braids, his x mark..... | 20 | Loafer..... | do. |
| 1084 | Pa hin Oh wah pi..... | Colored Hair, his x mark..... | 20 | do..... | do. |
| 1085 | Ma ta He nah pah..... | Spit or Comes Out Bear, his x mark. | 20 | do..... | do. |
| 1086 | Shone Sceah..... | White Horse, his x mark..... | 21 | Brule No. 1..... | do. |
| 1087 | E ya she nee..... | Mute, his x mark..... | 37 | Brule No. 2..... | do. |
| 853 | Ma to Oh gee la..... | Bear Shirt, his x mark..... | 35 | Waziahzhah..... | do. |
| 1088 | E she tah Zee Zee..... | Yellow Eyes, his x mark..... | 22 | do..... | do. |
| 1089 | Ton ton cah..... | Bull, his x mark..... | 20 | do..... | do. |
| 1090 | Shon cah Oh he ti cah..... | Brave Dog, his x mark..... | 48 | Loafer..... | do. |
| 1091 | Oh win Kin..... | Ear Carry, his x mark..... | 39 | Waziahzhah..... | do. |
| 1092 | E she tah Oh goo win..... | Rotten Eye, his x mark..... | 33 | Brule No. 1..... | do. |
| 1093 | Chan To ca chi..... | Stranger Wood, his x mark..... | 62 | Loafer..... | do. |
| 1094 | Ah nah zee pi..... | Stands on Her, his x mark..... | 20 | Waziahzhah..... | do. |
| 1095 | T. A. Catschall..... | T. A. Catschall, his x mark..... | 30 | Squaw Man..... | do. |
| 1096 | James Herman..... | James Herman, his x mark..... | 24 | Mixed..... | do. |
| 1097 | Chan lah..... | Wooden, his x mark..... | 23 | Waziahzhah..... | do. |
| 1098 | William Saul..... | William Saul, his x mark..... | 30 | do..... | do. |
| 1099 | Tah oh pi Che cah lah..... | Little Mound, his x mark..... | 33 | Two Kettle..... | do. |
| 1100 | Ma to Coo wah pi..... | Bear Changing Hair, his x mark. | 43 | Waziahzhah..... | do. |
| 1101 | Coo ta pi..... | Shoot at Him, his x mark..... | 27 | Loafer..... | do. |
| 1102 | Ha Sah pah..... | Black Horn, his x mark..... | 61 | Waziahzhah..... | do. |
| 1103 | Tah shon ca Wal me ne yo me ne. | Whirlwind Horse, his x mark | 35 | do..... | do. |
| 1104 | Che ton Ga la she cah..... | Spotted Hawk, his x mark..... | 60 | do..... | do. |
| 1105 | Oh e ya Wash ta..... | Good Word, his x mark..... | 36 | Brule No. 1..... | do. |
| 1106 | Charley..... | Charley, his x mark..... | 28 | Waziahzhah..... | do. |
| 1107 | Ha To pah..... | Four Horns, his x mark..... | 53 | do..... | do. |
| 1108 | Dominick Brey..... | Dominick Brey, his x mark..... | 51 | Mixed..... | do. |
| 1109 | Ha gah cah Loo tah..... | Red Elk, his x mark..... | 27 | Waziahzhah..... | do. |
| 1110 | Shone Ga la she cah..... | Spotted Horse, his x mark..... | 43 | do..... | do. |
| 1111 | She mah wiid..... | Woman Blanket, his x mark..... | 20 | do..... | do. |
| 1112 | Con gee Scah..... | White Crow, his x mark..... | 42 | do..... | do. |
| 1113 | Thomas Dillion..... | Thomas Dillon, his mark..... | 20 | Loafer..... | do. |
| 1114 | Shon cah..... | Dog, his x mark..... | 19 | Waziahzhah..... | do. |
| 1115 | Ha gah cah Sceah..... | White Elk, his x mark..... | 71 | do..... | do. |
| 1116 | E ga pa yah pi..... | Castaway, his x mark..... | 48 | Northern..... | do. |
| 1117 | Henry Bonser..... | Henry Bonser, his x mark..... | 23 | Mixed..... | do. |
| 1118 | Henry Young..... | Henry Young, his x mark..... | 55 | do..... | do. |
| 1119 | George Young..... | George Young, his x mark..... | 18 | do..... | do. |
| 1120 | Goo pah hoo Scah..... | White Wing, his x mark..... | 25 | do..... | do. |
| 1121 | To pah..... | Four Times, his x mark..... | 19 | Two Kettle..... | do. |
| 1122 | Wah cow E chi gah..... | Lives in the Air, his x mark..... | 19 | Brule No. 1..... | do. |
| 1123 | John Dowville..... | John Dowville, his x mark..... | 19 | Mixed..... | do. |
| 1124 | John Colomb, jr..... | John Colomb, jr., his x mark..... | 26 | do..... | do. |
| 1125 | Edward Colomb..... | Edward Colomb, his x mark..... | 22 | do..... | do. |
| 1126 | Mah gah zoo Me ne..... | Rain Water, his x mark..... | 34 | Loafer..... | do. |
| 1127 | Henry Houston..... | Henry Houston, his x mark..... | 18 | Mixed..... | do. |
| 1128 | Louis De Coteau..... | Louis De Coteau, his x mark..... | 29 | Brule No. 1..... | do. |
| 1129 | Zoo yah He yah yah..... | Goes to War, his x mark..... | 42 | Brule No. 2..... | do. |
| 1130 | Won you ge nah zee..... | Stands and Looks, his x mark..... | 28 | Brule No. 1..... | do. |
| 1131 | Che cah lah..... | Little, his x mark..... | 25 | Brule No. 2..... | do. |
| 1132 | Chancy Yellow Robe..... | Chancy Yellow Robe, his x mark. | 21 | do..... | do. |
| 1133 | Frank Locke..... | Frank Locke, his x mark..... | 23 | do..... | do. |
| 1134 | Frank Jannies..... | Frank Jannies, his x mark..... | 23 | do..... | do. |
| 1135 | Charles More..... | Charles More, his x mark..... | 22 | do..... | do. |
| 1136 | Morris Walker..... | Morris Walker, his x mark..... | 22 | do..... | do. |
| 1137 | P. L. Bear..... | Plenty L. Bear, his x mark..... | 22 | do..... | do. |
| 1138 | E ta Gee mee..... | Crooked Face, his x mark..... | 23 | Waziahzhah..... | do. |
| 1139 | Ah gou nah Won you cah..... | Looking With, his x mark..... | 21 | do..... | do. |
| 1140 | E ta Scah..... | White Face, his x mark..... | 43 | do..... | do. |
| 1141 | Pa hin Zee..... | Yellow Hair, his x mark..... | 21 | do..... | do. |
| 1142 | Wa to Chan wa gee nah E yah yah. | Bear goes in the Woods, his x mark. | 48 | do..... | do. |
| 1143 | Ma ta Shah ca..... | Bear Claws, his x mark..... | 38 | do..... | do. |
| 1144 | Ha gah cah We ti coh..... | Crazy Elk, his x mark..... | 33 | do..... | do. |
| 1145 | Pa zoo tah Loo tah..... | Red Medicine No. 2, his x mark. | 31 | do..... | do. |
| 1146 | En you Wah hin ki pa..... | Stone Iron or Stone Arrow, his x mark. | 21 | do..... | do. |
| 1147 | Shon gee ne ne She chi..... | Ugly Wild Horse, his x mark. | 46 | do..... | do. |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|------|-----------------------------------|---|------|-------------------|-------|
| 1148 | We che gu nah | Among, his x mark | 19 | Waziahziah | Seal. |
| 1149 | E tah ze pa Wah hin ki pa | Bow and Arrow, his x mark | 21 | do | " |
| 1150 | Tah ta | Blowing, his x mark | 21 | do | " |
| 1151 | Shon gee mah ne too Ta zee | Guts, or Wolf Gut, his x mark | 25 | do | " |
| 1152 | Mah zah She chi | Bad Iron, his x mark | 27 | do | " |
| 1153 | Ho ki she lah Hon scah | Tall Boy, his x mark | 22 | do | " |
| 1154 | La ki she ti coo | Uncle, his x mark | 58 | do | " |
| 1155 | To she nee | Green Man or Nat Green, his x mark | 22 | do | " |
| 1156 | Oh ta Oh pi | Thomas or Wounded Lots of Times, his x mark | 22 | do | " |
| 1157 | Zoo yah Yah | Philip or Goes to War, his x mark | 19 | do | " |
| 1158 | Chan ki sah Ki chon | Smoke or Uses the Wood Club, his x mark | 23 | do | " |
| 1159 | E ta Oh gee nah Ah pah pi | Wild Horse or Strike Him in the Face, his x mark | 20 | do | " |
| 1160 | Chan coo | Mathew or Road, his x mark | 20 | do | " |
| 1161 | Ma ne she nee | Walking Cane or Can't Walk, his x mark | 20 | do | " |
| 1162 | Ah e yah | John or take Him in, his x mark | 28 | do | " |
| 1163 | Scah yah En you ca | Eagle Fish or Running White, his x mark | 19 | do | " |
| 1164 | Won you cah | Look and See, his x mark | 19 | do | " |
| 1165 | Ha ton We chi shah | Man With Horns, his x mark | 38 | do | " |
| 1166 | Shon ge mah ne too Zee tah | Hollowing for Him or John Yellow Wolf, his x mark | 22 | do | " |
| 1167 | Ton ton tah Sin tah | Bull Tail, his x mark | 25 | do | " |
| 1168 | Shone Wah to gu tah She chi | Bad Wild Horse, his x mark | 38 | do | " |
| 1169 | A hah ca He | Come at Last, his x mark | 19 | do | " |
| 1170 | Pos ki oh yoo si pah | Hugh, his x mark | 21 | do | " |
| 1171 | Gea loo choo She ne | Forward Head or Never Gets Off, his x mark | 18 | Loafer | " |
| 1172 | Che ton Wah kish yah | Roger or Bother the Hawk, his x mark | 18 | Waziahziah | " |
| 1173 | Tah gee chi Ha ton | Horned Antelope, No. 2, his x mark | 25 | do | " |
| 1174 | Ee ki to me | Eagle Hoop or Spider, his x mark | 18 | do | " |
| 1175 | Tah coo Hin she mah | Carl or Something Hairy, his x mark | 18 | do | " |
| 1176 | Si to tah | Grease, his x mark | 28 | do | " |
| 1177 | Oh tah Won oh pi | Walter or Wounded Lots of Times With Arrows, his x mark | 23 | do | " |
| 1178 | We chi yoo oh ba la chi | Paul or Makes them Scatter, his x mark | 21 | do | " |
| 1179 | Con gee Yoo tah | Crow Eater, his x mark | 34 | do | " |
| 1180 | Goo lah | Growl, his x mark | 39 | do | " |
| 1181 | Ma ta No ga | Yellow Horse or Bear Ear, his x mark | 45 | do | " |
| 1182 | Ton ton cah Mah nee | Bad Albert or Walking Bull, his x mark | 25 | do | " |
| 1183 | Ho ki she lah Zee | Gilbert or Yellow Boy, his x mark | 19 | do | " |
| 1184 | Tah shon ca Hui ta | Blue Haired Horse, his x mark | 36 | do | " |
| 1185 | Hin Hon E yo ton ca | Setting Owl, his x mark | 30 | do | " |
| 1186 | Ha ga cah En you ca | Afraid of Elk or Running Elk, his x mark | 54 | do | " |
| 1187 | Ma ta Won kin yon | Bear Thunder, his x mark | 63 | do | " |
| 1188 | Zoo yah Yoo hah | Owens the Warrior, his x mark | 23 | Two Kettle | " |
| 1189 | Yo oh ba la chi | Scattered, his mark | 23 | do | " |
| 1190 | E she nah lah Un | Stays by Himself, his x mark | 63 | do | " |
| 1191 | Sho ca lah | Twenty-Five Cents, his x mark | 53 | do | " |
| 1192 | Oh gee la Zee lah | Yellow Shirt, his x mark | 20 | do | " |
| 1193 | Nah pa To pah | Four Hands, his x mark | 43 | do | " |
| 1194 | Che ton Wah ka kish yah | Bothers the Hawk, his x mark | 38 | do | " |
| 1195 | Ha gah cah Ga la she cah | Spotted Elk, his x mark | 28 | Loafer | " |
| 1196 | Hin hon Shou | Owl Feather, his x mark | 19 | Brulé No. 1 | " |
| 1197 | Zoo yah Che cah lah | Little Battle, his x mark | 19 | Brulé No. 2 | " |
| 1198 | Won be lee Nah pa | Medicine Eagle or Scares the Eagle, his x mark | 23 | Waziahziah | " |
| 1199 | Wah gee loo ga | Loafer, his x mark | 43 | Two Kettle | " |
| 1200 | To pah | Four Times, his x mark | 20 | do | " |
| 1201 | Mah goo pi yah Zee | Yellow Cloud, his x mark | 23 | do | " |
| 1202 | Mah coh san con | Prairie, his x mark | 19 | Brulé No. 2 | " |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|------|-------------------------------------|---|------|-------------------|-------|
| 1203 | Nah zee yah pi | Attacked, his x mark | 29 | Waziahziah | Seal. |
| 1204 | Pah hin | Porcupine, his x mark | 35 | do | do |
| 1205 | Yah pi ton yon | Turn, his x mark | 18 | do | do |
| 1206 | Tou oh pi Chi cah lah | Little Wound, his x mark | 18 | do | do |
| 1207 | Wah ho gee pi Oh tah | Plenty Nest, his x mark | 43 | Waziahziah | do |
| 1208 | Oh won zee Nah zee | Stands Still, his x mark | 29 | do | do |
| 1209 | Hoo she cal Oh yoo si pah | Catch the Legging, his x mark | 19 | do | do |
| 1210 | Oh won gee pi yah | Makes the Bed, his x mark | 20 | do | do |
| 1211 | Toe Oh yoo si pah | Kill Enemy or Catch the Enemy, his x mark | 30 | Two K | do |
| 1212 | Che ton Oh gon coh | Swift Hawk, his x mark | 67 | Waziahziah | do |
| 1213 | Shou cah con Wash ta | Good Horse, his x mark | 38 | Loafer | do |
| 1214 | Zee ti cah Che cah lah | Little Bird, his x mark | 28 | Two K | do |
| 1215 | Too Oh yoo si pah | Catch the Enemy, his x mark | 18 | Waziahziah | do |
| 1216 | Ha gah cah No pah | Two Elk, his x mark | 81 | do | do |
| 1217 | Won be lee Nah zee | Eagle Stands, his x mark | 19 | Brule No. 1 | do |
| 1218 | Wah me ne yo me na No pah | Two Whirlwind, his x mark | 20 | do | do |
| 1219 | Con gee To cah ha | Leading Crow, his x mark | 19 | do | do |
| 1220 | Won be lee Chan ga la she cah | Wooden Ring Eagle, his x mark | 31 | do | do |
| 1221 | Chah pah | Beaver, his mark | 21 | do | do |
| 1222 | To hon yon yah | Goes So Far, his x mark | 22 | do | do |
| 1223 | She yo Hon scah | Long Pheasant, his x mark | 32 | do | do |
| 1224 | Shone Ga la she cah | Spotted Horse, his x mark | 23 | do | do |
| 1225 | Ho ki she lah Scah | White Boy, his x mark | 31 | Brule No. 2 | do |
| 1226 | Shone Scah | White Horse, his x mark | 21 | do | do |
| 1227 | Shone Hen zee | Yellow Horse, his x mark | 52 | do | do |
| 1228 | Ma to Hah | Bear Skin, his x mark | 20 | Brule No. 1 | do |
| 1229 | Oh yoo si pah | Hold Him, his x mark | 18 | do | do |
| 1230 | Hio gon Mah nah | Smelling Fish, his x mark | 19 | do | do |
| 1231 | Cah sah lah | Shave his Head, his x mark | 18 | Brule No. 2 | do |
| 1232 | Zee ti cah lah No pak | Two Birds, his x mark | 19 | do | do |
| 1233 | Shon cah con No pah | Two Horse, his x mark | 19 | do | do |
| 1234 | Shone Echoo | Takes the Horse, his x mark | 18 | do | do |
| 1235 | No pah Wah coo wah | Two Charger, his x mark | 40 | Brule No. 1 | do |
| 1236 | James | James, his x mark | 23 | do | do |
| 1237 | Ta zee lah | Belly, his x mark | 23 | Brule 1 | do |
| 1238 | Shon cah Shon cah con | Horse Dog, his x mark | 55 | do | do |
| 1239 | Yah gee tah cah Ah zin | Bites as he Sucks, his x mark | 44 | Brule 2 | do |
| 1240 | Ton in yon Wah coo wah | Charging in Sight, his x mark | 24 | do | do |
| 1241 | G. H. Larmeaux | G. H. Larmeaux, his x mark | 60 | Mixed | do |
| 1242 | Clement Larmeaux | Clement Larmeaux, his x mark | 18 | do | do |
| 1243 | Frank Mullen | Frank Mullen, his x mark | 44 | do | do |
| 1244 | John B. Colomb | John B. Colomb, his x mark | 63 | do | do |
| 1245 | Ha lah | Horn, his x mark | 35 | Brule 1 | do |
| 1246 | Ton ton cah Coo che ya lah | Low Bull, his x mark | 33 | Waziahziah | do |
| 1247 | Chan Gah cah | Brush, his x mark | 38 | do | do |
| 1248 | Ton ton cah Ohe he ti cah | Brave Bull, his x mark | 33 | do | do |
| 1249 | Pata Yoo tah | Eat the Buffalo, his x mark | 28 | do | do |
| 1250 | Ho ki she lah Wah con | Holy Boy, his x mark | 38 | do | do |
| 1251 | Chan ta E ha yah | Love, his x mark | 28 | do | do |
| 1252 | Shonc Hin shah | Sorrel Horse, his mark | 51 | Northern | do |
| 1253 | Ha lah | Horn, his x mark | 25 | Waziahziah | do |
| 1254 | Ho ki she lah Wah shah cah | Strong Boy, his x mark | 18 | do | do |
| 1255 | Ca yah Ah pah | Knocking Turtle, his x mark | 18 | Brule 1 | do |
| 1256 | On she yah Yon cah | Sitting Pity, his x mark | 19 | Brule 2 | do |
| 1257 | Ma to Hon scah | Tall Bear, his x mark | 23 | Waziahziah | do |
| 1258 | Nee tah No pah | Two Rumps, his x mark | 43 | do | do |
| 1259 | Chan ta Ohe ti cah | Brave Heart No. 2, his x mark | 53 | Brule 2 | do |
| 1260 | Shone Ah gee lee | Brings the Horse, his x mark | 24 | do | do |
| 1261 | Sah nak yon Kin yon | Flying Rattle, his x mark | 23 | do | do |
| 1262 | Ha Ton kin yon yon | Big Horn, his x mark | 53 | Waziahziah | do |
| 1263 | Mah zah Scah lah | Money, his x mark | 19 | Brule 1 | do |
| 1264 | Ti chi gee lah Ki ta | Kills Close to Camp, his x mark | 19 | Brule 2 | do |
| 1265 | Shoo pa E wi chi choo | Takes the Guts Out, his x mark | 28 | Waziahziah | do |
| 1266 | Wah kin yon Wah coo wah | Charging Thunder, his x mark | 29 | Brule No. 2 | do |
| 1267 | E gah lah | Lough, his x mark | 28 | do | do |
| 1268 | Ah e yah pi | Talk, his x mark | 53 | Waziahziah | do |
| 1269 | Horace | Horace, his x mark | 23 | do | do |
| 1270 | Me lah Oh tah | Many Knives, his x mark | 64 | do | do |
| 1271 | Oh coh Wah ki pa | Noisy Creek, his x mark | 28 | Brule 2 | do |
| 1272 | Ho hi shi lah Was ta | Pretty Dog or Pretty Boy, his x mark | 26 | Waziahziah | do |
| 1273 | Shori get mah ne too | Wolf, his x mark | 19 | Mixed | do |
| 1274 | Mah gu pi yah Coo che ya lah | Sky Low, his x mark | 19 | Brule No. 1 | do |
| 1275 | Ton yon Ki ta | Kills Good, his x mark | 19 | Brule No. 2 | do |
| 1276 | Zee lah | Yellow, his x mark | 20 | do | do |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|------|--------------------------------------|--|------|------------------|-------|
| 1277 | Wah kin you Gee lah..... | Brown Thunder or Decide, his x mark. | 44 | Brule No. 1..... | Seal. |
| 1278 | Gee no gee no she cah too tah. | Red Grasshopper, his x mark. | 30 | do..... | “ |
| 1279 | Chau Oh pi too gon..... | Lump of Wood, his x mark. | 20 | do..... | “ |
| 1280 | Wo zoo..... | Planter, his x mark. | 18 | do..... | “ |
| 1281 | Ho ki shi lah Che cah..... | Little Big Boy, his x mark. | 19 | do..... | “ |
| 1282 | Me nee Che cak lah..... | Little Water, his x mark. | 18 | do..... | “ |
| 1283 | Tah shon ca Oh tah..... | Plenty Horse, his x mark. | 18 | do..... | “ |
| 1284 | Nah zu yah pi..... | Attacked, his x mark. | 19 | Brule No. 2..... | “ |
| 1285 | We chi shah Hon cah..... | Tall Man, his x mark. | 63 | Brule No. 1..... | “ |
| 1286 | Pa hin Zee She chi..... | Bad Yellow Hair, his x mark. | 45 | Waziahziah..... | “ |
| 1287 | Chan no pah Won you ca..... | Look at Pipe, his x mark. | 27 | Brule No. 1..... | “ |
| 1288 | Wah kin you Gee..... | Yellow Thunder, his x mark. | 55 | do..... | “ |
| 1289 | Wah me ne yo me ne Wah con | Medicine Whirlwind, his x mark. | 35 | do..... | “ |
| 1290 | We chi gee pi Ho ki she lah. | Star Boy, his x mark. | 19 | do..... | “ |
| 1291 | Zee ti cah lah Oh he ti cah..... | Brave Bird, his x mark. | 20 | do..... | “ |
| 1292 | Pon Kin..... | Packs the Package, his x mark. | 20 | Brule No. 2..... | “ |
| 1293 | Tah shon ca Wah coo wah..... | His Horse Chasing, his x mark. | 43 | do..... | “ |
| 1294 | Oh ha Wash ta..... | Good Place, his x mark. | 18 | Brule No. 1..... | “ |
| 1295 | Sin ta Wah con..... | Holy Tail, his x mark. | 29 | do..... | “ |
| 1296 | Won you ge Nah zee..... | Stands and Looks, his x mark. | 31 | Waziahziah..... | “ |
| 1297 | Oh Toncah yah E yah..... | Talks Loud, his x mark. | 24 | do..... | “ |
| 1298 | Zoo yah Gee lu..... | Comes from War, his x mark. | 36 | Brule No. 1..... | “ |
| 1299 | Pa ta che lah..... | Shorty, his x mark. | 65 | do..... | “ |
| 1300 | Ha No pi Wah ne chi..... | Both Horns Off, his x mark. | 63 | Northern..... | “ |
| 1301 | Pa ta che lah..... | Short, his x mark. | 53 | do..... | “ |
| 1302 | We che gee nah ton Gee lee choo. | Comes from Among, his x mark. | 43 | do..... | “ |
| 1303 | A-choon Ki ta gee chin..... | Likes to Get There, his x mark. | 19 | do..... | “ |
| 1304 | En you Loo tah..... | Red Rock, his x mark. | 19 | do..... | “ |
| 1305 | We chi shah Pa ta che lah..... | Short Man, his x mark. | 19 | Waziahziah..... | “ |
| 1306 | Me chi cah gee ne nah win..... | Take Her Choice, his x mark. | 19 | do..... | “ |
| 1307 | Hin hon Ton cah..... | Big Owl, his x mark. | 28 | Brule No. 2..... | “ |
| 1308 | Zee ti cah lah En you ca..... | Running Bird, his x mark. | 43 | Northern..... | “ |
| 1309 | Zoo yah Yah..... | Goes to War, his x mark. | 42 | Brule No. 2..... | “ |
| 1310 | Shon gee mah nee too Chi cah lah. | Little Wolf, his x mark. | 29 | Waziahziah..... | “ |
| 1311 | Mah cah Kin..... | Packs the Skunk, his x mark. | 33 | do..... | “ |
| 1312 | On she yah Yon cah..... | Sitting Pity, his x mark. | 53 | do..... | “ |
| 1313 | Zee ti cah lah Seah..... | White Bird, his x mark. | 43 | do..... | “ |
| 1314 | Zee ti cah lah Zee..... | Yellow Bird, his x mark. | 33 | do..... | “ |
| 1315 | Tah chan no pa Won cah too yah. | High Pipe, his x mark. | 45 | Northern..... | “ |
| 1316 | Shon cal Ha ton..... | Horned Dog, his x mark. | 50 | do..... | “ |
| 1317 | Sini..... | Cold, his x mark. | 18 | Two Kettle..... | “ |
| 1318 | Chan meh ha Nah zee..... | Stands in the Timber, his x mark. | 19 | Waziahziah..... | “ |
| 1319 | Won zoo Hin she mah..... | Harry Quiver, his x mark. | 18 | do..... | “ |
| 1320 | Si yu ta Yah me nee..... | Three Heels, his x mark. | 27 | do..... | “ |
| 1321 | Ah han pi..... | Tramp, his x mark. | 70 | do..... | “ |
| 1322 | Jeffrey Scissons..... | Jeffrey Scissons, his x mark. | 29 | Mixed..... | “ |
| 1323 | Shon cah Ton ton cah..... | Bull Dog, his x mark. | 53 | Waziahziah..... | “ |
| 1324 | Chan ta We ti cah..... | Foolish Heart, his x mark. | 47 | do..... | “ |
| 1325 | To cah Oh la..... | Search the Enemy, his x mark. | 38 | do..... | “ |
| 1326 | Hin hon Ga la she cah..... | Spotted Owl, his x mark. | 31 | do..... | “ |
| 1327 | On za Gee loo oh ton cah yah | Makes his A large, his x mark. | 23 | Loafer..... | “ |
| 1328 | On za To ca chi..... | Strange A, his x mark. | 26 | do..... | “ |
| 1329 | Chau no pah Ken..... | Packs the Pipe, his x mark. | 18 | do..... | “ |
| 1330 | Chau to Nash ta..... | Good Heart, his x mark. | 19 | do..... | “ |
| 1331 | Ton you gee che Ki ta..... | Kills Pure, his x mark. | 19 | do..... | “ |
| 1332 | Wou be lee Nah en sh Pa tah. | Eagle or Fire, his x mark. | 25 | do..... | “ |
| 1333 | Wah me ne yo me ne Seah..... | White Whirlwind, his x mark. | 30 | do..... | “ |
| 1334 | Mah gee pi yah Coo eh ya lah. | Sky Low, or Bawling, his x mark. | 19 | do..... | “ |
| 1335 | Con ga Mat zah..... | Iron Crow, his x mark. | 18 | do..... | “ |
| 1336 | Oh zoo ya..... | Army, his x mark. | 21 | do..... | “ |
| 1337 | Ma to A hah ca En you ca..... | Bear Runs Behind, his x mark. | 38 | do..... | “ |
| 1338 | No pah Oh pi..... | Wounded Twice, his x mark. | 18 | Waziahziah..... | “ |
| 1339 | Hon ha pi..... | Night, or Kill Under Water, his x mark. | 19 | Brule No. 1..... | “ |
| 1340 | Coo ta pi..... | Shoot at Him, his x mark. | 21 | do..... | “ |
| 1341 | To ca yah Mah me..... | Walks on Lead, his x mark. | 19 | do..... | “ |
| 1342 | Wah hin ki pa Un..... | Use his Arrow, his x mark. | 21 | Brule No. 2..... | “ |
| 1343 | Conrad Roubideaux..... | Conrad Roubideaux, his x mark. | 23 | do..... | “ |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|------|------------------------------------|-------------------------------------|------|-------------|-------|
| 1344 | Wah me ne yo menee | Whirlwind, his x mark | 19 | Waz | Seal. |
| 1345 | Alexandria | Alexandria, his x mark | 18 | do | do |
| 1346 | Kin you We chi shah | Flying Man, his x mark | 21 | Brule No. 2 | do |
| 1347 | Allen | Allen, his x mark | 19 | Waziahzhiah | do |
| 1348 | E ya che chi | Looks Like it, his x mark | 19 | do | do |
| 1349 | We yon con ton | Nail, his x mark | 38 | do | do |
| 1350 | Oh zoo ya Yoo nah | Own the Battle, his x mark | 28 | do | do |
| 1351 | Hah she loo she loo tah | Slippery Skin, his x mark | 55 | do | do |
| 1352 | He Kin yon | Fly Teeth, his x mark | 30 | do | do |
| 1353 | Wah yah soo She nee | No Judgment, his x mark | 53 | do | do |
| 1354 | Andrew | Andrew, his mark | 33 | do | do |
| 1355 | Ah no con san Wash ta | Good Bald Eagle, his x mark | 53 | do | do |
| 1356 | Pah ga ga yah | His head Hangs down, his x mark | 60 | do | do |
| 1357 | Hoo hoo Nah pin | Bone Necklace, his x mark | 43 | Northern | do |
| 1358 | Mah za Oh win | Iron Ear Ring, his x mark | 25 | Waziahzhiah | do |
| 1359 | Shon gee mah ne too Goh tah | Gray Wolf, his x mark | 19 | do | do |
| 1360 | Ha Ton kin yon yon | Big Horn, his x mark | 19 | do | do |
| 1361 | Ma ta Nah zee | Standing Bear, his x mark | 46 | do | do |
| 1362 | Wah pah hah | War Bonnet, his x mark | 26 | do | do |
| 1363 | Ton ton cah Sah pah | Black Bull, his x mark | 56 | do | do |
| 1364 | E hah ki ton won Tah hoo hon scab. | Long Neck Yankton, his x mark | 35 | do | do |
| 1365 | Arthur | Arthur, his x mark | 19 | do | do |
| 1366 | We yah ta ca E choo | Takes the Bowl, his x mark | 18 | do | do |
| 1367 | Nop Sam | Two Over, his x mark | 20 | do | do |
| 1368 | Tah chan no pa win | Her Pipe, his x mark | 19 | do | do |
| 1369 | Oh ki ton hah nah | Between, his x mark | 25 | Loafer | do |
| 1370 | Go ki yah Sah pah | Black Roan, his x mark | 29 | do | do |
| 1371 | Charley | Charley, his x mark | 23 | do | do |
| 1372 | Tah ta Gee lah | Rattling Wind, his x mark | 22 | do | do |
| 1373 | No ga Gee lah | Deafy, his x mark | 28 | do | do |
| 1374 | Ma to Wah nah gee | Ghost Bear, his x mark | 35 | do | do |
| 1374 | Tah cah lah Ah we chi wa | Bring his friends, his x mark | 23 | do | do |
| 1375 | Shone Ah con yon cah ki ta | Kills on Horseback, his x mark | 21 | do | do |
| 1376 | | mark. | | | |
| 1377 | Oh he ne yon A choon | Always do it, his x mark | 28 | do | do |
| 1378 | Si ki Sah | Cat Foot, his x mark | 21 | Mixed | do |
| 1379 | Mah zah Sah g ya | Iron Cane, his x mark | 19 | Loafer | do |
| 1380 | Hoo hoo lah | Bony, his x mark | 27 | do | do |
| 1381 | Won yon cah pi win | Looks at her, his x mark | 20 | do | do |
| 1382 | En yon | Rock, his x mark | 32 | do | do |
| 1383 | Ho ki she lah Wash ta | Good Boy, his x mark | 19 | Loafer | do |
| 1384 | Cho con yon En yon ca | Runs in the Middle, his x mark | 18 | do | do |
| 1385 | Sho yo Zoogee | Scabby Chicken, his x mark | 19 | Brule No. 1 | do |
| 1386 | Wah be loo she cah Sah pah | Black Bug, his x mark | 19 | do | do |
| 1387 | We che gee nah E yah yah | Goes Amongst, his x mark | 52 | do | do |
| 1388 | To ca yah To ah Ki ta | Kill Enemy First, his x mark | 27 | do | do |
| 1389 | E ta Hon pow | Moccasin Face, his x mark | 64 | do | do |
| 1390 | Nah chah | The Chief, his x mark | 53 | do | do |
| 1391 | Tah sho nah | Blanket, his x mark | 33 | do | do |
| 1392 | Ma ta Chin chaw | Young Bear, his x mark | 29 | do | do |
| 1393 | Zee ti oah lah Hoton | Singing Bird, his x mark | 43 | do | do |
| 1394 | Tah shon ca Che cah lah | Little Horse, his x mark | 21 | Brule No. 2 | do |
| 1395 | E she tah To ta | Blue Eyes, his x mark | 25 | Brule No. 1 | do |
| 1396 | We che ta gee la gah Yah wah | Counts the Coon, his x mark | 22 | Loafer | do |
| 1397 | Tah shon ca Oh tah | Plenty Horse, his x mark | 22 | Brule No. 2 | do |
| 1398 | Ki pah pi | Hollowing to Him, his x mark | 19 | Waziahzhiah | do |
| 1399 | Henry Tal shon ca To ca chi | Henry Stranger Horse, his x mark | 18 | Loafer | do |
| 1400 | Tah shon ca Wou be lee | Eagle Horse, his x mark | 38 | Lower Brule | do |
| 1401 | Shon cah Coo che ya lah | Low Dog, his x mark | 53 | Waziahzhiah | do |
| 1402 | No ga | Ear, his x mark | 33 | Two Kettle | do |
| 1403 | We chi shah Wah con | Medicine Man, his x mark | 48 | Brule No. 1 | do |
| 1404 | Ma ta Si ya ta | Bear Heels, his x mark | 43 | Brule No. 2 | do |
| 1405 | Ha Go lo ga chi Seah | White Hollow Horn, his x mark | 47 | do | do |
| 1406 | Nassau Won be lu Oh yoo si pah. | Nassau Caught the Eagle, his x mark | 23 | Brule No. 1 | do |
| 1407 | Nah tah | Head, his x mark | 27 | Waz | do |
| 1408 | Nah zee yah pi | Attacked, his x mark | 28 | Brule No. 1 | do |
| 1409 | Wah hah chan cah | Shield, his x mark | 19 | do | do |
| 1410 | Ho Wash ta | Good Voice, his x mark | 59 | Loafer | do |
| 1411 | Tah shon ca Che cah lah | Little Horse, his x mark | 53 | do | do |
| 1412 | Ma nee Sho sha | Muddy Water, his x mark | 23 | do | do |
| 1413 | Shon cah We ti coh cah | Crazy Dog, his x mark | 20 | Waziahzhiah | do |
| 1414 | Wash ta lah cah | Love, his x mark | 19 | do | do |
| 1415 | Won be lee Nah zee | Standing Eagle, his x mark | 19 | do | do |
| 1416 | Oh gon ooh Oh tah | Plenty Swift or Fox, his x mark | 20 | do | do |

At the Rosebud Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|------|-------------------------------|-----------------------------------|------|------------------|-------|
| 1417 | En yon ca | Running, his x mark | 43 | Waziahziah | Seal. |
| 1418 | Tah coh lah coo Oh ki yah.... | Helps His Friends, his x mark. | 18 | do..... | " |
| 1419 | E chon Kta gin chin..... | Like to be There, his x mark | 20 | Northern | " |
| 1420 | Mah zah Wah con E choo | Takes the Gun, his x mark.. | 20 | do..... | " |
| 1421 | Chan ga la she cah Loo tah... | Red Wooden Ring, his x mark. | 68 | do..... | " |
| 1422 | We che gee nah Eya yah..... | Running in Midst, his x mark | 50 | do..... | " |
| 1423 | We ki chan you pi..... | Tools, his x mark | 43 | do..... | " |
| 1424 | Ho ki she lak Wash ta..... | Good Boy, his x mark..... | 20 | Waziahziah | " |
| 1425 | Ma to Scah | White Bear, his x mark..... | 83 | Northern | " |
| 1426 | Si che lee Yoo hah..... | Keeps the Pawnee, his x mark. | 87 | do..... | " |
| 1427 | Zee ti cah lah Mah zah | Iron Bird, his x mark | 35 | do..... | " |
| 1428 | Shonc Ah gee lee | Brings the Horses, his x mark. | 24 | do..... | " |
| 1429 | Ma ta We ti coh cah cah..... | Crazy Bear, his x mark..... | 38 | do..... | " |
| 1430 | Pa hon..... | Crane, his x mark | 23 | do..... | " |
| 1431 | Wash ta lah cah Chin..... | Likes to Love Him, his x mark. | 23 | Waziahziah | " |
| 1432 | Ti yah tah..... | At Home, his x mark | 93 | Brule No. 1..... | " |
| 1433 | Nah chi cah lah | Little Chief, his x mark | 25 | do..... | " |
| 1434 | Che ton | Hawk, his x mark | 29 | Brule No. 2..... | " |
| 1435 | She nah Goh tah | Gray Blanket, his x mark | 21 | do..... | " |
| 1436 | Yoo gah tah | Holds His Hands Up, his x mark. | 34 | do..... | " |
| 1437 | Hin hon Scah | White Owl, his x mark | 21 | do..... | " |
| 1438 | Si chan | Thigh, his x mark | 54 | Brule No. 1..... | " |
| 1439 | Con gee En yon ca..... | Running Crow, his x mark .. | 24 | do..... | " |
| 1440 | Coo ta pi | Shoots Him, his x mark | 19 | do..... | " |
| 1441 | Cah ki zah | Suffering, his x mark | 20 | do..... | " |
| 1442 | Ton wa yah Gee lee | Comes From Scout, his x mark. | 20 | do..... | " |
| 1443 | Hun coo | Mother, his x mark | 41 | do..... | " |
| 1444 | He No hah | Two Teeth, his x mark | 36 | do..... | " |
| 1445 | Nah chi Che cah lah | Little Chief, his x mark | 65 | do..... | " |
| 1446 | Chan gee la she cah Loo tah.. | Red Wooden Ring, jr., his x mark. | 24 | Brule No. 2..... | " |
| 1447 | Won zoo | Quiver, his x mark | 43 | Brule No. 1..... | " |
| 1448 | Ton ton cah E yah coh | Over the Bull, his x mark | 73 | Brule No. 2..... | " |
| 1449 | Wo yah cah | Tell the Story, his x mark .. | 24 | Brule No. 1..... | " |
| 1450 | Shon cah Oh he ti cah | Brave Dog, his x mark | 73 | do..... | " |
| 1451 | Raymond Stewart | Raymond Stewart | 22 | do..... | " |
| 1452 | Wo chin yah | Beg Going, his x mark | 22 | Two Kettle | " |
| 1453 | E hon ca Wash to | Good End, his x mark | 22 | do..... | " |
| 1454 | Frank Herman | Frank Herman | 32 | Mixed | " |
| 1455 | Joseph Demarche | Joseph Demarche, his x mark | 28 | do..... | " |

I, Louis Richard, having been employed as interpreter at Rosebud Agency, Dakota, by the Indian Commission, do hereby certify that the foregoing act of Congress was fully explained to the Indians whose names appear therein, and that I was present and witnessed the signature of each.

LOUIS RICHARD,
Interpreter.

ROSEBUD AGENCY, DAK., September 5, 1889.

ROSEBUD AGENCY, DAK., Sept. 5, 1889.

We hereby certify that we were present and witnessed the signatures of the above-named Indians to the act of Congress above set out.

J. GEO. WRIGHT,
J. M. WOODBURY, Jr.,
LOUIS ROULIDEN,
CHARLES TACKETT.

ROSEBUD AGENCY, DAK., November 1, 1889.

I hereby certify that I am the United States Indian Agent at the Rosebud Agency, Dakota; that the number of adult male Indians over eighteen years of age belonging to said agency, according to the latest enumeration, is fourteen hundred and seventy-six—1476.

Given under my hand at said agency, this 1st day of November, 1889.

J. GEO. WRIGHT,
U. S. Indian Agent.

A true copy of original roll.
C. S. ROBERTS,
Captain, 17th Infantry, A. D. C.

Witness our hands and seals hereto freely subscribed and affixed in the month of June, 1889.

At the Pine Ridge Agency, Dak.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--------------------|--------------------------------------|------|----------|-------|
| 1 | Conicananica | No Flesh, his x mark | 50 | Ogalalla | Seal. |
| 2 | Wankanlwicasa | Man Above, his x mark | 44 | do | do |
| 3 | Wiyakasakpe | Six Feathers, his x mark | 30 | do | do |
| 4 | Wapahasapa | Black War Bonnet, his x mark | 63 | do | do |
| 5 | Akicitanaji | Standing Soldier, his x mark | 38 | do | do |
| 6 | | William L. Patton, his x mark | 47 | do | do |
| 7 | Tatankawapaha | Bull Bonnet, his x mark | 46 | do | do |
| 8 | Wagmusu | Pumpkin Seed, his x mark | 50 | do | do |
| 9 | Netewaste | Pretty Back, his x mark | 46 | do | do |
| 10 | Makamahelmani | Walks Under Ground, his x mark | 37 | do | do |
| 11 | Kangimaza | Iron Crow, his x mark | 39 | do | do |
| 12 | Matowakingan | Thunder Bear, his x mark | 40 | do | do |
| 13 | Tatanka iteska | White Face Bull, his x mark | 40 | do | do |
| 14 | | Manuel Romero, his x mark | 48 | do | do |
| 15 | Sungole | Hunts Horses, his x mark | 40 | do | do |
| 16 | | Phillip Romero, his x mark | 19 | do | do |
| 17 | Sunjanitu hinskala | Shedding Wolf, his x mark | 39 | do | do |
| 18 | | Mitchell Duval, his x mark | 76 | do | do |
| 19 | Wakutegli | Comes Back from Shooting, his x mark | 41 | do | do |
| 20 | | Louis Cottier, his x mark | 18 | do | do |
| 21 | Wakinyan luzahan | Fast Thunder, his x mark | 47 | do | do |
| 22 | Tiyoko | Between Lodges, his mark | 54 | do | do |
| 23 | | William D. McGaa | 30 | do | do |
| 24 | | Joseph Merrivale, his x mark | 69 | do | do |
| 25 | Wiyakaoin | Feather Earing, his x mark | 29 | do | do |
| 26 | Miyogliye | Whetstone, his x mark | 51 | do | do |
| 27 | Inyan | Rock, his x mark | 28 | do | do |
| 28 | Cantewicasa | Heart Man, his x mark | 40 | do | do |
| 29 | Catka | Left Hand, his x mark | 31 | do | do |
| 30 | Matohasimain | Bear Robe, his x mark | 62 | do | do |
| 31 | | Mitch Jarvis, his x mark | 47 | do | do |
| 32 | Tasunkeluzahan | Fast Horse, his x mark | 45 | do | do |
| 33 | Sunghinsa | Red Horse, his x mark | 53 | do | do |
| 34 | Kangi bloka | He Crow, his x mark | 50 | do | do |
| 35 | Zitkalazi | Yellow Bird, his x mark | 24 | do | do |
| 36 | Zitkala napin | Bird Necklace, his x mark | 40 | do | do |
| 37 | Oliver Tatankakte | Oliver Kills the Bull, his x mark | 20 | do | do |
| 38 | | Antoine Bayer, his x mark | 37 | do | do |
| 39 | | Jos. Twiss, his x mark | 23 | do | do |
| 40 | Piji | Grass, his x mark | 61 | do | do |
| 41 | Kangi | Crow, his x mark | 26 | do | do |
| 42 | Twaenikesni | Nobody, his x mark | 22 | do | do |
| 43 | Matowatakpe | Charging Bear, his x mark | 46 | do | do |
| 44 | Aape Akicita | Hand Soldier, his x mark | 34 | do | do |
| 45 | | Frank Salvis, his x mark | 28 | do | do |
| 46 | | Frank Salvis, his x mark | 58 | do | do |
| 47 | Tasunkeehakegli | Last Horse, his x mark | 40 | do | do |
| 48 | Sinte | Tail, his x mark | 30 | do | do |
| 49 | Sungmanitaska | White Wolf, his x mark | 38 | do | do |
| 50 | | Joseph Brown, his x mark | 20 | do | do |
| 51 | | Vetal Vlandry, his x mark | 19 | do | do |
| 52 | Iktomi | Spider, his x mark | 26 | do | do |
| 53 | | Richard Stirk, his x mark | 35 | do | do |
| 54 | Mahpiyato | Arapahoe, his x mark | 44 | do | do |
| 55 | Cetanwakinyan | Thunder Hawk, his x mark | 52 | do | do |
| 56 | | James Grass, his x mark | 23 | do | do |
| 57 | | Frank Twiss, his x mark | 24 | do | do |
| 58 | Matotameheca | Poor Bear, his x mark | 45 | do | do |
| 59 | Catka | Left Hand, his x mark | 24 | do | do |
| 60 | Matocanwegnayaya | Bear Runs in Woods, his x mark | 41 | do | do |
| 61 | | John Lee, his x mark | 25 | do | do |
| 62 | | Peter Cazan, his x mark | 31 | do | do |
| 63 | Sungleska | Spotted Horse, his x mark | 50 | do | do |
| 64 | Nacocigala | Little Chief, his x mark | 23 | do | do |
| 65 | | Sharp Fish, his x mark | 18 | do | do |
| 66 | Hehakalnta | Red Elk, his x mark | 55 | do | do |
| 67 | Anukasamato | Bald Eagle Bear, his x mark | 62 | do | do |
| 68 | | Robert White | 25 | do | do |
| 69 | Hehakawakan | Medicine Elk, his x mark | 23 | do | do |
| 70 | Winyacunnigaka | Woman's Dress, his x mark | 44 | do | do |
| 71 | Agnypisoka | Thick Bread, his x mark | 49 | do | do |
| 72 | Antukasancigala | Little Bald Eagle, his x mark | 40 | do | do |
| 73 | Sinteanpa | Two Tail, his x mark | 61 | do | do |
| 74 | Aiyanke | Runs On, his x mark | 31 | do | do |
| 75 | Takukokipesni | Afraid of Nothing, his x mark | 61 | do | do |
| 76 | Matoota | Plenty Bear, his x mark | 42 | do | do |
| 77 | Nasulatanke | Big Brains, his x mark | 64 | do | do |
| 78 | Si gosapa | Black Prairie Chicken, his x mark | 34 | do | do |

At the Pine Ridge Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-----------------------|--------------------------------|------|----------|-------|
| 79 | Mastinska | White Rabbit, his x mark | 35 | Ogalalla | Seal. |
| 80 | Matowanagi | Bear Ghost, his x mark | 34 | do | " |
| 81 | Wakinyansinte. | Thunder Tail, his x mark | 40 | do | " |
| 82 | Matowanbli | Bear Eagle, his x mark | 35 | do | " |
| 83 | Matojotaka | Sitting Bear, his x mark | 36 | do | " |
| 83½ | Ista Tanka | Robert O. Pugh | 38 | do | " |
| 84 | | Peter Bissonette, his x mark | 41 | do | " |
| 85 | | John Bissonette | 27 | do | " |
| 86 | | Herbert Bissonette | 18 | do | " |
| 87 | | John Dubray | 57 | do | " |
| 88 | Tatankaktepi. | Kills the Bull | 50 | do | " |
| 89 | Matowanjila | Lone Bear, his x mark | 40 | do | " |
| 90 | | Thomas Tyon | 35 | do | " |
| 91 | | James Twist | 31 | do | " |
| 92 | Wanapeya | Scares Them, his x mark | 19 | do | " |
| 93 | Akioitakanska | Long Soldier, his x mark | 41 | do | " |
| 94 | Talankawakiyan | Thunder Bull, his x mark | 40 | do | " |
| 95 | | Bob Randall, his x mark | 32 | do | " |
| 96 | | Peter Ladne, his x mark | 37 | do | " |
| 97 | | Bill Randall | 21 | do | " |
| 98 | | Todd Randall, his x mark | 30 | do | " |
| 99 | | Joseph Marshall | 39 | do | " |
| 100 | | Antoine Marshall | 22 | do | " |
| 101 | | Frank Marshall | 24 | do | " |
| 102 | | Walter Gary, his x mark | 31 | do | " |
| 103 | | Antoine Randall, his x mark | 23 | do | " |
| 104 | | Frank Marshall, his x mark | 74 | do | " |
| 105 | | Frank Randall, his x mark | 19 | do | " |
| 106 | Wanagi | Ghost | 34 | do | " |
| 107 | Inyansa | Red Rock, his x mark | 31 | do | " |
| 108 | Canteohitika | Brave Heart, his x mark | 45 | do | " |
| 109 | | Sandy Williams | 39 | do | " |
| 110 | Istaska | White Eyes, his x mark | 35 | Cheyenne | " |
| 111 | | James M. McCloskey | 72 | Ogalalla | " |
| 112 | Inyanganigma | Round Stone, his x mark | 35 | Cheyenne | " |
| 113 | Wanbliintu. | Bear Eagle, his x mark | 29 | Ogalalla | " |
| 114 | | Benj. Rowland, his x mark | 23 | do | " |
| 115 | Plehincalaska | White Calf, his x mark | 35 | do | " |
| 116 | Tuhmagaluta. | Red Fly, his x mark | 55 | do | " |
| 117 | John Matotatanka | John Bull Bear, his x mark | 18 | do | " |
| 118 | Lawrence Matotatanka. | Lawrence Bull Bear, his x mark | 28 | do | " |
| 119 | | W. A. Allman | 35 | do | " |
| 120 | | Ground Morrison, his x mark | 31 | do | " |
| 121 | | Charles Randall, his x mark | 18 | do | " |
| 122 | | George Harvey, his x mark | 28 | do | " |
| 123 | Sungeinca | Young Dog, his x mark | 35 | do | " |
| 124 | Wahukezanupa. | Two Lance, his x mark | 33 | do | " |
| 125 | Sitankinyanyan | Big Foot, his x mark | 56 | do | " |
| 126 | Wahukezanupa. | Two Lance, his x mark | 60 | do | " |
| 127 | | Geo. Brown, his x mark | 19 | do | " |
| 128 | | Jos. Bush, his x mark | 48 | do | " |
| 129 | | John Gresh | 32 | do | " |
| 130 | Mahpiyaska | White Cloud, his x mark | 23 | do | " |
| 131 | | Jack Lapointe, his x mark | 40 | do | " |
| 132 | | Beaver Monte, his x mark | 40 | do | " |
| 133 | | Frank Gallago | 24 | do | " |
| 134 | Hoksilazi. | Yellow Boy, his x mark | 27 | do | " |
| 135 | | Charles Twist, his x mark | 29 | do | " |
| 136 | Hantela | Cedar, his x mark | 21 | do | " |
| 137 | Luzahan | Fast, his x mark | 24 | do | " |
| 138 | | John Conroy, his x mark | 29 | do | " |
| 139 | | Blase Lujan, his x mark | 27 | do | " |
| 140 | | Sam Claymore, his x mark | 21 | do | " |
| 141 | | Ed. Livermond, his x mark | 35 | do | " |
| 142 | | Manuel Acuns, his x mark | 45 | do | " |
| 143 | William Conicawancia | William No Flesh, his x mark | 18 | do | " |
| 144 | Wahacankayuhl | Rough Shield, his x mark | 24 | do | " |
| 145 | Wahacankawanbli | Eagle Shield, his x mark | 28 | do | " |
| 146 | Albert Heliya | Albert Burning, his x mark | 27 | do | " |
| 147 | Tog-iuwa | Revenger, his x mark | 57 | do | " |
| 148 | Matoluta. | Red Bear, his x mark | 42 | do | " |
| 149 | Aglaglaiyanke | Runs on the Edge, his x mark | 21 | do | " |
| 150 | Kangi tanka | Big Crow, his x mark | 51 | do | " |
| 151 | Wahacanka wakuwa | Charging Shield, his x mark | 41 | do | " |
| 152 | | Geo. Stoner, his x mark | 46 | do | " |
| 153 | Tasunkeiyanke. | Running Horse, his x mark | 33 | do | " |
| 154 | | Stands First, his x mark | 37 | do | " |
| 155 | Matowahacanka | Bear Shield, his x mark | 32 | do | " |
| 156 | | Sam Deon | 61 | do | " |
| 157 | | Lewis W. Brewer | 43 | do | " |
| 158 | Wahacankaiyanke | Running Shield, his x mark | 34 | do | " |

At the Pine Ridge Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------------------|--------------------------------------|------|----------|-------|
| 159 | | John O'Rourke. | 39 | Ogalalla | Seal. |
| 160 | Zitkalaska | White Bird, his x mark | 48 | do | do |
| 161 | Sungmanito ota. | Many Wolf, his x mark | 40 | do | do |
| 162 | | Geo. Colhoff | 46 | do | do |
| 163 | Nape | Hand, his x mark | 50 | do | do |
| 164 | | Henry Janis, his x mark | 24 | do | do |
| 165 | | Ben Claymore, his x mark | 24 | do | do |
| 166 | Sungnapa ogiyaha | Red Eared Horse, his x mark. | 50 | do | do |
| 167 | Sungmani tuska | White Wolf, his x mark | 47 | do | do |
| 168 | | Chas. Clifford | 22 | do | do |
| 169 | | Ed. Battelvoun | 19 | do | do |
| 170 | Ojuhassa | Red Sack, his x mark | 50 | do | do |
| 171 | | John Clifford, his x mark | 18 | do | do |
| 172 | | John Mesteth, his x mark | 38 | do | do |
| 173 | | Alex. Lahuff, his x mark. | 27 | do | do |
| 174 | | Geo. Rogers, his x mark | 18 | do | do |
| 175 | Iteska | White Face, his x mark | 34 | do | do |
| 176 | | Alex. Mousseau, his x mark | 31 | do | do |
| 177 | | Wm. Hudspeth, his x mark. | 34 | do | do |
| 178 | Matolyotake | Sitting Bear, his x mark | 41 | do | do |
| 179 | Mastinska | White Rabbit, his x mark | 50 | do | do |
| 180 | Tasunkemaza. | Iron Horse, his x mark. | 38 | do | do |
| 181 | Wyciyela | Yankton, his x mark | 46 | do | do |
| 182 | | Ben Janis, his x mark | 25 | do | do |
| 183 | | Jno. Palmer, his x mark | 53 | do | do |
| 184 | Zitkalazi | Yellow Bird, his x mark | 33 | do | do |
| 185 | Akehiyn | Comes Again, his x mark | 44 | do | do |
| 186 | Joe Ite | Joe Face, his x mark | 38 | do | do |
| 187 | | Neck Janis, his x mark | 27 | do | do |
| 188 | | Wm. Shaugreau, his x mark | 28 | do | do |
| 189 | | Peter Shaugreau, his x mark | 26 | do | do |
| 190 | | John Shaugreau, his x mark | 37 | do | do |
| 191 | | Antoine Janis, his x mark | 66 | do | do |
| 192 | Alfred Conicawapica | Alfred No Flesh, his x mark | 18 | do | do |
| 193 | Nacoigala | Little Chief, his x mark | 62 | Cheyenne | do |
| 194 | Upannajin | Standing Elk, his v mark | 52 | do | do |
| 195 | Kukuse | Wild Hog, his x mark | 50 | do | do |
| 196 | Slohan | Crawling, his x mark | 37 | do | do |
| 197 | Matowicahca | Old Bear, his x mark | 68 | do | do |
| 198 | Pahin | Porcupine, his x mark | 35 | Ogalalla | do |
| 199 | Tahaska | Hard Robe, his x mark | 29 | Cheyenne | do |
| 200 | Mateluta | Red Bear, his x mark | 46 | Ogalalla | do |
| 201 | Cante To | Blue Heart, his x mark. | 56 | Cheyenne | do |
| 202 | Sungmanitucigala | Little Wolf, his x mark | 25 | do | do |
| 203 | Matowinulica | Old She Bear, his x mark | 48 | do | do |
| 204 | Sitanka | Big Foot, his x mark | 65 | do | do |
| 205 | Sunkakeca | Woolly Dog, his x mark | 38 | do | do |
| 206 | Scill | Pawnee, his x mark | 37 | do | do |
| 207 | Zitkalaska | White Bird, his x mark | 32 | do | do |
| 208 | Ganlaka | Tangle Hair, his x mark | 57 | do | do |
| 209 | Canhuza | Wooden Leg, his x mark | 30 | do | do |
| 210 | Tatankaluta | Buffalo Thigh, his x mark | 56 | do | do |
| 211 | Gnugnuska | Grasshopper, his x mark | 35 | do | do |
| 212 | Matohinske | Bear Tusks, his x mark | 37 | do | do |
| 213 | Wicasatanliya | Little Big Man, his x mark | 40 | do | do |
| 214 | Hohakahetaninkliya | Elk Shows his Horns, his x mark. | 40 | do | do |
| 215 | Sapawicasa | Crooked Arm or Black Man, his x mark | 39 | do | do |
| 216 | Matowicasa. | Man Bear, his x mark | 41 | do | do |
| 217 | Olutelanka | Big Thigh, his x mark | 48 | do | do |
| 218 | Mahpiyata | Arapahoe, his x mark | 58 | do | do |
| 219 | Nacainala | Lone Chief, his x mark. | 40 | do | do |
| 220 | Palanihanska. | Tall Ree, his x mark | 80 | do | do |
| 221 | Kinyan | Floes, his x mark | 30 | do | do |
| 222 | Pazizipela | Slim Nose, his x mark | 48 | do | do |
| 223 | Wasincigala | Little White Man, his x mark | 39 | do | do |
| 224 | Ehakemani | Walks Last, his x mark | 34 | do | do |
| 225 | Naslawanica | No Brain, his x mark. | 40 | do | do |
| 226 | Matiwicahca | Old Man Bear, his x mark | 40 | do | do |
| 227 | Tahusa | Red Neck, his x mark | 65 | do | do |
| 228 | Koskalkakake | Kills Buck, his x mark | 34 | do | do |
| 229 | Hintunkasan | Weazel, his x mark | 21 | do | do |
| 230 | Wowaweconwicasa. | Working Man, his x mark | 28 | do | do |
| 231 | Zilkaluta | Red Bird, his x mark | 20 | do | do |
| 232 | Way | Bite, his x mark | 23 | do | do |
| 233 | Miyogliesapa | Black Whetstone, his x mark. | 45 | do | do |
| 234 | Imngsapa | Black Horse, his x mark | 35 | do | do |
| 235 | Wanbiluta | Red Eagle, his x mark | 62 | do | do |
| 236 | Wicahcaluta | Old Man, his x mark | 25 | do | do |
| 237 | Winyanlahunuska | Woman's Leggin, his x mark. | 52 | do | do |
| 238 | Capa cante | Beaver Head, his x mark. | 32 | do | do |

At the Pine Ridge Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------------------------|--|------|----------|-------|
| 239 | Ticanice | Curlew, his x mark | 25 | Cheyenne | Seal. |
| 240 | Sungnanitunaca | Wolf Chief, his x mark | 41 | do | .. |
| 241 | Nonpawicakte | Two Killer, his x mark | 25 | do | .. |
| 242 | Cetan | Hawk, his x mark | 30 | do | .. |
| 243 | Wannlyomnimani | Walking Whirlwind, his x mark | 22 | do | .. |
| 244 | | John Redondo, his x mark | 38 | do | .. |
| 245 | Tatankapahwin | Snotty Bull, his x mark | 61 | do | .. |
| 246 | | Joseph Pablo, his x mark | 36 | Ogalalla | .. |
| 247 | Kangiota | Plenty Crows, his x mark | 40 | Cheyenne | .. |
| 248 | Canli | Tobacco Sr., his x mark | 60 | Ogalalla | .. |
| 249 | Kangiwahukeza | Crow Lance, his x mark | 19 | do | .. |
| 250 | Sunkaciqala | Little Dog, his x mark | 33 | do | .. |
| 251 | | Arthur Ruff, his x mark | 52 | do | .. |
| 252 | | James Williamson, his x mark | 48 | do | .. |
| 253 | Matosiha | Bears Foot, his x mark | 36 | do | .. |
| 254 | Moses Cejaluta | Moses Red Kettle, his x mark | 29 | do | .. |
| 255 | MinakniciorPtesanyatapiha | Chief White Cow, his x mark | 36 | do | .. |
| 256 | Wahpewastemna | Sweet Grass, his x mark | 42 | Cheyenne | .. |
| 257 | Istagi | Yellow Eyes, his x mark | 20 | do | .. |
| 258 | Otiwolaota | Plenty Camps, his x mark | 45 | do | .. |
| 259 | Sungmaniluwanbil | Eagle Wolf, his x mark | 57 | do | .. |
| 260 | Pahmin | Crooked Nose, his x mark | 25 | do | .. |
| 261 | Iciqala | Small Mouth, his x mark | 35 | do | .. |
| 262 | Ptegopeca | Chicken Hawk, his x mark | 36 | do | .. |
| 263 | Hehaka ablo | Elk Shoulder, his x mark | 42 | do | .. |
| 264 | Wiglicansin | Oil Gum, his x mark | 56 | do | .. |
| 265 | | Mexican Cheyenne, his x mark | 33 | do | .. |
| 266 | Wamakaskanluta | Red Animal, his x mark | 30 | do | .. |
| 267 | Palaolita | Black Ree, his x mark | 49 | do | .. |
| 268 | Mani Wicasa | Noisy Walk or Walking Man, his x mark. | 30 | do | .. |
| 269 | Wataciqala | Small Head, his x mark | 32 | do | .. |
| 270 | Canetehti | Hard Heart, his x mark | 37 | Ogalalla | .. |
| 271 | Sunghinto | Blue Horse, his x mark | 68 | do | .. |
| 272 | Hehaka | Elk, his x mark | 19 | do | .. |
| 273 | Taopi | Wounded, his x mark | 18 | do | .. |
| 274 | Casnu | Sand, his x mark | 45 | do | .. |
| 275 | Sunkalamaheca | Poor Dog, his x mark | 34 | do | .. |
| 276 | | William Vlandry | 34 | do | .. |
| 277 | | Joseph Taylor, his x mark | 20 | do | .. |
| 278 | Allen Tokaole | Allen Hunts the Enemy, his x mark | 18 | do | .. |
| 279 | Wa ahi | Brings, his x mark | 23 | do | .. |
| 280 | Tassunkeluzahon | Fast Horse, his x mark | 38 | do | .. |
| 281 | A kicita | Soldier, his x mark | 50 | do | .. |
| 282 | Cansasa | Red Willow, his x mark | 33 | do | .. |
| 283 | | Creighton Yankton, his x mark | 18 | do | .. |
| 284 | Wanbilhota | Grey Eagle, his x mark | 26 | do | .. |
| 285 | | Bob Standing Elk, his x mark | 19 | Cheyenne | .. |
| 286 | Pehanluta | Red Crane, his x mark | 62 | Ogalalla | .. |
| 287 | Siwakan | Medicine Foot, his x mark | 18 | Cheyenne | .. |
| 288 | | Louis Mathews, his x mark | 19 | Ogalalla | .. |
| 289 | | Seth Gery, his x mark | 37 | do | .. |
| 290 | Wagihe | Loafer, his x mark | 32 | do | .. |
| 291 | Levi Shunghint | Levi Blue Horse, his x mark | 23 | do | .. |
| 292 | Cehupahanska | Long Jaw, his x mark | 30 | Cheyenne | .. |
| 293 | Matotatanka | Bull Bear, jr., his x mark | 33 | Ogalalla | .. |
| 294 | | Jos. Manta, his x mark | do | do | .. |
| 295 | Sungwicahca | Old Horse, his x mark | 29 | do | .. |
| 296 | Zitkalasapa | Black Bird, his x mark | 25 | Cheyenne | .. |
| 297 | Itesica | Bad Face, his x mark | 59 | do | .. |
| 298 | Sungmanituincala | Young Wolf, his x mark | 24 | do | .. |
| 299 | Mato Wakuwa | Charging Bear, his x mark | 27 | do | .. |
| 300 | Zitkala luta | Red Bird, his x mark | 20 | do | .. |
| 301 | Zitkala Ota | Plenty Birds, his x mark | 20 | Ogalalla | .. |
| 302 | Sunkala | Dog, his x mark | 26 | do | .. |
| 303 | Wannlyomniluzahan | Fast Whirlwind, his x mark | 38 | do | .. |
| 304 | Kicaksa | Cut, his x mark | 40 | Cheyenne | .. |
| 305 | Tuculmla | Ribs, his x mark | 48 | Ogalalla | .. |
| 306 | | James Janis, his x mark | 37 | do | .. |
| 307 | | William Janis, his x mark | 18 | do | .. |
| 308 | Hehakasapa | Black Elk, his x mark | 32 | do | .. |
| 309 | Miwakan | Sword, his x mark | 42 | do | .. |
| 310 | Sungmanitwhanska | Long Wolf, his x mark | 56 | do | .. |
| 311 | | Raymond Smith | 21 | Mixed | .. |
| 312 | Tacanmipawanble | Eagle Pipe, his x mark | 32 | Ogalalla | .. |
| 313 | | Manuel Martins, his x mark | 36 | do | .. |
| 314 | Tatankamani | Walking Bull, his x mark | 27 | do | .. |
| 315 | Tatanka waste | Good Bull, his x mark | 39 | do | .. |
| 316 | Ptehincalaska | White Calf, his x mark | 32 | do | .. |
| 317 | Hunskahimsa | Hairy Leggins, his x mark | 32 | Cheyenne | .. |
| 318 | Psito | Beads, his x mark | 78 | Ogalalla | .. |

At the Pine Ridge Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-----------------------------|---|------|---------------|-------|
| 319 | Itehsuta..... | Hard Forehead, his x mark..... | 54 | Ogalalla..... | Seal. |
| 320 | Itanka..... | Big Mouth, his x mark..... | 33 | do..... | do |
| 321 | Hezitkala..... | Mountain Bird, his x mark..... | 30 | do..... | do |
| 322 | ..... | William Twiss, his x mark..... | 27 | do..... | do |
| 323 | Wiciyela Pahanska..... | Long Nose Yankton, his x mark..... | 33 | do..... | do |
| 324 | ..... | J. J. Peck..... | 40 | do..... | do |
| 325 | Tatankamaza..... | Iron Bull, his x mark..... | 25 | Ogalalla..... | do |
| 326 | Sungmanitrahapeyk..... | Wolf Skin Belt, his x mark..... | 45 | do..... | do |
| 327 | ..... | Manuel Sanches, his mark..... | 48 | do..... | do |
| 328 | Owe sica..... | Young Bad Wound, his x mark..... | 56 | do..... | do |
| 329 | ..... | Jackson E. Bissonette, his x mark..... | 22 | do..... | do |
| 330 | ..... | Charles Janis, his x mark..... | 44 | Mixed..... | do |
| 331 | ..... | James Janis, his x mark..... | 21 | do..... | do |
| 332 | ..... | Zi Zi Morrison, his x mark..... | 35 | do..... | do |
| 333 | ..... | Antoine Janis, his x mark..... | 29 | do..... | do |
| 334 | ..... | Louis Shangreau, his x mark..... | 40 | do..... | do |
| 335 | ..... | Wm. Garnett, his x mark..... | 34 | do..... | do |
| 336 | ..... | Frank White, his x mark..... | 34 | do..... | do |
| 337 | ..... | Baptiste Garnier, his x mark..... | 39 | do..... | do |
| 338 | ..... | Charles Richard, his x mark..... | 38 | do..... | do |
| 339 | ..... | John Ladue, his x mark..... | 40 | do..... | do |
| 340 | ..... | Jos. Richard, his x mark..... | 40 | do..... | do |
| 341 | ..... | Ben. Claymore, his x mark..... | 52 | do..... | do |
| 342 | ..... | Theodore Carlow, his x mark..... | 41 | do..... | do |
| 343 | ..... | Mannuel Romero, his x mark..... | 38 | do..... | do |
| 344 | ..... | Zella Vespuca, his x mark..... | 16 | Ogalalla..... | do |
| 345 | Matocankahu..... | Bears Back, his x mark..... | 26 | Ogalalla..... | do |
| 346 | Taopiota..... | Many Wounds, his x mark..... | 31 | do..... | do |
| 347 | Tokakte..... | Kills Enemy, his x mark..... | 33 | do..... | do |
| 348 | Mato wa Woynspa..... | Brought or Catching Bear, his x mark..... | 25 | do..... | do |
| 349 | Wicasannokpani..... | Lazy Man, his x mark..... | 42 | Cheyenne..... | do |
| 350 | Woah Owestica..... | Noah Bad Wound, his x mark..... | 21 | Ogalalla..... | do |
| 351 | William Kangiwakuwa..... | William Charging Crow, his x mark..... | 19 | do..... | do |
| 352 | ..... | Morty Clifford, his x mark..... | 48 | do..... | do |
| 353 | ..... | Joseph Rooks, his x mark..... | 42 | do..... | do |
| 354 | ..... | Peter Vlandry, his x mark..... | 23 | do..... | do |
| 355 | ..... | W. R. Jones..... | 56 | do..... | do |
| 356 | ..... | Richard Stirks..... | 54 | do..... | do |
| 357 | ..... | Joseph Brown 1st..... | 51 | do..... | do |
| 358 | ..... | Louis Martin, his x mark..... | 18 | Mixed..... | do |
| 359 | ..... | Charlie Means, his x mark..... | 20 | do..... | do |
| 360 | Geo. Talokapogila..... | George Beef Light, his x mark..... | 19 | Ogalalla..... | do |
| 361 | Sungmani is nala..... | Lone Wolf, his x mark..... | 59 | Ogalalla..... | do |
| 362 | Cetaninyanke..... | Running Hawk, his x mark..... | 37 | do..... | do |
| 363 | ..... | M. A. Mousseau..... | 59 | do..... | do |
| 364 | ..... | Louis Mousseau, his x mark..... | 20 | Mixed..... | do |
| 365 | ..... | Joseph A. Mousseau..... | 24 | do..... | do |
| 366 | ..... | James O. Mousseau..... | 18 | do..... | do |
| 367 | ..... | Nick Janis, his x mark..... | 61 | do..... | do |
| 368 | Hohiyu..... | Comes Growling, his x mark..... | 18 | Ogalalla..... | do |
| 369 | Catkatanka..... | Big Left Hand, his x mark..... | 21 | Cheyenne..... | do |
| 370 | Zilkalalefinsma..... | Hairy Bird, his x mark..... | 55 | Ogalalla..... | do |
| 371 | Zilkala..... | Bird, his x mark..... | 23 | do..... | do |
| 372 | Sunkaciqala..... | Little Dog, his x mark..... | 61 | do..... | do |
| 373 | Tatankaciqala..... | Little Bull, his x mark..... | 47 | do..... | do |
| 374 | Matonapesmi..... | Bear do not Scare, his x mark..... | 32 | do..... | do |
| 375 | Talokaksa..... | Cut Flesh, his x mark..... | 38 | do..... | do |
| 376 | Tasunkahinsa..... | His Red Haired Horse, his x mark..... | 18 | do..... | do |
| 377 | Sunkanupa..... | Two Dogs, his x mark..... | 42 | do..... | do |
| 378 | Wanbliyatapika..... | Eagle Chief, his x mark..... | 42 | do..... | do |
| 379 | Matoska..... | White Bear, his x mark..... | 35 | do..... | do |
| 380 | Matosopa..... | Black Bear, his x mark..... | 53 | do..... | do |
| 381 | Zilkalazi..... | Yellow Bird, his x mark..... | 19 | do..... | do |
| 382 | William Wasiou Tasunke..... | William American Horse, his x mark..... | 19 | do..... | do |
| 383 | Tasanka ite oka..... | White Face Bull, his x mark..... | 37 | Cheyenne..... | do |
| 384 | ..... | P. F. Wells..... | 37 | Mixed..... | do |
| 385 | ..... | Chas. Giroux, his x mark..... | 35 | do..... | do |
| 386 | Canzi..... | Yellow Wood, his x mark..... | 36 | do..... | do |
| 387 | Simaza..... | Iron Foot, his x mark..... | 38 | Ogalalla..... | do |
| 388 | Cantewanbli..... | Eagle Heart, his x mark..... | 23 | do..... | do |
| 389 | ..... | Luciano Baries..... | 45 | do..... | do |
| 390 | ..... | Candelario Benalides, his x mark..... | 47 | do..... | do |
| 391 | Mato Rnli paya..... | Bear Laying Down, his x mark..... | 38 | do..... | do |
| 392 | Makasuta..... | Hard Ground, his x mark..... | 49 | do..... | do |
| 393 | ..... | John Graham, his x mark..... | 30 | Mixed..... | do |
| 394 | Cantesapa..... | Black Heart, his x mark..... | 62 | Ogalalla..... | do |
| 395 | Hinyetela..... | Shoulder, his x mark..... | 48 | do..... | do |
| 396 | Itoyewotin..... | Straight Forelock, his x mark..... | 31 | do..... | do |

At the Pine Ridge Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-----------------------|--|------|--------------------------------|-------|
| 397 | Wicasahanska | Long Man, his x mark. | 55 | Ogalalla | Seal. |
| 398 | Hehaka najin | Rising Elk, his x mark | 65 | Cheyenne | " |
| 399 | Wanbli luta | Red Eagle, his x mark | 21 | do | " |
| 400 | Isnawakuwa. | Chasing Alone, his x mark | 21 | Ogalalla | " |
| 401 | | John Davidson, his x mark | 44 | do | " |
| 402 | Cetanhotanin | Hawk Voice, his x mark | 20 | Cheyenne | " |
| 403 | Istaognaopi | Shot in the Eye, his x mark | 38 | do | " |
| 404 | | Newton Big Road, his x mark | 29 | Ogalalla | " |
| 405 | Sungmanitunankantuya. | High Wolf, his x mark | 65 | do | " |
| 406 | Cokam iyaye | Goes in the Center, his x mark | 45 | do | " |
| 407 | Wamniyomni | Whirlwind, his x mark | 18 | do | " |
| 408 | Wanbliyatapika | Eagle Chief, his x mark | 37 | do | " |
| 409 | Okiocunyeiqala | Little Battle, his x mark | 50 | do | " |
| 410 | Wapostansa | Red Hat, his x mark | 19 | Cheyenne | " |
| 411 | Sungmanitu tanka. | Big Wolf, his x mark | 19 | do | " |
| 412 | Hehakawicasa | Elk Man, his x mark | 30 | do | " |
| 413 | Ite | Face, his x mark. | 58 | Ogalalla | " |
| 414 | Matowakuwa | Chase the Bear, his x mark | 48 | do | " |
| 415 | Hupahubuaza | Iron Wing, his x mark | 55 | do | " |
| 416 | | Russells, his x mark | 21 | Cheyenne | " |
| 417 | Taopiota. | Plenty Wounds, his x mark | 52 | Ogalalla | " |
| 418 | Istahmi | Crooked Eyes, his x mark | 54 | do | " |
| 419 | Sungmufitulu zahau | Fast Wolf, his x mark | 41 | do | " |
| 420 | Ikominyanke | Runs Against, his x mark | 37 | do | " |
| 421 | Sila | Foot, his x mark | 76 | do | " |
| 422 | Makuciqala | Small Breast, his x mark | 25 | do | " |
| 423 | Makaole | Hunts Skunk, his x mark | 73 | do | " |
| 424 | Kangipignaka | Crow on Head, his x mark | 71 | do | " |
| 425 | Feji | Grass, his x mark | 23 | do | " |
| 426 | Mato hanska. | Long Bear, his x mark. | 52 | do | " |
| 427 | Matocantewanica | No Heart Bear, his x mark | 36 | do | " |
| 428 | Tom Tezila | Tom Belly, his x mark | 62 | do | " |
| 429 | Tatankanpa | Two Bull, his x mark. | 55 | do | " |
| 430 | Charlie Hunpeka | Charlie Picket Pin | 32 | do | " |
| 431 | Okagayapi | Shot with Arrows, his x mark | 20 | do | " |
| 432 | Wastincalasakowin | Seven Rabbits, his x mark | 52 | do | " |
| 433 | Hinhanluta | Red Owl, his x mark | 29 | do | " |
| 434 | Hanskela | Tall or Long-benig, his x mark. | 60 | do | " |
| 435 | Tokakte | Kills Enemy, his x mark | 34 | do | " |
| 436 | Wiyakaaska | White Feather, his x mark | 51 | do | " |
| 437 | Sunkagi | Yellow Dog, his x mark | 20 | do | " |
| 438 | Sunglina | Red Horse, his x mark | 25 | do | " |
| 439 | Clarence Wicahpiyamni | Clarence Three Stars, his x mark. | 25 | do | " |
| 440 | Apaowakuwa | Chase in the Morning, his x mark. | 27 | do | " |
| 441 | Hokala | Badger, his x mark | 32 | do | " |
| 442 | Tatankawasto | Pretty Bull, his x mark. | 30 | do | " |
| 443 | | John Lamott | 48 | do | " |
| 444 | | James Slead, his x mark | 38 | do | " |
| 445 | Oyansinkte | Kills All, his x mark | 20 | do | " |
| 446 | Opagi | Fills the Pipe, his x mark | 32 | do | " |
| 447 | Sunkaluta | Red Dog, his x mark | 43 | do | " |
| 448 | Oglesa | Red Shirt, his x mark. | 41 | do | " |
| 449 | Anpa | Daylight, his x mark | 38 | do | " |
| 450 | Walacankaicqala | Little Shield, his x mark | 25 | do | " |
| 451 | Opawingekte | Kills a Hundred, his x mark | 36 | do | " |
| 452 | Sinte omala | Few Tails, his x mark | 42 | do | " |
| 453 | Wakinyanwitko | Fool Thunder, his x mark | 81 | do | " |
| 454 | Hohaka isanala | Lone Elk, his x mark | 35 | do | " |
| 455 | Catanluta | Red Hawk, jr., his x mark | 32 | do | " |
| 456 | Cetanwakuwa | Chasing Hawk, his x mark | 35 | do | " |
| 457 | | Martin Gibbons | 45 | do | " |
| 458 | Sunkala. | Dog, his x mark. | 35 | do | " |
| 459 | | William T. Selsvyn | 30 | do | " |
| 460 | Hinnota | Roan, his x mark | 18 | Ogalalla | " |
| 461 | Kahnigapi | Pick Out, his x mark | 32 | Cheyenne | " |
| 462 | | Tal Gillespie, his x mark | 40 | do | " |
| 463 | Amos Pahaisnala | One Hill or Amos Lone Hill, his x mark. | 35 | do | " |
| 464 | Iрпиyaka | Belt, his x mark | 35 | Ogalalla | " |
| 465 | Cetankawinge | Turning Hawk, his x mark | 30 | do | " |
| 466 | Hinhannatokakte | Kills Enemy in the Morning, his x mark | 29 | do | " |
| 467 | Sungmanisnala | Lone Wolf, his x mark | 39 | do | " |
| 468 | Zitreaalata | Bird Head, his x mark | 29 | do | " |
| 469 | Sungngaskinyan | Mad Dog, his x mark | 35 | do | " |
| 470 | Tatankawakantuya | High Bull, his x mark | 30 | do | " |
| 471 | Okiocinyintawa | His Fight or Keeps the Battle, his x mark. | 50 | do | " |
| 472 | | John Cotier, his x mark | 24 | Mixed | " |
| 473 | Zitkalagleska | Spotted Bird, his x mark | 31 | Belongs to Chey. River Agency. | " |

At the Pine Ridge Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|------------------------|-----------------------------------|------|--------------------------|-------|
| 474 | Hehakawaubli | Elk Eagle, his x mark | 30 | Ogalalla | Seal. |
| 475 | Hehakawoste | Pretty Elk, his x mark | 35 | do | do |
| 476 | | Peter Bissonette, his x mark | 41 | do | do |
| 477 | | Wm. M. Robertson | 38 | do | do |
| 478 | | Joseph Knight, his x mark | 31 | do | do |
| 479 | Mazapaneska | Iron Shell, his x mark | 43 | do | do |
| 480 | Spayola | Mexican, his x mark | 28 | do | do |
| 481 | | J. E. Utterback, his x mark | 37 | do | do |
| 482 | | Michael Dunn, his x mark | 42 | do | do |
| 483 | | Eugene Standing Elk, his x mark | 26 | Cheyenne | do |
| 484 | Matohota | Roan Bear, his x mark | 35 | do | do |
| 485 | Igmuhanska | Long Cat, his x mark | 40 | Ogalalla | do |
| 486 | Kisnnsni | No Braid, his x mark | 61 | do | do |
| 487 | Wakuwa | Charging, his x mark | 30 | do | do |
| 488 | Matociqala | Little Bear, his x mark | 36 | do | do |
| 489 | Sungsapa | Black Horse, his x mark | 29 | do | do |
| 490 | Wicahpi | Star, his x mark | 20 | do | do |
| 491 | Cekpaciqala | Little Twin, his x mark | 37 | Cheyenne | do |
| 492 | | E. D. Prescott, his x mark | 22 | do | do |
| 492 | Waujinca | Bob Tail, his x mark | 56 | Ogalalla | do |
| 494 | Wakpaimni | Distribution, his x mark | 32 | do | do |
| 495 | Hintunkalo natapi | Tramped by Mice, his x mark | 52 | do | do |
| 496 | Wicikala | Little Moon, his x mark | 32 | do | do |
| 497 | Matoyiyotaka | Sitting Bear, his x mark | 52 | do | do |
| 498 | Wasicu | White Man, his x mark | 31 | do | do |
| 499 | Ptegleska | Spotted Cow, his x mark | 64 | do | do |
| 500 | Makn | Breast, his x mark | 36 | do | do |
| 501 | Siksa | Cut Foot, his x mark | 62 | do | do |
| 502 | Ohitkakte | Kills Brase, his x mark | 29 | do | do |
| 503 | Tiyoslo | Roacher, his x mark | 68 | do | do |
| 504 | Onasola | Pacer, his x mark | 67 | do | do |
| 505 | Akecita | Soldier, his x mark | 31 | do | do |
| 506 | Wahacakkanska | White Shield, his x mark | 54 | do | do |
| 507 | Hu hu yuha | Owens the Bone, his x mark | 58 | do | do |
| 508 | | Mack Kutpi | 25 | do | do |
| 509 | Apsica wanbli | Jumping Eagle, his x mark | 30 | do | do |
| 510 | Inaji | Stands Up, his x mark | 45 | do | do |
| 511 | Eyahanpa oha | Many Harranguer, his x mark | 38 | do | do |
| 512 | Osni | Cold, his x mark | 32 | do | do |
| 513 | Moza Cincala | Iron Child, his x mark | 36 | do | do |
| 514 | Mato ktepi | Kills the Bear, his x mark | 39 | do | do |
| 515 | Nak pa gi | Brown Ears, his x mark | 23 | do | do |
| 516 | Wasicun Tasunka | American Horse, his x mark | 52 | do | do |
| 517 | Ite kutepi | Shot in the Face, his x mark | 40 | Cheyenne | do |
| 518 | Winyanta hunska | Woman Leggins, his x mark | 40 | do | do |
| 519 | Isnala Kiowa | Chase Alone, his x mark | 26 | Ogalalla | do |
| 520 | Sungmanitu naca | Wolf Chief, his x mark | 30 | Cheyenne | do |
| 521 | Winete | Woman's Back, his x mark | 65 | Ogalalla | do |
| 522 | | Louis Sire | 57 | Mixed | do |
| 523 | | William Sire, his x mark | 23 | do | do |
| 524 | | Peter Sire, his x mark | 20 | do | do |
| 525 | | Trifle Sire, his x mark | 18 | do | do |
| 526 | | W. H. Babby, his x mark | 43 | do | do |
| 527 | | Testator Garcia, his x mark | 50 | do | do |
| 528 | | Alex Adams, his x mark | 43 | do | do |
| 529 | | Sam Smith, his x mark | 27 | do | do |
| 530 | Sina luta | Red Blanket, his x mark | 33 | Ogalalla | do |
| 531 | | Henry Kirn, his x mark | 33 | Mixed | do |
| 532 | Puti loakinyan | Thunder Beard, his x mark | 38 | Ogalalla | do |
| 533 | Maka Orelati | Under Baggage, his x mark | 25 | do | do |
| 534 | Wanbli Wakuwa | Charging Eagle, his x mark | 33 | do | do |
| 535 | Wagemeza Wicasa | Corn Man, his x mark | 67 | do | do |
| 536 | Sina Hota | Gray Blanket, his x mark | 31 | do | do |
| 537 | | Mike Donn, his x mark | 41 | do | do |
| 538 | Heole | Searching for Lice, his x mark | 33 | do | do |
| 539 | Sungila Sops | Black Fox, his x mark | 33 | do | do |
| 540 | Tiokte | Kills in Lodge, his x mark | 21 | do | do |
| 541 | | Jonas Bull, his x mark | 24 | do | do |
| 542 | Iters | Scabby Face, his x mark | 41 | do | do |
| 543 | Nesehu | Hip, his x mark | 23 | do | do |
| 544 | Apsica | Jumping Up, his x mark | 66 | From Lower Brulé Agency. | do |
| 545 | Wahuwapa sica | Bed Cob, his x mark | 24 | Ogalalla | do |
| 546 | Kinyan | Fly, his x mark | 46 | do | do |
| 547 | Tatanka Iteska | White Face Bull, his x mark | 52 | Cheyenne | do |
| 548 | Nisehu ranla | Scabby Hip, his x mark | 39 | do | do |
| 549 | Cutan Wakwva | Charging Hawk, his x mark | 23 | Ogalalla | do |
| 550 | Tasunka Tokeya Inyanka | His Horse Runs Ahead, his x mark | 41 | do | do |
| 551 | | Thomas American Horse, his x mark | 18 | do | do |
| 552 | Zitnala to | Blue Bird, his x mark | 21 | do | do |

At the Pine Ridge Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------------------|---------------------------------|------|----------|-------|
| 553 | Wapaha | War Bonnet, his x mark | 48 | Ogalalla | Seal. |
| 554 | Mato Kokipa | Afraid of Bear, his x mark | 48 | do | do |
| 555 | Akicita Cigala | Little Soldier, his x mark | 24 | do | do |
| 556 | Wicapi | Stabber, his x mark | 55 | do | do |
| 557 | Canupa Wankatnya | High Pipe, his x mark | 37 | do | do |
| 558 | Apsica Wanbli | Jumping Eagle, his x mark | 35 | do | do |
| 559 | | William Spotted Crow | 19 | do | do |
| 560 | Mato Howimina | Stinking Bear, his x mark | 34 | do | do |
| 561 | Isna Wakita | Looks Alone, his x mark | 34 | do | do |
| 562 | Sungmanuta ska | White Wolf, his x mark | 27 | do | do |
| 563 | | Charles Cuny | 28 | Mixed | do |
| 564 | Sunka Huste | Lame Dog, his x mark | 37 | Ogalalla | do |
| 565 | Ista Ska | Red Eyes, his x mark | 22 | do | do |
| 566 | Sunkakan Waste | Good Horse, his x mark | 19 | do | do |
| 567 | Tikiyela | Closed the Home, his x mark | 35 | do | do |
| 568 | Tantanka Catka | Left Hand Bull, his x mark | 15 | do | do |
| 569 | Zitkala Wakan | Holy Bird, his x mark | 58 | do | do |
| 570 | Hehaka Luzahan | Fast Elk, his x mark | 52 | do | do |
| 571 | Peyozan | Parts His Hair, his x mark | 48 | do | do |
| 572 | Mato Witko | Crazy Bear, his x mark | 54 | do | do |
| 573 | Akicita Inaji | Standing Soldier, his x mark | 62 | do | do |
| 574 | | Thomas Henry, his x mark | 25 | do | do |
| 575 | Sola ta hunska | Pawnee Leggins, his x mark | 42 | do | do |
| 576 | Naca Cigala | Little Chief, his x mark | 29 | do | do |
| 577 | Sungmanitu kapa | Black Wolf, his x mark | 52 | do | do |
| 578 | | Paddy Star, his x mark | 36 | do | do |
| 579 | | Bull Ghost, his x mark | 42 | do | do |
| 580 | Tantanki wanagi | James Poor Bear, his x mark | 20 | do | do |
| 581 | | Two Crows, his x mark | 42 | do | do |
| 582 | Kangi Nupa | Spotted Weasel, his x mark | 40 | do | do |
| 583 | Itankakan Gleska | White Deer, his x mark | 31 | do | do |
| 584 | Tarca Ska | Spotted Crow, his x mark | 39 | do | do |
| 585 | Kangi gleska | Poor Elk, his x mark | 60 | do | do |
| 586 | Hehaka tamaheca | Joseph Broken Rope, his x mark | 18 | do | do |
| 587 | Mato gi | Yellow Bear, his x mark | 33 | do | do |
| 588 | Hehaka gleska | Spotted Elk, his x mark | 33 | do | do |
| 589 | Sungmanitu Mato | Bear Wolf, his x mark | 33 | do | do |
| 590 | Wicasa Isnala | Some Man, his x mark | 41 | do | do |
| 591 | Tasunka wakan | Medicine Horse, his x mark | 37 | do | do |
| 592 | Yartaka | Bites, his x mark | 66 | do | do |
| 593 | Jitkala Mazza | Iron Bird, his x mark | 32 | do | do |
| 594 | Sunka Witko | Crazy Dog, his x mark | 31 | do | do |
| 595 | toka kte | Kills Erenzy, his x mark | 26 | do | do |
| 596 | Can kmikmela cigala | Little Round Wood, his x mark | 42 | do | do |
| 597 | Kli najin | Comes to Stand, his x mark | 19 | do | do |
| 598 | Tatanka tioubu | Bull Ribs, his x mark | 32 | do | do |
| 599 | hupahu ska | White Wing, his x mark | 35 | do | do |
| 600 | Hehaka isnala | Lone Elk, his x mark | 23 | do | do |
| 601 | Wimate | Sun Bear, his x mark | 39 | do | do |
| 602 | Itunkala ska | White Mouse, his x mark | 27 | do | do |
| 603 | Sungmanu | Steals Horses, his x mark | 36 | do | do |
| 604 | Tezi | Belly, his x mark | 19 | do | do |
| 605 | Tatanka ska | White Bull, his x mark | 32 | do | do |
| 606 | Wanbli luta | Red Eagle, his x mark | 34 | do | do |
| 607 | Itankasan Mato | Weasel Bear, his x mark | 35 | do | do |
| 608 | Ojanjan | Clear, his x mark | 29 | do | do |
| 609 | Onaya | Burns Prairie, his x mark | 26 | do | do |
| 610 | | John C. Rooks | 24 | Mixed | do |
| 611 | Cante ohitika | Brave Heart, his x mark | 29 | Ogalalla | do |
| 612 | Sunka Wanbli | Eagle Dog, his x mark | 61 | do | do |
| 613 | Mato hio | Growling Bear, his x mark | 40 | do | do |
| 614 | Mato cigala | Little Bear, his x mark | 35 | do | do |
| 615 | | George Fire Thunder, his x mark | 25 | do | do |
| 616 | Mni okte | Kills Water, his x mark | 23 | do | do |
| 617 | Sunka Hinbota | Roan Horse, his x mark | 34 | do | do |
| 618 | Yamni hiyenci | Dismounts Thrice, his x mark | 21 | do | do |
| 619 | Hehoka Ska | White Elk, his x mark | 25 | do | do |
| 620 | | David Cottier, his x mark | 55 | do | do |
| 621 | | Joseph Bissonette, his x mark | 72 | do | do |
| 622 | | Lor Hawkins, his x mark | 32 | do | do |
| 623 | | Langburn Fisher, his x mark | 43 | do | do |
| 624 | | John T. Green, his x mark | 35 | do | do |
| 625 | | James McWilliams, his x mark | 33 | do | do |
| 626 | | Joseph Rooks, jr., his x mark | 22 | do | do |
| 627 | | Baptiste Pouria, his x mark | 45 | do | do |
| 628 | | Oliver Morrisette, his x mark | 65 | do | do |
| 629 | | Alexander Salaway, his x mark | 33 | Mixed | do |
| 630 | | James Richard, his x mark | 39 | do | do |
| 631 | | Frank Goings, his x mark | 19 | do | do |
| 632 | | John Whalen, his x mark | 45 | do | do |
| 633 | Itunka san | Weasel, his x mark | 22 | do | do |

At the Pine Ridge Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-----------------|--------------------------------|------|----------|-------|
| 634 | | Ed Janis, his x mark | 20 | Mixed | Seal |
| 635 | Hehaka sapa | Black Elk, his x mark | 22 | Ogalalla | " |
| 636 | Hehaka wanbli | Eagle Elk, his x mark | 36 | do | " |
| 637 | Ota ape | Strikes Plenty, his x mark | 32 | do | " |
| 638 | Sunka wangi | Dog Ghost, his x mark | 27 | do | " |
| 639 | Wicahpi lnta | Red Star, his x mark | 22 | do | " |
| 640 | Tatanka ciqala | Little Bull, his x mark | 27 | do | " |
| 641 | Pehin tani | Old Hair, his x mark | 25 | do | " |
| 642 | Sunna Isnala | Lone Dog, his x mark | 40 | do | " |
| 643 | Sungmanutu tezi | Coyote Billy, his x mark | 35 | do | " |
| 644 | Isna wakita | Looks Alone, his x mark | 34 | do | " |
| 645 | Mato sapa | Black Bear, his x mark | 51 | do | " |
| 646 | Hehaka ho waste | Good Voice Elk, his x mark | 24 | do | " |
| 647 | Inyanki mani | Running Walk, his x mark | 28 | do | " |
| 648 | Hewitoka | Blunt Horn, his x mark | 32 | do | " |
| 649 | Can hloga | Hollow Wood, his x mark | 40 | do | " |
| 650 | Wiyaka wanjla | One Feather, his x mark | 34 | do | " |
| 651 | Wanyakapi | He Sees, his x mark | 27 | do | " |
| 652 | Kangi ho waste | Good Voice Crow, his x mark | 29 | do | " |
| 653 | Sunk sapa | Black Horse, his x mark | 30 | do | " |
| 654 | | Wounded Head, his x mark | 26 | do | " |
| 655 | Pehin sica | Bad Hair, his x mark | 29 | do | " |
| 656 | Ikoya kaun | Depend On, his x mark | 24 | do | " |
| 657 | Tow we yakli | Returns from Scout, his x mark | 23 | do | " |
| 658 | Hehaka ska | White Elk, his x mark | 25 | do | " |
| 659 | Kanyela kutepi | Shot Close, his x mark | 18 | do | " |
| 660 | Kutepi | Shot, his x mark | 26 | do | " |
| 661 | Tatunka wakan | Medicine Horse, his x mark | 37 | do | " |
| 662 | | Thomas Day, his x mark | 24 | do | " |
| 663 | | Elbridge G. Ward | 20 | do | " |
| 664 | Hoksi la waste | Good Boy, his x mark | 26 | do | " |
| 665 | Matoska | White Bear, his x mark | 36 | do | " |
| 666 | Tatanka hanska | Tall Bull, his x mark | 42 | do | " |
| 667 | Tasunka witko | Crazy Horse, his x mark | 39 | do | " |
| 668 | Cante witko | Pool Heart, his x mark | 23 | do | " |
| 669 | | Robert R. Horse | 30 | do | " |
| 670 | Zitnala Sapa | Black Bird, his x mark | 24 | do | " |
| 671 | | John Buyer | 19 | do | " |
| 672 | Sina Ska | White Robe, his x mark | 35 | do | " |
| 673 | Catan lupahu | Hawks Wing, his x mark | 31 | do | " |
| 674 | Inyanki apstica | Running Juniper, his x mark | 35 | do | " |
| 675 | Sungl waste | Good Fox, his x mark | 19 | do | " |
| 676 | Naca | Chief, his x mark | 22 | do | " |
| 677 | | Henry Jones, his x mark | 25 | do | " |
| 678 | Tatanka ciqala | Little Bull, his x mark | 24 | do | " |
| 679 | Ankansas | Bald Eagle, his x mark | 25 | do | " |
| 680 | Insjin | Stand Up, his x mark | 18 | do | " |
| 681 | Kmikmela | Round, his x mark | 18 | do | " |
| 682 | Tarca Maza | Iron Deer, his x mark | 18 | do | " |
| 683 | Tajunska | Ant, his x mark | 27 | do | " |
| 684 | Cetan kokipa | Afraid of Hawk, his x mark | 49 | do | " |

I, P. F. Wells, having been employed as interpreter at Pine Ridge Agency, Dakota, by the Indian Commission, do hereby certify that the foregoing act of Congress was fully explained to the Indians whose names appear therein, and that I was present and witnessed the signature of each.

P. F. WELLS, *Interpreter.*

PINE RIDGE AGENCY, D. T., November 5, 1889.

PINE RIDGE AGENCY, D. T., November 5, 1889.

We hereby certify that we were present and witnessed the signatures of the above-named Indians to act of Congress above set out.

H. D. GALLAGHER,
U. S. Indian Agent.
 HARRY CLARK.
 RAYMOND SMITH.
 THOMAS H. CHATTLE, M. D.
 GEORGE O. GRIFFIN.

PINE RIDGE AGENCY, D. T., November 5, 1889.

I hereby certify that I am the United States Indian agent at the Pine Ridge Agency, Dakota; that the number of adult male Indians over eighteen years of age belonging to said agency, according to the latest enumeration, is (1,366), thirteen hundred and sixty-six.

Given under my hand, at said agency, this 5th day of November, 1889.

H. D. GALLAGHER,
U. S. Indian Agent.

A true copy of original roll.

C. S. ROBERTS, A. D. C.,
Captain, Seventeenth Infantry.

SANTEE AGENCY, NEBR., October 26, 1889.

I hereby certify that I am the United States Indian agent at the Santee Agency, Nebraska; that the number of adult male Indians over eighteen years of age belonging to said agency, according to the latest enumeration, is: Santee, 222; Flandreau, 72; Ponca, 53.

Given under my hand, at said agency, this 26th day of October, 1889.

CHARLES HILL,
U. S. Indian Agent.

Three of the Indians enrolled did not sign; three squaw-men signed who are not enrolled.

CHARLES HILL,
U. S. Indian Agent.

To the Sioux Commission:

GENTLEMEN: You will please record my name as voting in the affirmative on the proposition to approve the act of Congress, approved March 2, 1889, entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder."

(Public—No. 148.)

Attest.

L. WM. PRIMAUX.

THOMAS KITTO, No. 217.
CHARLES ST. CLAIR, No. 218.
JOSEPH SAMUELS, No. 219.
LOUIE ABRAHAM, No. 220.

To the Sioux Commission:

GENTLEMEN: You will please record my name as voting in the affirmative on the proposition to approve the act of Congress, approved March 2, 1889, entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder."

Witness:

CHARLEY STONE, No. 221.

J. C. FITZPATRICK,
LUKE C. HAYS,
Both of Crow Creek, Dak.

To the Sioux Commission:

GENTLEMEN: You will please record my name as voting in the affirmative on the proposition to approve the act of Congress, approved March 2d, 1889, entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations, and to secure the relinquishment of the Indian title to the remainder."

EDWARD BLACK SMITH, No. 222.

To the Sioux Commission:

I desire to inform you that I approve the act of March 2, 1889, which you have brought to the various agencies of the Great Sioux Reservation for ratification, and I hereby authorize you to sign my name as assenting thereto.

JOHN WENTWORTH, his x mark; age, 26.

Witness:

L. W. PRIMAUX.

I hereby certify that John Wentworth is from Rosebud Agency, and is not included in the number counted at Santee, Flandreau, and Ponca Agencies.

CHARLES HILL,
United States Indian Agent.

SIoux RESERVATION.

At the Santee Agency, Nebraska.

SANTEE INDIANS.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|------------------|---------------------------------|------|----------------------|-------|
| 1 | | Charley Henry | 33 | Santee | Seal. |
| 2 | | Reuben Hillers | 37 | do | do |
| 3 | | William Campbell | 31 | do | do |
| 4 | | Phillip Webster | 44 | do | do |
| 5 | | John B. Chapman | 42 | do | do |
| 6 | | A. J. Campbell | 64 | do | do |
| 7 | | James Chapman, his x mark | 44 | do | do |
| 8 | | Joseph Goodteacher | 24 | do | do |
| 9 | | Daniel Stone | 27 | do | do |
| 10 | | Oliver Lucroix | 28 | do | do |
| 11 | | Thomas Wabashaw, his x mark | 76 | do | do |
| 12 | | Charles Mitchell | 70 | do | do |
| 13 | | James Thompson | 50 | do | do |
| 14 | | W. L. Woodburg | 37 | do | do |
| 15 | | John B. Walker | 37 | do | do |
| 16 | Hakewaste | Last Born, his x mark | 61 | do | do |
| 17 | | John White | 71 | do | do |
| 18 | | Joseph Redwing | 30 | do | do |
| 19 | | Jacob Wilson | 24 | do | do |
| 20 | Henry Wamndisien | Henry Eagle Feather, his x mark | 63 | do | do |
| 21 | | John Bill | 35 | do | do |
| 22 | | Deni Felix, his x mark | 45 | do | do |
| 23 | | Louis Frenir | 53 | do | do |
| 24 | | Joseph Godfrey, jr | 30 | do | do |
| 25 | | Daniel Graham | 40 | do | do |
| 26 | | Joseph Kitto | 39 | do | do |
| 27 | | Duncan Stone | 37 | do | do |
| 28 | | Joseph Godfrey, his x mark | 53 | do | do |
| 29 | | Joshua Harlan | 27 | do | do |
| 30 | | Louis Rouillard | 22 | do | do |
| 31 | | Antonie Rouillard | 51 | do | do |
| 32 | | Stephen B. Smith | 28 | do | do |
| 33 | | George Crow, his x mark | 39 | do | do |
| 34 | | William Sky | 18 | do | do |
| 35 | | Samuel Baskin | 20 | do | do |
| 36 | | David Rouillard | 18 | do | do |
| 37 | | Ben Sky | 33 | do | do |
| 38 | | James Hayes | 21 | do | do |
| 39 | | Henry H. James | 18 | do | do |
| 40 | | Andrew Huntko | 62 | do | do |
| 41 | | Alex. Redwing | 40 | do | do |
| 42 | | James Brant | 40 | do | do |
| 43 | | Louis Robanett | 39 | do | do |
| 44 | | George Henry | 21 | do | do |
| 45 | | Garwine Whipple | 34 | do | do |
| 46 | | Samuel Wakutt | 36 | do | do |
| 47 | | James Lightning | 30 | do | do |
| 48 | | John M. Green | 26 | do | do |
| 49 | | Samuel Wolf | 35 | do | do |
| 50 | | Pat Henry | 35 | do | do |
| 51 | | Samuel Stone | 53 | do | do |
| 52 | | Andrew Sherman | 43 | do | do |
| 53 | | David Boyd, his x mark | 40 | do | do |
| 54 | | John Largestar, his x mark | 61 | do | do |
| 55 | | Tasso John | 37 | do | do |
| 56 | | Angus Elizah | 37 | do | do |
| 57 | Akicitawakan | Mysterious Soldier, his x mark | 64 | do | do |
| 58 | Wazidnto | Red Pine, his x mark | 44 | do | do |
| 59 | | Peter Felix, his x mark | 47 | do | do |
| 60 | | Joseph Wabashaw | 43 | do | do |
| 61 | | Henry Jones | 35 | do | do |
| 62 | | Robert Brown | 22 | do | do |
| 63 | | Edward Hedges | 19 | do | do |
| 64 | | William Wabashaw | 19 | do | do |
| 65 | | David Campbell | 23 | do | do |
| 66 | | J. M. Campbell | 35 | do | do |
| 67 | | James Rockwood | 34 | Squawman since 1868. | do |
| 68 | | Henry Johnson, his x mark | 24 | do | do |
| 69 | | Isaac Warrior | 73 | do | do |
| 70 | | John Thompson, his x mark | 50 | do | do |
| 71 | | Peter Rouillard | 19 | do | do |
| 72 | | Eli Jones, his x mark | 20 | do | do |
| 73 | | Benjamin Young, his x mark | 75 | do | do |
| 74 | | Alex S. Young | 24 | do | do |
| 75 | | Antonie Trudell | 30 | do | do |
| 76 | | Thomas J. Genick | 19 | do | do |
| 77 | | Oliver Rouillard | 20 | do | do |
| 78 | | James Redwing, his x mark | 63 | do | do |
| 79 | | John C. Tuttle | 30 | do | do |

At the Santee Agency, Nebraska—Continued.

SANTEE INDIANS—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|----------------|-------------------------------|------|----------------------|-------|
| 80 | | Richard Kitto | 29 | Squawman since 1868. | Seal. |
| 81 | | John White, jr | 31 | do | do |
| 82 | | Joseph H. Johnson | 18 | do | do |
| 83 | | Thomas Robinson | 48 | do | do |
| 84 | | Joseph Kitto | 18 | do | do |
| 85 | | Joseph Crow | 31 | do | do |
| 86 | | Ulysses S. Zimmerman | 34 | do | do |
| 87 | | Frank Zimmerman | 18 | do | do |
| 88 | | Amos Paypay | 26 | do | do |
| 89 | | Benjamin Whipple | 44 | Santee | do |
| 90 | | Charles Ptegomari | 37 | do | do |
| 91 | | John Ronillard | 39 | do | do |
| 92 | | James Hemans | 39 | do | do |
| 93 | | Johnson Garvie, his x mark | 38 | do | do |
| 94 | | John Coon | 55 | do | do |
| 95 | | Amos Smith, his x mark | 58 | do | do |
| 96 | | Joshua Mazakut | 18 | do | do |
| 97 | | John Ronillard | 19 | do | do |
| 98 | | Thomas Wakama | 44 | do | do |
| 99 | | Solomon Jones | 46 | do | do |
| 100 | | Albert Frazier | 39 | do | do |
| 101 | | Charles Frazier | 25 | do | do |
| 102 | | Esna Frazier | 29 | do | do |
| 103 | | Charles Moose, his x mark | 28 | do | do |
| 104 | | Job. Good Teacher | 38 | do | do |
| 105 | | George Red Owl | 40 | do | do |
| 106 | | John Henry, his x mark | 60 | do | do |
| 107 | | William A braham | 22 | do | do |
| 108 | | John Half Iron, his x mark | 64 | do | do |
| 109 | Robbie Johnson | Robert Red Bird | 18 | do | do |
| 110 | | Daniel Coon | 18 | do | do |
| 111 | | Abraham Redwing | 27 | do | do |
| 112 | | Samuel Sulley | 25 | do | do |
| 113 | | Willie Frazier | 19 | do | do |
| 114 | | Benjamin Johnson | 18 | do | do |
| 115 | | Vines P. Mitchell | 31 | do | do |
| 116 | | Thomas Wahutt | 43 | do | do |
| 117 | Wazazlaan | Charles Brass, his x mark | 55 | do | do |
| 118 | | Daniel Ptegomari | 39 | do | do |
| 119 | | William Bell, his x mark | 38 | do | do |
| 120 | | Solomon Ross | 40 | do | do |
| 121 | Wayapiko | Skillful, his x mark | 73 | do | do |
| 122 | | Moses Thornton | 18 | do | do |
| 123 | Caskeptecedan | Short First Born, his x mark | 89 | do | do |
| 124 | | John Smith | 30 | do | do |
| 125 | | Charles B. Gladding | 40 | Squawman since 1868. | do |
| 126 | | George Goodthunder | 27 | do | do |
| 127 | | Stephen John, his x mark | 34 | do | do |
| 128 | | Charles Hedges, his x mark | 61 | do | do |
| 129 | | Samuel Thomas | 23 | do | do |
| 130 | Wakpankpanku | Hash, his x mark | 90 | do | do |
| 131 | | August Trudell | 41 | do | do |
| 132 | | Frank Trudell | 44 | do | do |
| 133 | | Smith Robinson | 36 | do | do |
| 134 | | David Whale | 58 | do | do |
| 135 | | George Thomas | 41 | do | do |
| 136 | | John Sanl | 47 | do | do |
| 137 | | Samuel Hawley | 38 | do | do |
| 138 | | Eugene Hoffman | 31 | do | do |
| 139 | | Smith Whipple | 18 | do | do |
| 140 | | Samuel Wells | 39 | do | do |
| 141 | | Clinton Philbrick, his x mark | 34 | do | do |
| 142 | | Lot Frazier | 27 | do | do |
| 143 | Pi yo inapin | Samnel Lawrence | 24 | do | do |
| 144 | | John Wakutt | 18 | do | do |
| 145 | | Henry Trudell | 37 | do | do |
| 146 | | Simon Kitto, his x mark | 43 | do | do |
| 147 | | Jeremiah Campbell, his x mark | 51 | do | do |
| 148 | | John Barker, his x mark | 63 | do | do |
| 149 | | Edward Eastman | 30 | Santee | do |
| 150 | | Eli Abraham | 42 | do | do |
| 151 | | Frank Jones | 33 | do | do |
| 152 | Hekaakaruzo | Iron Elk, his x mark | 70 | do | do |
| 153 | | J. B. Wapaha | 43 | do | do |
| 154 | | Charles Mitchell | 35 | do | do |
| 155 | Husasa | Red Legs, his x mark | 85 | do | do |
| 156 | | William Teacher | 40 | do | do |
| 157 | | George Graham | 32 | do | do |
| 158 | | Artemus Ehamani | 63 | do | do |

At the Santee Agency, Nebraska—Continued.

SANTEe INDIANS—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------------------------|---------------------------------------|------|----------------------|-------|
| 159 | | Benjamin Zimmerman | 40 | Santee | Seal. |
| 160 | | John Ross | 27 | do | do |
| 161 | | George Good Teacher, his x mark | 53 | do | do |
| 162 | | John Walker, his x mark | 67 | do | do |
| 163 | | Charley Standing Soldier, his x mark. | 60 | do | do |
| 164 | | Eli Whipple, his x mark | 19 | do | do |
| 165 | | John Jones | 31 | do | do |
| 166 | | George H. Dupnis | 39 | do | do |
| 167 | | John Tuttle | 51 | do | do |
| 168 | | Joseph Chapman | 35 | do | do |
| 169 | | Peter Trudell | 34 | do | do |
| 170 | | Joseph White | 19 | do | do |
| 171 | | Daniel Wakama | 20 | do | do |
| 172 | | Charles Zimmerman, his x mark. | 37 | do | do |
| 173 | | Jo. Rouillard | 31 | do | do |
| 174 | | Samuel Jones | 35 | do | do |
| 175 | | Star Frazier | 41 | do | do |
| 176 | | W. H. Barnes | 28 | do | do |
| 177 | | H. H. Dupnis | 34 | do | do |
| 178 | | Alfred H. Barker | 20 | do | do |
| 179 | | Dennis Kitto, his x mark | 56 | do | do |
| 180 | | Joseph Paypay, his x mark | 69 | do | do |
| 181 | | Jas. W. Garvie | 27 | do | do |
| 182 | | Robt. Redwing | 22 | do | do |
| 183 | | Henry Westman | 36 | do | do |
| 184 | | Joseph H. Taylor | 20 | do | do |
| 185 | | George Red Owl | 18 | do | do |
| 186 | | Baptist Rouillard | 19 | do | do |
| 187 | | Louis Faribault | 36 | do | do |
| 188 | | Henry Van Horne | 31 | Squawman since 1868. | do |
| 189 | Wakanhditanka, his x mark | | 55 | do | do |
| 190 | | Isaac Ben, his x mark | 26 | do | do |
| 191 | | Francis Frazier | 36 | do | do |
| 192 | | Joseph Chase, his x mark | 19 | do | do |
| 193 | | Joshua Johnson, his x mark | 33 | do | do |
| 194 | | Joseph Philbrick | 21 | do | do |
| 195 | | Joseph Saul | 18 | do | do |
| 196 | | Levi Trudell | 32 | do | do |
| 197 | Cantewani Ca | James Heart | 43 | do | do |
| 198 | | Alfred Goodthunder, his x mark. | 40 | do | do |
| 199 | Cetanna, his x mark | Frank Johnston, his x mark. | 37 | do | do |
| 200 | | Jacob Barber, his x mark | 32 | do | do |
| 201 | | Daniel Paypay, his x mark | 64 | do | do |
| 202 | | Isaac H. Tuttle | 42 | do | do |
| 203 | | Isaac Kitto, his x mark | 45 | do | do |
| 204 | | Thomas White Owl | 41 | do | do |
| 205 | | William J. Campbell | 28 | do | do |
| 206 | | David Saul | 23 | do | do |
| 207 | | Louis Feather, his x mark. | 22 | do | do |
| 208 | Marpiyaduta. | Red Cloud | 58 | Santee | do |
| 209 | | Charles Wilson | 33 | do | do |
| 210 | | John T. Chapman | 29 | do | do |
| 211 | | Luke C. Chapman | 22 | do | do |
| 212 | | Daniel Smith, his x mark | 35 | do | do |
| 213 | | Louis H. Chapman | 20 | do | do |
| 214 | | Allen Jones | 22 | do | do |
| 215 | | Samuel Lucas | 26 | do | do |
| 216 | Malipiycaokayamoni | William Dick | 56 | do | do |
| 217 | | Thomas Kitto | 22 | do | do |
| 218 | | Charles St. Clair | 24 | do | do |
| 219 | | Joseph Samuels | 20 | do | do |
| 220 | | Louis Abraham | 22 | do | do |
| 221 | | Charles Stone | 18 | do | do |
| 222 | | Edward Blacksmith | 38 | do | do |

At the Santee Agency, Nebraska—Continued.

FLANDRAFY.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--------------------------|---------------------------|------|-----------|-------|
| 1 | Mahpiyawakankida | John Eastman | 40 | Flandreau | Seal. |
| 2 | Yatekuwadan | Edward Weston | 25 | do | .. |
| 3 | Yateyuhamani | Joseph Hillars | 46 | do | .. |
| 4 | Klahiyaye | Dan Weston | 55 | do | .. |
| 5 | Owaneaduta | David Weston | 56 | do | .. |
| 6 | Koska | Philip K. Robinson | 29 | do | .. |
| 7 | Hepanna | Henry H. Taylor | 33 | do | .. |
| 8 | Wakanbdekokipapi | Job. Robertson | 36 | do | .. |
| 9 | Hoksidanduta | Samuel K. Weston | 24 | do | .. |
| 10 | Yaimkimaji | Peter Robinson | 58 | do | .. |
| 11 | Tonkawiarca | John Oedman | 43 | do | .. |
| 12 | Rdayahiyedan | Owin Lovejoy | 39 | do | .. |
| 13 | Tiyokamdoge | Thomas Arrow | 28 | do | .. |
| 14 | Napewammiyommi | Isaac Day, his x mark | 55 | do | .. |
| 15 | Cetanhoa, his x mark | John C. Redwing | 51 | do | .. |
| 16 | Rupaho, his x mark | John Wing, his x mark | 61 | do | .. |
| 17 | Wahinkpe, his x mark | Francis Arrow | 63 | do | .. |
| 18 | | Samuel Allen | 20 | do | .. |
| 19 | Tateaurpi, his x mark | John Wilson, his x mark | 68 | do | .. |
| 20 | Mazaiheyedan, his x mark | Peter Baker, his x mark | 47 | do | .. |
| 21 | Rebyomani | Gnst St. Claud | 41 | do | .. |
| 22 | Marpiyasotedan | Thomas William | 46 | do | .. |
| 23 | Kloosmani | Thomas K. West | 51 | do | .. |
| 24 | | Samuel Wing | 24 | do | .. |
| 25 | Mastehiyayedaw | John Wells | 44 | do | .. |
| 26 | Tateerpeyamani | William Jones | 40 | do | .. |
| 27 | Tateawancamani | Robert Weston | 56 | do | .. |
| 28 | Itewaste | Demas Eastman | 22 | do | .. |
| 28 | | Samuel H. Weston | 20 | do | .. |
| 30 | | George Taylor | 20 | do | .. |
| 31 | Tunkaniarfurje | Joseph Day | 42 | do | .. |
| 32 | Wiyolipeyatawicasta | Charles A. Eastman | 31 | do | .. |
| 33 | | Moses Albertson | 32 | do | .. |
| 34 | Paksiksan, his x mark | Johnson Noffman | 70 | do | .. |
| 35 | Hepan | Joseph Carron | 29 | do | .. |
| 36 | Anpahiyaye, his x mark | Moses Wakuman, his x mark | 51 | do | .. |
| 37 | Hepi | Frank Lawrence | 27 | do | .. |
| 38 | Anpetu | John Lovejoy | 27 | do | .. |
| 39 | Tacaupimaza | George Hillies | 19 | do | .. |
| 40 | Hepan | Thomas Flute | 31 | do | .. |
| 41 | Kangiska | Joshua Flute | 22 | do | .. |
| 42 | Skava | David Lovejoy | 33 | do | .. |
| 43 | | Zemos Graham | 21 | do | .. |
| 44 | | Peter Carrow | 20 | do | .. |
| 45 | | John Taylor, his x mark | 59 | do | .. |
| 46 | looduze, his x mark | Titus Huntaman | 66 | do | .. |
| 47 | Tacaupisapa | Thomas Graham | 55 | do | .. |
| 48 | Caska | Charles Robinson | 19 | do | .. |
| 49 | Wakaninanku, his x mark | Asa Lovejoy, his x mark | 65 | do | .. |
| 50 | Wamnditanka, his x mark | Jerome Eagle, his x mark | 57 | do | .. |
| 51 | Niyawiolbeze | Samuel Robertson | 35 | do | .. |
| 52 | Mozakohoton | John Moore | 65 | do | .. |
| 53 | | John N. Redwing | 46 | do | .. |
| 54 | Marpiyasunka | John B. Cloud | 40 | do | .. |
| 55 | Hepan | James Goodteacher | 48 | do | .. |
| 56 | Anpetukuda | Samuel Hoffman | 32 | do | .. |
| 57 | Wakinyangi | Samuel Smith | 56 | do | .. |
| 58 | Oihduseduta | Charles Lawrence | 39 | do | .. |
| 59 | Wakunhduheyanni | John Lawrence | 38 | do | .. |
| 60 | Wakingantoka | Sam. W. Graham | 22 | do | .. |
| 61 | Wakingantoka | John C. Wakeman | 56 | do | .. |
| 62 | Wicaramaza | Ben. Westman | 93 | do | .. |
| 63 | Hinhda | Lewis Walker | 43 | do | .. |
| 64 | | John J. Jones | 18 | do | .. |
| 65 | Pankunze | James Lawtchoe | 32 | do | .. |
| 66 | | Charles Jones | 18 | do | .. |
| 67 | | George Lawrence | 31 | do | .. |
| 68 | Wakingantawa | Philip Chaska | 34 | do | .. |

At the Santee Agency, Nebraska—Continued.

PONCAS.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------|-------------------------------|------|----------------------|-------|
| 1 | | Buffalo Chip, his x mark | 57 | Ponca | Seal. |
| 2 | | Smoke Maker, his x mark | 79 | do | do |
| 3 | | Black Cold, his x mark | 35 | do | do |
| 4 | | White Shirt, his x mark | 41 | do | do |
| 5 | | Spotted Wood, his x mark | 28 | do | do |
| 6 | | Jack Peniska, his x mark | 47 | do | do |
| 7 | | Logan LeClair, his x mark | 23 | do | do |
| 8 | | William Bear, his x mark | 30 | do | do |
| 9 | | Thomas Kundsene | 23 | do | do |
| 10 | | Cries for War, his x mark | 52 | do | do |
| 11 | | Louis Roy, his x mark | 55 | do | do |
| 12 | | John Primaux, his x mark | 47 | do | do |
| 13 | | Henry Roy, his x mark | 28 | do | do |
| 14 | | Two Crows, his x mark | 50 | do | do |
| 15 | | Charles White Dog, his x mark | 18 | do | do |
| 16 | | John White Dog, his x mark | 18 | do | do |
| 17 | | John Papan, his x mark | 30 | do | do |
| 18 | | Edward Howe, his x mark | 16 | do | do |
| 19 | | James Roy, his x mark | 23 | do | do |
| 20 | | Joseph Birdhead, his x mark | 34 | do | do |
| 21 | | William Elk, his x mark | 22 | do | do |
| 22 | | Bear Ears, his x mark | 52 | do | do |
| 23 | | Little Duck, his x mark | 42 | do | do |
| 24 | | Crazy Bear, his x mark | 42 | do | do |
| 25 | | Charlie Laclaire, his x mark | 60 | do | do |
| 26 | | Frank M. Baker, his x mark | 40 | Squawman since 1868. | do |
| 27 | | Taylor W. Glick, his x mark | 37 | do | do |
| 28 | | Buffalo Head, his x mark | 39 | do | do |
| 29 | | Silas Primaux, his x mark | 24 | do | do |
| 30 | | Frank Sherman, his x mark | 23 | Ponca | do |
| 31 | | Peter Lasso, his x mark | 34 | do | do |
| 32 | | Oscar Makescrier, his x mark | 20 | do | do |
| 33 | | Luther Brokenjaw, his x mark | 28 | do | do |
| 34 | | George Cook, his x mark | 45 | do | do |
| 35 | | Yellow Horse, his x mark | 43 | do | do |
| 36 | | Napoleon Larafie, his x mark | 31 | do | do |
| 37 | | Thomas Crier, his x mark | 18 | do | do |
| 38 | | Birdhead, his x mark | 32 | do | do |
| 39 | | Black Elk, his x mark | 52 | do | do |
| 40 | | Wm. LaClair, his x mark | 30 | do | do |
| 41 | | Brokenjaw, his x mark | 63 | do | do |
| 42 | | Lewis Brokenjaw, his x mark | 24 | do | do |
| 43 | | Feather, his x mark | 59 | do | do |
| 44 | | John P. Sherman, his x mark | 56 | Squawman since 1868. | do |

We, Charles Mitchell and Antoine J. Campbell, having been employed as interpreters at Santee Agency, Nebraska, by the Indian Commission, do hereby certify that the foregoing act of Congress was fully explained to the Indians whose names appear therein, and that we were present and witnessed the signature of each.

CHARLES MITCHELL,
ANTOINE J. CAMPBELL,
Interpreters

SANTEE AGENCY, Nebraska, July 5th, 1889.

SANTEE AGENCY, Nebraska, July 5th, 1889.

We hereby certify that we were present and witnessed the signatures of the above-named Indians to the act of Congress above set out.

CHARLES HILL,
U. S. Indian Agent.
C. L. AUSTIN,
Agency Clerk.

A true copy of original roll.

C. S. ROBERTS,
Captain, 17th Infantry, A. D. C.

Witness our hands and seals hereto freely subscribed and affixed in the month of July, 1889.

At the Lower Brulé Agency.

| No. | Indian name. | English name. | Age. | Band No. | Seal. |
|-----|-------------------|----------------------------------|------|----------|-------|
| 1 | Mazaoyate | Iron Nation, his x mark | 71 | 1 | Seal. |
| 2 | Tatankawakan | Medicine Bull, his x mark | 64 | 2 | " |
| 3 | Napeta | Dead Hand, his x mark | 76 | 3 | " |
| 4 | Siootqaba | Little Pheasant, his x mark | 59 | 9 | " |
| 5 | Tatankapa | Bull Head, his x mark | 46 | 4 | " |
| 6 | Qantewicowa | Useful Heart, his x mark | 53 | 5 | " |
| 7 | Sunkasapa | Black Dog, his x mark | 50 | 10 | " |
| 8 | Mariyanajin | Standing Cloud, his x mark | 58 | 6 | " |
| 9 | Matos'akehanska | Bear With Long Claws, his x mark | 57 | 8 | " |
| 10 | Hesani | Lone Horn, his x mark | 57 | 7 | " |
| 11 | Cankepe | Knee, his x mark | 52 | 9 | " |
| 12 | Apeyuhantanka | Big Mane, his x mark | 50 | 11 | " |
| 13 | Herakawas'te | Handsome Elk, his x mark | 42 | 12 | " |
| 14 | Ynaktapi | One to Play Will, his x mark | 44 | 13 | " |
| 15 | Cetangi | Yellow Hawk, his x mark | 38 | 14 | " |
| 16 | Icanlamia | Tobacco Mouth, his x mark | 54 | 15 | " |
| 17 | Sunkawankantwya | High Dog, his x mark | 59 | 16 | " |
| 18 | Wakinyapeta | Fire Thunder, his x mark | 38 | 17 | " |
| 19 | Cetanwapageya | Driving Hawk, his x mark | 38 | 8 | " |
| 20 | Wizioti | Old Lodge, his x mark | 36 | 14 | " |
| 21 | Capopi | Stabber, his x mark | 57 | 5 | " |
| 22 | Wanlicuwitanka | Big Bodied Eagle, his x mark | 43 | 7 | " |
| 23 | Najianpi | Surrounded, his x mark | 61 | 2 | " |
| 24 | Tasunkokinya | Flying Horse, his x mark | 79 | 5 | " |
| 25 | Akecifawas'te | Good Soldier, his x mark | 48 | 3 | " |
| 26 | Wanbliota | Many Eagles, his x mark | 57 | 13 | " |
| 27 | Matoheraka | Bear Elk, his x mark | 40 | 13 | " |
| 28 | Ayulkan | Grinder, his x mark | 30 | 2 | " |
| 29 | Waglisunhanska | Frank Long Turkey, his x mark | 38 | 1 | " |
| 30 | Matosapa | Black Bear, his x mark | 41 | 2 | " |
| 31 | Kanginujica | Bob Tail Crow, his x mark | 41 | 9 | " |
| 32 | Tinagi | Ghost Lodge, his x mark | 69 | 9 | " |
| 33 | Ponka | Ponca, his x mark | 35 | 17 | " |
| 34 | Wanbicate | Eagle Heart, his x mark | 42 | 9 | " |
| 35 | Cunkuwas'te | Good Road, his x mark | 45 | 3 | " |
| 36 | Tatankaciqala | Little Bull No. 2, his x mark | 42 | 8 | " |
| 37 | Tunkawicas'a | Stone Man, his x mark | 60 | 6 | " |
| 38 | Matowakan | Medicine Bear, his x mark | 49 | 3 | " |
| 39 | Mariyaoangleska | Cloud Hoop, his x mark | 56 | 13 | " |
| 40 | Sibasapa | Black Foot, his x mark | 54 | 4 | " |
| 41 | Matorlogico | Hollow Bear, his x mark | 66 | 14 | " |
| 42 | Cerikan | Bucket Bail, his x mark | 35 | 15 | " |
| 43 | Makakte | Skunk Killer, his x mark | 78 | 4 | " |
| 44 | | William Smith, his x mark | 32 | 16 | " |
| 45 | Gleyoonyanka | Run Down Hill, his x mark | 59 | 6 | " |
| 46 | Iteyopotapi | Scratch Face, his x mark | 27 | 11 | " |
| 47 | Sunkawastela | Pretty Dog, his x mark | 45 | 12 | " |
| 48 | Tahujokihé | Neck Joint, his x mark | 37 | 9 | " |
| 49 | Tatankagnoskinyan | Crazy Bull, his x mark | 51 | 9 | " |
| 50 | Snayaninyanke | Running Battler, his x mark | 40 | 9 | " |
| 51 | Petatawa | Owens Fire, his x mark | 36 | 15 | " |
| 52 | Sotekaga | Smoke Maker, his x mark | 47 | 3 | " |
| 53 | Kangiho | Crow Voice, his x mark | 20 | 9 | " |
| 54 | S'akeogli | Sharp Nail, his x mark | 54 | 9 | " |
| 55 | Sunkaciqala | Little Dog, his x mark | 40 | 11 | " |
| 56 | Sunkalhake | Hind Dog, his x mark | 53 | 9 | " |
| 57 | Wakan | Medicine, his x mark | 60 | 2 | " |
| 58 | Tasunkehittlua | Red Horse, his x mark | 51 | 15 | " |
| 59 | | Battiste Brazeau, his x mark | 81 | 17 | " |
| 60 | Wakancankakokepa | A afraid of Shield, his x mark | 41 | 16 | " |
| 61 | Mariyacetan | Cloud Hawk, his x mark | 60 | 11 | " |
| 62 | Wayawanegotanka | Big Bellied Teacher, his x mark | 64 | 8 | " |
| 63 | Sungmanatazi | Yellow Wolf, his x mark | 50 | 17 | " |
| 64 | Ynpezataceqola | Small Forked Tail, his x mark | 49 | 16 | " |
| 65 | Matocante | Bear Heart, his x mark | 44 | 11 | " |
| 66 | Tatankagleska | Spotted Bull, his x mark | 53 | 11 | " |
| 67 | Waziis'nala | Lone Pine, his x mark | 46 | 2 | " |
| 68 | Cerqin | Pack Kettle, his x mark | 53 | 16 | " |
| 69 | Herakawitka | Fool Elk, his x mark | 60 | 6 | " |
| 70 | Tunkasopa | Black Stone, his x mark | 39 | 9 | " |
| 71 | Sunkahunkes'ni | Slow Dog, his x mark | 35 | 9 | " |
| 72 | Huhanskaska | Long Legs, his x mark | 41 | 16 | " |
| 73 | Xangiwitka | Fool Crow, his x mark | 22 | 2 | " |
| 74 | Herakahanska | Long Elk, his x mark | 34 | 14 | " |
| 75 | | Robert Bear Heart, his x mark | 19 | 11 | " |
| 76 | Ptanwakantnya | High Otter, his x mark | 30 | 6 | " |

At the Lower Brulé Agency—Continued.

| No. | Indian name. | English name. | Age. | Band No.— | Seal. |
|-----|----------------------|-----------------------------------|------|-----------|-------|
| 77 | Wecarpstokeca | Different Star, his x mark | 33 | 3 | Seal. |
| 78 | Wannmoyomneska | White Whirlwind, his x mark | 35 | 5 | " |
| 79 | Matosiha | Bear Foot, his x mark | 38 | 1 | " |
| 80 | Sakeyaya | Limber Nail, his x mark | 72 | 16 | " |
| 81 | | Robert Big Mane, his x mark | 19 | 11 | " |
| 82 | | James Good Road, his x mark | 23 | 16 | " |
| 83 | Honaron | Hears Voice, his x mark | 20 | 15 | " |
| 84 | Henhanwanbli | Owl Eagle, his x mark | 34 | 5 | " |
| 85 | Peyozan | Partozan Hair, his x mark | 29 | 8 | " |
| 86 | Ceskega | Button, his x mark | 58 | 14 | " |
| 87 | Tasunkewas'te | His Handsome Horse, his x mark | 25 | 1 | " |
| 88 | Cetanwanbli | Eagle Hawk, his x mark | 31 | 6 | " |
| 89 | Tateyuhamani | Walks with Wind, his x mark | 57 | 3 | " |
| 90 | Horpemáza | Iron Nest, his x mark | 50 | 8 | " |
| 91 | Sunkawaktegle | Dog from War, his x mark | 51 | 6 | " |
| 92 | Wanblisuntanka | Big Eagle Feather, his x mark | 64 | 2 | " |
| 93 | Canaletka | Limb, his x mark | 66 | 14 | " |
| 94 | Sunkawaxpanka | Looking Dog, his x mark | 38 | 7 | " |
| 95 | Herakaheciqala | Little Elk Horn, his x mark | 31 | 11 | " |
| 96 | | Walter Sawalla, his x mark | 19 | 7 | " |
| 97 | Wicasaciqala | Little Man, his x mark | 26 | 10 | " |
| 98 | Sunkahinto | Blue Dog, his x mark | 19 | 10 | " |
| 99 | Psawakeya | Gunny Sack Lodge, his x mark | 29 | 6 | " |
| 100 | | Mosés, his x mark | 26 | 3 | " |
| 101 | Sunkatamaheca | Poor Dog, his x mark | 47 | 16 | " |
| 102 | | Reuben Estes, his x mark | 19 | 7 | " |
| 103 | Waniyetuwakuwa | Winter Chaser, his x mark | 35 | 14 | " |
| 104 | Hinhaniciqala | Little Owl, his x mark | 36 | 9 | " |
| 105 | | John Little Owl, his x mark | 18 | 9 | " |
| 106 | Heyakatamaheca | Poor Clown, his x mark | 37 | 12 | " |
| 107 | Paha | Hair, his x mark | 28 | 14 | " |
| 108 | Herakakajo | Elk Whistle, his x mark | 22 | 13 | " |
| 109 | Wanbliwaste | Good Eagle, his x mark | 28 | 9 | " |
| 110 | Herakaciq'ala | Little Elk, his x mark | 64 | 1 | " |
| 111 | | George Stricker, his x mark | 27 | 1 | " |
| 112 | Kangiyeenaron | Understanding Crow, his x mark | 24 | 9 | " |
| 113 | Sunkatanka | Big Dog, his x mark | 53 | 9 | " |
| 114 | Wahancankamani | Walking Shield, No. 2, his x mark | 28 | 1 | " |
| 115 | Wanblewakantuya | High Eagle, his x mark | 22 | 13 | " |
| 116 | | Frank Foot, his x mark | 19 | 5 | " |
| 117 | | George Scott, his x mark | 20 | 13 | " |
| 118 | F. Cangleskagi | Frank Yellow Hoop, his x mark | 27 | 17 | " |
| 119 | | *John Gasman, his x mark | 21 | 13 | " |
| 120 | Sentesapa | Black Tail, his x mark | 21 | 2 | " |
| 121 | Hanpanica | No Moccasin, his x mark | 18 | 13 | " |
| 122 | Marpeyaluzanban | Swift Cloud, his x mark | 24 | 1 | " |
| 123 | Matowakantuya | High Bear, his x mark | 70 | 15 | " |
| 124 | Opagila | Fills the Pipe, his x mark | 20 | 13 | " |
| 125 | Tatankawakinyan | Thundering Bull, his x mark | 45 | 1 | " |
| 126 | Pas'la | Bald Head, his x mark | 18 | 1 | " |
| 127 | O. Sibasapa | Oscar Black Foot, his x mark | 20 | 4 | " |
| 128 | Hakela | Younger, his x mark | 19 | 3 | " |
| 129 | Marpiyamaza | Iron Cloud, his x mark | 60 | 8 | " |
| 130 | | Paul Councillor, his x mark | 34 | 17 | " |
| 131 | Matopagiciqala | Small Waisted Bear, his x mark | 45 | 8 | " |
| 132 | Siyaka | Diver, his x mark | 41 | 7 | " |
| 133 | Hoganhanska | Long Fish, his x mark | 31 | 8 | " |
| 134 | Pehanwakuwa | Chasing Crane, his x mark | 32 | 2 | " |
| 135 | Cetanhowas'te | Pretty Voiced Hawk, his x mark | 34 | 10 | " |
| 136 | Wicauopa | Smoking Woman, his x mark | 43 | 2 | " |
| 137 | Herakawakantuya | High Elk, his x mark | 40 | 3 | " |
| 138 | Cekiyoipi | Prayer, his x mark | 19 | 3 | " |
| 139 | S. Sungleska | Stephen Spotted Horse, his x mark | 44 | 17 | " |
| 140 | Pahojota | Forked Butte, his x mark | 43 | 4 | " |
| 141 | C. Tatankapa | Charlie Bull Head, his x mark | 20 | 4 | " |
| 142 | Tasunkewakan | Medicine Horse, his x mark | 62 | 10 | " |
| 143 | J. Magasica | John Ducks, his x mark | 38 | 17 | " |
| 144 | Oyekokepapi | Afraid of Tracks, his x mark | 26 | 13 | " |
| 145 | Nopesica | Bad Hand, his x mark | 24 | 14 | " |
| 146 | Marpeyasapa | Black Cloud, his x mark | 53 | 5 | " |
| 147 | Cetanwapegeyawicarea | Old Man Driving Hawk, his x mark | 68 | 8 | " |
| 148 | Ohitika | Ben Brave, his x mark | 25 | 17 | " |
| 149 | Ceyotankahowas'te | Pretty Sounding Flute, his x mark | 40 | 11 | " |
| 150 | | Westley Huntsman, his x mark | 25 | 17 | " |
| 151 | J. Kiyaksa | Joseph Bite Off, his x mark | 25 | 17 | " |
| 152 | | Felix Omaha, his x mark | 19 | 17 | " |
| 153 | Wanblinonpa | Two Eagles, his x mark | 36 | 3 | " |
| 154 | Apes'la | Red Leaf, his x mark | 34 | 4 | " |
| 155 | Najlanpi | Surrounded No. 2, his x mark | 22 | 3 | " |

*Scarlet Bird.

At the Lower Brulé Agency—Continued.

| No. | Indian name. | English name. | Age. | Band No. | Seal. |
|-----|----------------------|----------------------------------|------|----------|-------|
| 156 | Cetannonpa | Two Hawks, his x mark | 25 | 3 | Seal. |
| 157 | Kangceqala | Little Crow, his x mark | 43 | 17 | " |
| 158 | Herakaboksila | Boy Elk, his x mark | 40 | 1 | " |
| 159 | Matognas'kinyan | Crazy Bear, his x mark | 40 | 17 | " |
| 160 | Pesanwicasa | White Buffalo Man, his x mark | 45 | 14 | " |
| 161 | Tatankamani | Walking Bull, his x mark | 54 | 9 | " |
| 162 | | Nobin LaRouch, his x mark | 35 | 16 | " |
| 163 | Matocuwimaza | Iron Sided Bear, his x mark | 43 | 9 | " |
| 164 | J. Hentunkalaska | John Whitemouse, his x mark | 58 | 5 | " |
| 165 | Wollimani | Eating Walking, his x mark | 30 | 8 | " |
| 166 | Minis'a | Red Water, his x mark | 31 | 8 | " |
| 167 | Kutela | Shooting, his x mark | 30 | 10 | " |
| 168 | | * John Logan, his x mark | 20 | 13 | " |
| 169 | Carota | Ashes, his x mark | 36 | 16 | " |
| 170 | | † John Briggs, his x mark | 18 | 13 | " |
| 171 | Herakaitewakan | Elk with Spirit Face, his x mark | 26 | 7 | " |
| 172 | Wanbliwakita | Looking Eagle, his x mark | 27 | 14 | " |
| 173 | Makaopo | Rising Dust, his x mark | 49 | 5 | " |
| 174 | Blotamakasopa | Black Partisan, his x mark | 40 | 11 | " |
| 175 | W. Canpe | Willie Knee, his x mark | 19 | 9 | " |
| 176 | Kinyanmani | Flying Walker, his x mark | 18 | 12 | " |
| 177 | Wahancankamari | Walking Shield, his x mark | 30 | 3 | " |
| 178 | Tasunkewanbli | Eagle Horse, No. 2, his x mark | 38 | 14 | " |
| 179 | A. Cantetanka | Aquila Big Heart, his x mark | 21 | 17 | " |
| 180 | Wophosopa | Black Bonnet, his x mark | 48 | 10 | " |
| 181 | Cantetanka | Big Heart, his x mark | 46 | 8 | " |
| 182 | Wanblikooyake | Carries the Eagle, his x mark | 54 | 5 | " |
| 183 | Marpiyatate | Wind Cloud, his x mark | 49 | 9 | " |
| 184 | Wewiceye | Bloodied Himself, his x mark | 18 | 10 | " |
| 185 | | Philip Councillor, his x mark | 30 | 17 | " |
| 186 | H. Tatankagnaskinyan | Hugh Crazy Bull, his x mark | 28 | 9 | " |
| 187 | Tokanige | Fox Belly, his x mark | 18 | 8 | " |
| 188 | | Falecia La Rouch, his x mark | 20 | 16 | " |
| 189 | | Joseph Fallas, his x mark | 19 | 16 | " |
| 190 | Sunpurli | Pin Feather, his x mark | 20 | 5 | " |
| 191 | | David Zephier, his x mark | 33 | 13 | " |
| 192 | Waniyetu | Winter, his x mark | 22 | 11 | " |
| 193 | Cetanwitko | Fool Hawk, his x mark | 43 | 11 | " |
| 194 | | Alex. Rencountre, his x mark | 51 | 17 | " |
| 195 | Wecarpitanka | Big Star, his x mark | 55 | 1 | " |
| 196 | | Joe Thompson, his x mark | 26 | 17 | " |
| 197 | | Thomas McDonald, his x mark | 18 | 4 | " |
| 198 | | Morris Landean, his x mark | 35 | 4 | " |
| 199 | E. Pawaste | Edward Pretty Head, his x mark | 18 | 16 | " |
| 200 | Pawaste | Pretty Head, his x mark | 43 | 16 | " |
| 201 | J. Wecarpitanka | Joe Big Star, his x mark | 18 | 1 | " |
| 202 | Etayipawicake | Took his Bow Away, his x mark | 26 | 7 | " |
| 203 | Tatankamani | Walking Bull, his x mark | 20 | 2 | " |
| 204 | Wakanpohomani | Spirit Walker, his x mark | 55 | 7 | " |
| 205 | Pose | Drip Nose, his x mark | 35 | 9 | " |
| 206 | Anpetuciqala | Little Day, his x mark | 34 | 7 | " |
| 207 | | George Wannipi, his x mark | 28 | 2 | " |
| 208 | Zintkawakan | Medicine Bird, his x mark | 21 | 13 | " |
| 209 | Cetanwakancaeka | Hawk Shield, his x mark | 43 | 10 | " |
| 210 | E. Owinza | Elijah Quilt, his x mark | 44 | 17 | " |
| 211 | | Moses Brazeau, his x mark | 47 | 17 | " |
| 212 | S. Tatankawakan | Sam Medicine Bull, his x mark | 26 | 2 | " |
| 213 | | John De Somit, his x mark | 47 | 17 | " |
| 214 | | Zedo Rencountre, his x mark | 26 | 17 | " |
| 215 | | George Tompkins, his x mark | 26 | 17 | " |
| 216 | | John Rencountre, his x mark | 26 | 17 | " |
| 217 | Cetanwammomni | Whirling Hawk, his x mark | 58 | 2 | " |
| 218 | Wicarpewanbli | Eagle Star, his x mark | 44 | 12 | " |
| 219 | Agyapisoka | Thick Bread, his x mark | 39 | 3 | " |
| 220 | | Louis La Rouch, his x mark | 29 | 16 | " |
| 221 | | Mark Patterson, his x mark | 32 | 2 | " |
| 222 | Ozuye | War Path, his x mark | 20 | 3 | " |
| 223 | Sankawakanla | Horse, his x mark | 27 | 7 | " |
| 224 | M. Owinza | Mitchell Quilt, his x mark | 19 | 17 | " |
| 225 | | James Rencountre, his x mark | 19 | 17 | " |
| 226 | B. Zentkamato | B. Bear Bird, his x mark | 26 | 5 | " |
| 227 | | Charlie Collins, his x mark | 30 | 5 | " |
| 228 | Wakinyanwanbli | Eagle Thunder | 28 | 14 | " |
| 229 | Secangu | Brulé | 25 | 14 | " |
| 230 | Heyana | Slow Grower, his x mark | 43 | 11 | " |
| 231 | Oyepesto | Sharp Track, his x mark | 71 | 11 | " |
| 232 | Wanopa | Arrow Stuck into Him, his x mark | 19 | 11 | " |
| 233 | Etoyuro | Bangs, his x mark | 68 | 10 | " |
| 234 | Cunwiyopitha | Grape Vine, his x mark | 56 | 13 | " |

* Scared them away.

† Thigh.

At the Lower Brulé Agency—Continued.

| No. | Indian name. | English name. | Age. | Band No. | Seal. |
|-----|-------------------|-----------------------------------|------|----------|-------|
| 235 | Howaste | Pretty Voice, his x mark | 34 | 13 | Seal. |
| 236 | Parere | Ragged Nose, his x mark | 30 | 13 | " |
| 237 | Akicitlablotahunk | Soldier Partisan, his x mark | 41 | 16 | " |
| 238 | Hoksila | Boy, his x mark | 28 | 10 | " |
| 239 | | Tommie Tompkins, his x mark | 21 | 17 | " |
| 240 | Wabanankawanbli | Eagle Shield, his x mark | 25 | 17 | " |
| 241 | Wankantanhan | From Above, his x mark | 25 | 17 | " |
| 242 | | Charles Ellis, his x mark | 28 | 1 | " |
| 243 | Cetanwakuwa | Chasing Hawk, his x mark | 44 | 14 | " |
| 244 | Wanbiehowaste | Good Voice Eagle, his x mark | 19 | 14 | " |
| 245 | Matosica | Homely Bear, his x mark | 27 | 3 | " |
| 246 | Tasunkehoton | Horse that Whinnies, his x mark | 42 | 14 | " |
| 247 | | Fellecia Fallas, his x mark | 59 | 16 | " |
| 248 | | Philip Fallas, his x mark | 18 | 16 | " |
| 249 | Matohakikta | Bear Looks Back, his x mark | 33 | 15 | " |
| 250 | | James Thompson, his x mark | 27 | 7 | " |
| 251 | Rokpa | Badger Head, his x mark | 45 | 5 | " |
| 252 | Sualla | Rattler, his x mark | 35 | 5 | " |
| 253 | Wakinyan watakte | Charging Thunder, his x mark | 38 | 17 | " |
| 254 | Matocuwiologieca | Hollow Sided Bear, his x mark | 39 | 1 | " |
| 255 | Matowahancanka | Bear Shield, his x mark | 25 | 10 | " |
| 256 | Wanblikinyan | Flying Eagle, his x mark | 44 | 8 | " |
| 257 | | Leon De Sheuquette, his x mark | 26 | 17 | " |
| 258 | | Francis Rondell, his x mark | 75 | 17 | " |
| 259 | Tokakokipesni | Not Afraid of Enemy, his x mark | 49 | 8 | " |
| 260 | Wimnasni | Virtuous Man, his x mark | 20 | 18 | " |
| 261 | Wowapitanka | Big Book, his x mark | 46 | 13 | " |
| 262 | | Martin Leeds, his x mark | 48 | 17 | " |
| 263 | Sicansamna | Sinking Thigh, his x mark | 58 | 8 | " |
| 264 | Kutyela | Low, his x mark | 39 | 10 | " |
| 265 | Sinteciquala | Little Tail, his x mark | 43 | 4 | " |
| 266 | | John La Point, his x mark | 35 | 4 | " |
| 267 | Owewakankan | Liar, his x mark | 29 | 14 | " |
| 268 | | John Wekenria, his x mark | 43 | 5 | " |
| 269 | Oksanige | Round Belly, his x mark | 38 | 16 | " |
| 270 | Marpilyapeta | Fine Cloud, his x mark | 22 | 1 | " |
| 271 | Cetanluzanhan | Swift Hawk, his x mark | 53 | 1 | " |
| 272 | Wankanyeciya | Jumping Up, his x mark | 67 | 13 | " |
| 273 | Pejwokokeya | Grass Lodge, his x mark | 40 | 9 | " |
| 274 | Ciqalakte | Killed Him Small, his x mark | 20 | 14 | " |
| 275 | Oyeceetan | Hawk Track, his x mark | 51 | 14 | " |
| 276 | | Rouben Thompson, his x mark | 19 | 7 | " |
| 277 | Omahakto | Kills Omaha, his x mark | 42 | 16 | " |
| 278 | Sunkaoyate | Dog Nation, his x mark | 25 | 9 | " |
| 279 | Wamanon | Thief, his x mark | 40 | 2 | " |
| 280 | Herakawakan | Medicine Elk, his x mark | 44 | 2 | " |
| 281 | Sungmanitasapa | Black Wolf, his x mark | 55 | 10 | " |
| 282 | | Charles De Sheuquette, his x mark | 39 | 17 | " |
| 283 | Wanblitanka | Big Eagle, his x mark | 34 | 12 | " |
| 284 | | Joseph De Soniet, his x mark | 22 | 17 | " |
| 285 | Tatokala | Antelope, his x mark | 41 | 6 | " |
| 286 | Gika | Yellow, his x mark | 33 | 4 | " |
| 287 | Tasunkewanikiya | Horse Saves Life, his x mark | 25 | 1 | " |
| 288 | Kangimani | Crow Walker, his x mark | 19 | 2 | " |
| 289 | Nakecejimpi | Stood for Him, his x mark | 33 | 17 | " |
| 290 | | Charlie Lever, his x mark | 20 | 13 | " |
| 291 | Kangi | Crow, his x mark | 25 | 14 | " |
| 292 | Zentkalaska | White Bird, his x mark | 24 | 9 | " |
| 293 | Tatankaciquala | Little Bull, his x mark | 59 | 3 | " |
| 294 | Tatankakooyaka | Bull Talker, his x mark | 48 | 2 | " |
| 295 | Heyusuja | Splintered Horn, his x mark | 22 | 13 | " |
| 296 | | George Bushotter, his x mark | 29 | 16 | " |
| 297 | Pejikanya | Grass Rope, his x mark | 24 | 3 | " |

I, Charles De Sheuquette, having been employed as interpreter at Lower Brulé Agency, Dak., by the Indian Commission, do hereby certify that the foregoing Act of Congress was fully explained to the Indians whose names appear therein, and that I was present and witnessed the signature of each.

CHARLES DE SHEUQUETTE,
Interpreter.

LOWER BRULÉ AGENCY, DAK., November 27, 1889.

LOWER BRULÉ AGENCY, DAK., November 27, 1889.

We hereby certify that we were present and witnessed the signatures of the above-named Indians to the Act of Congress above set out.

W. W. ANDERSON,
U. S. Indian Agent.
P. L. TIPPETT,
GEO. S. STONE.

LOWER BRULÉ AGENCY, S. DAK., November 27, 1889.

I hereby certify that I am the United States Indian Agent at the Lower Brulé Agency, S. Dak.; that the number of adult male Indians over eighteen years of age belonging to said Agency, according to the latest enumeration, is three hundred and fourteen (314).

Given under my hand at said Agency, this 27th day of November, 1889.

W. W. ANDERSON,
U. S. Indian Agent.

A true copy of original roll.

C. S. ROBERTS,
Captain 17th Infantry, A. D. C.

Witness our hands and seals hereto freely subscribed and affixed in this month of July, 1889.

At the Crow Creek Agency, Dakota.

| No. | Indian name. | English name. | Age. | Band No.- | Seal. |
|-----|----------------|--------------------------------|------|-----------|-------|
| 1 | Sunka cankohan | Dog Back, his x mark | 56 | 2 | Seal. |
| 2 | Wizi | Wizi, his x mark | 55 | 5 | " |
| 3 | | John Fleury, his x mark | 47 | 11 | " |
| 4 | | Charles Leclair, his x mark | 28 | 5 | " |
| 5 | | James Williams, his x mark | 31 | 2 | " |
| 6 | Okajaya | John Thrown A way, his x mark | 44 | 5 | " |
| 7 | Hoksinawaste | Pretty Boy, his x mark | 38 | 5 | " |
| 8 | | Henry Pratt, his x mark | 63 | 1 | " |
| 9 | | Beloud Leclair, his x mark | 38 | 5 | " |
| 10 | | Edward Ashley, his x mark | 27 | 2 | " |
| 11 | Tatankaisua | Lone Bull, his x mark | 32 | 1 | " |
| 12 | | Leon Kirkie, his x mark | 25 | 11 | " |
| 13 | | Alfred Saul, his x mark | 36 | 1 | " |
| 14 | | Henry Little Eagle, his x mark | 24 | 1 | " |
| 15 | | James Riley, his x mark | 23 | 5 | " |
| 16 | Hunshunazahan | Trembling, his x mark | 45 | 1 | " |
| 17 | Titkanarota | Grey Bird, his x mark | 36 | 8 | " |
| 18 | Pakunyaya | Bowed Head, his x mark | 52 | 2 | " |
| 19 | | William Carpenter, his x mark | 33 | 12 | " |
| 20 | | Thomas W. Tuttle, his x mark | 23 | 2 | " |
| 21 | Hinhannahotun | Screech Owl, his x mark | 22 | 5 | " |
| 22 | | Charles McBride, his x mark | 25 | 2 | " |
| 23 | | Frank Pamani, his x mark | 34 | 5 | " |
| 24 | Nakpa | Ear, his x mark | 31 | 1 | " |
| 25 | Sunkaska | Oliver White Dog, his x mark | 48 | 7 | " |
| 26 | Manidizahan | Fast Walker, his x mark | 44 | 6 | " |
| 27 | Wambdicapa | Black Eagle, his x mark | 36 | 8 | " |
| 28 | | Robert Philbrick, his x mark | 42 | 5 | " |
| 29 | Marpiyasunka | Dog Cloud, his x mark | 39 | 7 | " |
| 30 | KangiwiyoKa | Crow Necklace, his x mark | 38 | 9 | " |
| 31 | Pisko | Whipperwill, his x mark | 37 | 1 | " |
| 32 | Istagunga | Blind Man, his x mark | 43 | 1 | " |
| 33 | Sunkasda | Shave Dog, his x mark | 59 | 4 | " |
| 34 | Marpiyatopa | Four Cloud, his x mark | 51 | 1 | " |
| 35 | Marpiyapeta | Dan Fire Cloud, his x mark | 31 | 5 | " |
| 36 | | Louis Agard, his x mark | 68 | 10 | " |
| 37 | Matohinrota | Grey Haired Bear, his x mark | 22 | 8 | " |
| 38 | Wanbdihunka | Chief Eagle, his x mark | 44 | 5 | " |
| 39 | Cinyeyapi | Brother of All, his x mark | 55 | 1 | " |
| 40 | Sinamaza | Iron Blanket, his x mark | 51 | 4 | " |
| 41 | Onaya | Burned Prairie, his x mark | 46 | 5 | " |
| 42 | | Wallace Ashley, his x mark | 18 | 1 | " |
| 43 | Wasutehan | Far Hail, his x mark | 72 | 4 | " |
| 44 | | Samuel Hawk, his x mark | 27 | 5 | " |
| 45 | Wambditopa | Four Eagle, his x mark | 39 | 11 | " |
| 46 | | William Walker, his x mark | 23 | 8 | " |
| 47 | | Samuel Fleury, his x mark | 18 | 11 | " |
| 48 | | William Santee, his x mark | 25 | 4 | " |
| 49 | | Henry Trembling, his x mark | 18 | 1 | " |

At the Crow Creek Agency, Dakota—Continued.

| No. | Indian name. | English name. | Age. | Band No. | Seal. |
|-----|-----------------|---------------------------------|------|----------|-------|
| 50 | | Philip Rubedeau, his x mark | 18 | 2 | Seal. |
| 51 | | Robert Dirt, his x mark | 18 | 9 | " |
| 52 | | Philip Ross, his x mark | 18 | 1 | " |
| 53 | | Charles White Man, his x mark | 24 | 7 | " |
| 54 | | John Blake, his x mark | 24 | 7 | " |
| 55 | | Joe Irwin, his x mark | 20 | 2 | " |
| 56 | Sinteska | White Tail, his x mark | 32 | 8 | " |
| 57 | | Louis Hechambeau, his x mark | 27 | 12 | " |
| 58 | | George Banks, his x mark | 48 | 5 | " |
| 59 | Cantenonpa | Two Heart, his x mark | 50 | 10 | " |
| 60 | Hecanroka | Wooden Horn, his x mark | 37 | 9 | " |
| 61 | | J. Carpenter, his x mark | 19 | 2 | " |
| 62 | Karmi | Bend, his x mark | 50 | 10 | " |
| 63 | Wanbdisunkoyaka | Wears Eagle Feather, his x mark | 21 | 2 | " |
| 64 | Bookakucewa. | Low Buck, his x mark | 55 | 2 | " |
| 65 | | Sam. Four Star, his x mark | 26 | 1 | " |
| 66 | | Harry Hand, his x mark | 18 | 5 | " |
| 67 | | James Own, his x mark | 28 | 3 | " |
| 68 | | John Demans, his x mark | 29 | 6 | " |
| 69 | Matowawoynopa | Catching Bear, his x mark | 24 | 7 | " |
| 70 | Sinkpe | Muskrat, his x mark | 61 | 1 | " |
| 71 | Cankde. | Wood Piler, his x mark. | 37 | 1 | " |
| 72 | Ska. | White, his x mark | 35 | 5 | " |
| 73 | | William Slow, his x mark | 52 | 7 | " |
| 74 | Matowakkipesni | Not Afraid of Bear, his x mark | 45 | 7 | " |
| 75 | Wannonpa | Two Arrows, his x mark | 21 | 11 | " |
| 76 | Anpetuhanke | Half Day, his x mark | 25 | 1 | " |
| 77 | Rantewakar | Medicine Cedar, his x mark | 28 | 7 | " |
| 78 | Hewaste. | Good Horn, his x mark. | 28 | 1 | " |
| 79 | | Charlie Bugge, his x mark | 18 | 5 | " |
| 80 | | Sam Truth Teller, his x mark | 18 | 1 | " |
| 81 | Marpiyaokana | Little Cloud, his x mark | 28 | 6 | " |
| 82 | | James White, his x mark. | 20 | 12 | " |
| 83 | | David Tatyopa, his x mark. | 40 | 2 | " |
| 84 | Okitecinintawa | His Battle, his x mark | 33 | 3 | " |
| 85 | Zuyamani | Walking Warrior, his x mark | 43 | 1 | " |
| 86 | Matotamaheca. | Poor Bear, his x mark | 55 | 3 | " |
| 87 | Hinhanpa | Owl Head, his x mark | 51 | 5 | " |
| 88 | Makokarmna | Runs All Over, his x mark | 41 | 7 | " |
| 89 | | David Strickler, his x mark | 22 | 1 | " |
| 90 | | George How, his x mark | 18 | 2 | " |
| 91 | Unpesni | D. K. How, his x mark | 50 | 2 | " |
| 92 | Tatowaste | Good Wind, his x mark | 38 | 4 | " |
| 93 | Hinhanostagmani | Walks with Owl, his x mark | 47 | 7 | " |
| 94 | Hinskeota | Many Teeth, his x mark | 57 | 1 | " |
| 95 | | Sidney Smith, his x mark. | 20 | 7 | " |
| 96 | | Felix Walker, his x mark | 18 | 7 | " |
| 97 | | Lewis Mole, his x mark | 32 | 2 | " |
| 98 | Sunkacikana | Little Dog No. 2, his x mark | 32 | 6 | " |
| 99 | Mazaiskate | Plays with Iron, his x mark | 37 | 9 | " |
| 100 | Tatanka | Bull, his x mark | 35 | 4 | " |
| 101 | | Mark Wells | 46 | 12 | " |
| 102 | Wahacunka | Shield, his x mark | 27 | 7 | " |
| 103 | Ipakoa. | Comb, his x mark | 58 | 1 | " |
| 104 | | Walter Eagle, his x mark | 18 | 1 | " |
| 105 | Herakanajin | Standing Elk, his x mark | 37 | 9 | " |
| 106 | | Thomas White, his x mark | 18 | 6 | " |
| 107 | Makammana | Smells the Earth, his x mark | 24 | 10 | " |
| 108 | Iewicsaka | Truth Teller, his x mark | 42 | 1 | " |
| 109 | Narpiyokokipapi | Afraid of Cloud, his x mark | 40 | 4 | " |
| 110 | Tatankaduta | Red Bull, his x mark | 49 | 12 | " |
| 111 | Itetanhan | Face, his x mark | 37 | 3 | " |
| 112 | | Joe Williams. | 28 | 12 | " |
| 113 | Ceppa | Twin, his x mark | 38 | 12 | " |
| 114 | Paopi | Wounded Head, his x mark | 35 | 5 | " |
| 115 | Matowastena | Pretty Bear, his x mark | 65 | 4 | " |
| 116 | Sotakaga | Smoke Maker, his x mark | 31 | 4 | " |
| 117 | Zitkawaokana | Little Bird, his x mark | 22 | 8 | " |
| 118 | Hizizi | Yellow Teeth, his x mark | 26 | 2 | " |
| 119 | Sankawakanhinzi | Yellow Horse, his x mark | 33 | 11 | " |
| 120 | Wicarsa | Old Man, his x mark | 41 | 1 | " |
| 121 | Matowanbd | Eagle Bear No. 2, his x mark | 32 | 8 | " |
| 122 | Cokamiyaye | One in Center, his x mark | 49 | 10 | " |
| 123 | | Robert McBride | 27 | 2 | " |
| 124 | Kinyanku | Comes Flying, his x mark | 28 | 7 | " |
| 125 | Okobo | Ooobo, his x mark | 32 | 1 | " |
| 126 | | James Rondell, his x mark | 18 | 6 | " |
| 127 | | Peter St. John, his x mark | 19 | 6 | " |
| 128 | Rangi | Alfred Crow, his x mark | 21 | 6 | " |
| 129 | Hotunkuna | Coming with Noise, his x mark | 23 | 9 | " |
| 130 | | Antoine Randell, his x mark | 37 | 6 | " |

At the Crow Creek Agency, Dakota—Continued.

| No. | Indian name. | English name. | Age. | Band No. | Seal. |
|-----|---------------------|--------------------------------|------|----------|-------|
| 131 | Rewa | Side Hill, his x mark | 56 | 2 | Seal. |
| 132 | | John Pattie, his x mark | 24 | 12 | " |
| 133 | Heragoye | Elk Track, his x mark | 37 | 8 | " |
| 134 | | Daniel Renville | 40 | 2 | " |
| 135 | Wanagleska | White Ghost, his x mark | 60 | 1 | " |
| 136 | Ota ktt | Killed Many, his x mark | 47 | 1 | " |
| 137 | Tahanpesica | Bad Moccasin, his x mark | 41 | 2 | " |
| 138 | Matowakuwa | Running Bear, his x mark | 77 | 3 | " |
| 139 | Cokamiyaya | Middle Tent, his x mark | 60 | 11 | " |
| 140 | Kerakaska | White Elk, his x mark | 47 | 1 | " |
| 441 | Katageyopi | Killed Dead, his x mark | 47 | 3 | " |
| 142 | Najinyopi | Surrounded, his x mark | 45 | 5 | " |
| 143 | Panakinimapi | Round Head, his x mark | 49 | 3 | " |
| 144 | Matowayuhi | Scattering Bear, his x mark | 46 | 3 | " |
| 145 | Ticoria | Bare Foot, his x mark | 49 | 6 | " |
| 146 | Matohiyohipi | Comes After Bear, his x mark | 57 | 6 | " |
| 147 | Skamya | Slapping, his x mark | 37 | 6 | " |
| 148 | Cetankakipapi | Fearless Hawk, his x mark | 36 | 6 | " |
| 149 | Wanbitanka | Big Eagle, his x mark | 48 | 11 | " |
| 150 | Napeapi | Wounded Hand, his x mark | 48 | 1 | " |
| 151 | Hoksina | Boy, his x mark | 26 | 8 | " |
| 152 | | Charles Barry, his x mark | 48 | 7 | " |
| 153 | Matowanayi | Bear Ghost, his x mark | 38 | 6 | " |
| 154 | Sintepeta | Fire Tail, his x mark | 34 | 6 | " |
| 155 | Mazawabacanka | Iron Shield, his x mark | 21 | 11 | " |
| 156 | | Red Leaf, his x mark | 18 | 11 | " |
| 157 | Caske | First Born No. 2, his x mark | 22 | 11 | " |
| 158 | Niyake yuza | Taken Alive, his x mark | 22 | 6 | " |
| 159 | Mazakaya | Blacksmith, his x mark | 20 | 6 | " |
| 160 | | Joseph St. John, his x mark | 56 | 6 | " |
| 161 | | Homer Clark, his x mark | 20 | 3 | " |
| 162 | Tiona | Tiona, his x mark | 27 | 1 | " |
| 163 | Upa who waste | Good Voiced Elk, his x mark | 32 | 1 | " |
| 164 | Magaun jinca | Bobtail Goose, his x mark | 38 | 3 | " |
| 165 | Pa sdana | No Hair, his x mark | 19 | 3 | " |
| 166 | Rda catka | Left Hand Bell, his x mark | 65 | 10 | " |
| 167 | Caske | First Born No. 1, his x mark | 21 | 8 | " |
| 168 | Wakmuhasopa | Black Gourd, his x mark | 25 | 7 | " |
| 169 | | Louis Landner, his x mark | 20 | 1 | " |
| 170 | Nahduna | Amos Shield, his x mark | 21 | 6 | " |
| 171 | Wahaacankaska | White Shield, his x mark | 36 | 10 | " |
| 172 | Tunkawankapi | Sees Stone, his x mark | 28 | 10 | " |
| 173 | Wiyakahanska | Long Feather, his x mark | 19 | 5 | " |
| 174 | Matowankantuya | Paul High Bear, his x mark | 47 | 2 | " |
| 175 | A wanna | Arrow his x mark | 23 | 6 | " |
| 176 | Ide jesa | Red Water No. 1, his x mark | 61 | 6 | " |
| 177 | Cetan tanka | Big Hawk, his x mark | 48 | 10 | " |
| 178 | Oyazannicaya | Hurt Another, his x mark | 58 | 10 | " |
| 179 | 'a api | Piece of Robe, his x mark | 53 | 8 | " |
| 180 | Icartaka | Touched, his x mark | 24 | 9 | " |
| 181 | Tahu zika | Yellow neck, his x mark | 33 | 5 | " |
| 182 | Minné copa | Wading Water, his x mark | 53 | 2 | " |
| 183 | Oyena kinna | Track Hider, his x mark | 38 | 5 | " |
| 184 | Kangi iye wakan | Talking Crow, his x mark | 40 | 1 | " |
| 185 | Sunk wanbdi | Eagle Dog, his x mark | 50 | 10 | " |
| 186 | Hera kana sdan moni | Elk Steals March, his x mark | 19 | 10 | " |
| 187 | Akisa | Whooper, his x mark | 65 | 11 | " |
| 188 | | Henry Jacobs, his x mark | 19 | 11 | " |
| 189 | Pahaim | Scalper, his x mark | 45 | 10 | " |
| 190 | Kangi nupa | Two Crow, his x mark | 45 | 9 | " |
| 191 | Iheno | Step, his x mark | 39 | 9 | " |
| 192 | Ite tokoca | Odd Face, his x mark | 18 | 10 | " |
| 193 | Nakpa rota | Grey Ear, his x mark | 22 | 8 | " |
| 194 | Wanbdi wayopa | Eagle that Bites, his x mark | 78 | 11 | " |
| 195 | Hinhau | Owl, his x mark | 21 | 9 | " |
| 196 | Sunka akano | Little Dog No. 1, his x mark | 50 | 8 | " |
| 197 | Wak ntakopi | Afraid of Shooting, his x mark | 49 | 7 | " |
| 198 | Sunka Sapa | Black Dog, his x mark | 66 | 1 | " |
| 199 | Okasaka | Whipper, his x mark | 32 | 1 | " |
| 200 | Kangi pa | Crow Head, his x mark | 40 | 10 | " |
| 201 | Tatanka cotka | Left Hand Bull, his x mark | 36 | 8 | " |
| 202 | Anpetana | Day, his x mark | 42 | 5 | " |
| 203 | Wopata | Butcher, his x mark | 37 | 10 | " |
| 204 | He topa | Four Horns, his x mark | 47 | 3 | " |
| 205 | Nicapi | Call Him, his x mark | 28 | 10 | " |
| 206 | Waha can kacika | Little Shield, his x mark | 59 | 1 | " |
| 207 | Heraka acikana | Little Elk, his x mark | 36 | 5 | " |
| 208 | | Joe Grease, his x mark | 37 | 1 | " |
| 209 | Sozue | Sozue, his x mark | 27 | 4 | " |
| 210 | Mar piyaska | White Cloud, his x mark | 36 | 3 | " |
| 211 | Cetan | Hawk, his x mark | 18 | 10 | " |

At the Crow Creek Agency, Dakota—Continued.

| No. | Indian name. | English name. | Age. | Band No.— | Seal. |
|-----|----------------------|---------------------------------------|------|-----------|-------|
| 212 | Tokaona..... | Shot Enemy, his x mark..... | 71 | 5 | Seal. |
| 213 | Tate wanwum..... | Hears the Wind, his x mark..... | 33 | 8 | " |
| 214 | Hintumkanaska..... | White Mouse, his x mark..... | 34 | 3 | " |
| 215 | Tatanka ohitika..... | Brave Bull, his x mark..... | 50 | 8 | " |
| 216 | Oiou suta..... | Hard to Take, his x mark..... | 24 | 4 | " |
| 217 | Mato bdoka..... | Bear Bull, his x mark..... | 25 | 6 | " |
| 218 | Maza Wanbdi sun..... | Iron Eagle Feather, his x mark..... | 57 | 8 | " |
| 219 | Pte san moni..... | White Buffalo Walker, his x mark..... | 47 | 7 | " |
| 220 | Mato sopa..... | Black Bear, his x mark..... | 37 | 11 | " |
| 221 | Mato caniyaya..... | Bear goes in Woods, his x mark..... | 38 | 9 | " |
| 222 | Ohitika..... | Bold No. 2, his x mark..... | 22 | 3 | " |
| 223 | Taapi ohkana..... | Little Wounded, his x mark..... | 42 | 4 | " |
| 224 | Can kohangi..... | Yellow Back, his x mark..... | 25 | 4 | " |
| 225 | Kaagi duta..... | Red Crow, his x mark..... | 55 | 8 | " |
| 226 | Maka..... | Skunk, his x mark..... | 35 | 9 | " |
| 227 | Maza stay nani..... | Walks with Iron, his x mark..... | 61 | 8 | " |
| 228 | Ite api..... | Wounded Face, his x mark..... | 62 | 10 | " |
| 229 | Marpeyarota..... | Grey Cloud, his x mark..... | 19 | 10 | " |
| 230 | Tawokunza..... | His Law, his x mark..... | 28 | 10 | " |
| 231 | Marpeyanajiu..... | Standing Cloud No. 1, his x mark..... | 58 | 8 | " |
| 232 | Waciny api..... | Trust, his x mark..... | 22 | 6 | " |
| 233 | Sunka giua..... | Yellow Dog, his x mark..... | 23 | 7 | " |
| 234 | Mato witko..... | Fool Bear, his x mark..... | 42 | 4 | " |
| 235 | Con wape..... | Leap, his x mark..... | 43 | 9 | " |
| 236 | ..... | J. M. Lacroix, his x mark..... | 22 | 12 | " |
| 237 | Tukiska..... | White Shell, his x mark..... | 33 | 8 | " |
| 238 | Batisto..... | Oldest Child, his x mark..... | 30 | 10 | " |
| 239 | Catka..... | Left Hand No. 1, his x mark..... | 18 | 9 | " |
| 240 | Sunk he maza..... | Iron Horn Dog, his x mark..... | 27 | 4 | " |
| 241 | Ta Ampetu..... | His Day, his x mark..... | 21 | 4 | " |
| 242 | Ka ha er pezo..... | Knocked Over, his x mark..... | 19 | 4 | " |
| 243 | Apawange..... | Hundred, his x mark..... | 63 | 7 | " |
| 244 | Snn ko ska..... | White Feather, his x mark..... | 22 | 9 | " |
| 245 | Wa ni hanna..... | Last Winter, his x mark..... | 22 | 10 | " |
| 246 | Wan ota..... | Many Arrows, his x mark..... | 34 | 8 | " |
| 247 | Bu ya..... | Echo, his x mark..... | 49 | 6 | " |
| 248 | Toka na han ska..... | Long Coyotte, his x mark..... | 61 | 6 | " |

I, Mark Wells, having been employed as interpreter at Crow Creek Agency, Dakota, by the Indian Commission, do hereby certify that the foregoing act of Congress was fully explained to the Indians whose names appear therein, and that I was present and witnessed the signature of each.

MARK WELLS, *Interpreter.*

CROW CREEK AGENCY, DAKOTA, November 27th, 1889.

CROW CREEK AGENCY, DAKOTA, November 27th, 1889.

We hereby certify that we were present and witnessed the signatures of the above-named Indians to the act of Congress above set out.

W. W. ANDERSON,
U. S. Indian Agent.
 J. C. FITZPATRICK, *Clerk.*
 LUKE C. HAYS.

CROW CREEK AGENCY, S. DAK., November 27, 1887.

I hereby certify that I am the United States Indian agent at the Crow Creek Agency, S. Dak.; that the number of adult male Indians over eighteen years of age belonging to said agency, according to the latest enumeration, is three hundred and five (305).

Given under my hand at said agency, this 27th day of November, 1889.

W. W. ANDERSON,
U. S. Indian Agent.

A true copy of original roll:

C. S. ROBERTS,
Captain, 17th Infantry, A. D. C.

Witness our hands and seals hereto freely subscribed and affixed in this month of July, 1889.

At the Cheyenne River Agency, Dakota.

| No. | Indian. | English, | Age. | Band. | Seal. |
|-----|---|--|------|-------------|-------|
| 1 | Kangi Wakuwa. | Chasing Crow, his x mark. | 35 | Two Kettle. | Seal |
| 2 | Wambli Wan kan tuya. | High Eagle, his x mark. | 39 | Black Feet. | " |
| 3 | Roud og li ga. | Ground Hog, his x mark. | 41 | do. | " |
| 4 | Wa kil mani. | James Muter, his x mark. | 32 | do. | " |
| 5 | Keya Na pin. | Turtle Necklace, his x mark. | 33 | do. | " |
| 6 | Ogle Sapa. | Black Coat, his x mark. | 28 | Two Kettle. | " |
| 7 | Pe han San. | White Crane, his x mark. | 52 | do. | " |
| 8 | Itowi ca hu. | Charles Fisherman, his x mark. | 61 | do. | " |
| 9 | | James Sharp, his x mark. | 38 | do. | " |
| 10 | | Louis Garcon, his x mark. | 33 | do. | " |
| 11 | Ix ta Ska. | White Eyes, his x mark. | 31 | Black Feet. | " |
| 12 | Mato Narpa. | Bear Ear, his x mark. | 38 | do. | " |
| 13 | Wambli Lu ta. | Red Eagle, his x mark. | 39 | do. | " |
| 14 | Kinuan. | Swimmer, his x mark. | 30 | do. | " |
| 15 | Mato cuwe Sopa. | Bear with Black Body, his x mark. | 34 | Two Kettle. | " |
| 16 | Mato Sapa. | Black Bear, his x mark. | 39 | do. | " |
| 17 | Maza Hampa. | Iron Moccasin, his x mark. | 41 | do. | " |
| 18 | Xinaikica. | Takes His Blanket, his x mark. | 33 | do. | " |
| 19 | Kajipa. | Shaving, his x mark. | 39 | Black Feet. | " |
| 20 | Itan can likala. | Little Chief or Little King Man, his x mark. | 40 | Two Kettle. | " |
| 21 | Itaka. | The Face, his x mark. | 31 | Black Feet. | " |
| 22 | Mato Hinrota. | Grey Bear, his x mark. | 25 | Two Kettle. | " |
| 23 | Ceca Yamine. | Three Legs, his x mark. | 21 | Black Feet. | " |
| 24 | | Henry Livermont. | 40 | Two Kettle. | " |
| 25 | | John Van Metre. | 22 | do. | " |
| 26 | | Chas. L. Van Metre. | 19 | do. | " |
| 27 | | Oscar D. Hodgkiss. | 33 | do. | " |
| 28 | | Fred La Plant, his x mark. | 33 | do. | " |
| 29 | | Narcisse Benoist, his x mark. | 20 | do. | " |
| 30 | Henry Ite ni cahn. | Henry Fisherman, his x mark. | 22 | do. | " |
| 31 | Wabluxka Sapo. | Black Bug, his x mark. | 32 | do. | " |
| 32 | Geo. Wabluxka Sapo, Geo. Blak Bug or. | George Fisherman, his x mark. | 19 | do. | " |
| 33 | | Barney Traversie, his x mark. | 30 | do. | " |
| 34 | | Charles Traversie, his x mark. | 31 | do. | " |
| 35 | Cetan Glexa. | Spotted Hawk, his x mark. | 37 | do. | " |
| 36 | Wiyaka Onin. | Feather in the ear, his x mark. | 62 | do. | " |
| 37 | | Robert Nichols, his x mark. | 18 | Black Feet. | " |
| 38 | | Albert Marshall, his x mark. | 25 | Two Kettle. | " |
| 39 | A ble Zi. | Yellow Shoulder, his x mark. | 55 | do. | " |
| 40 | Xunka Wa ta k pe. | Charges the Dog, his x mark. | 57 | do. | " |
| 41 | Xunk Ska. | White Horse, his x mark. | 39 | Minikauju. | " |
| 42 | Pe han. | Crane, his x mark. | 37 | Sans Aro. | " |
| 43 | Moto Wi cak i z e. | Fights the Bear, his x mark. | 48 | Minikauju. | " |
| 44 | Iatanka Hu Suta. | Strong Legged Bull, his x mark. | 61 | do. | " |
| 45 | Cetan Wata k pe. | Charging Hawk, his x mark. | 43 | do. | " |
| 46 | Pahui Xica. | Bad Hair, his x mark. | 45 | Black Feet. | " |
| 47 | | David Traversie, his x mark. | 27 | Two Kettle. | " |
| 48 | Lak nkoke pexol. | Afraid of Nothing, his x mark. | 46 | do. | " |
| 49 | Nata Ianka. | P. Miller, his x mark. | 41 | Minikauju. | " |
| 50 | Mato Cat ka. | Left Hand Bear, his x mark. | 38 | do. | " |
| 51 | Ioka O. | Wounds the Enemy, his x mark. | 24 | Black Feet. | " |
| 52 | Geo. Cante Wanica. | Geo. No Heart, his x mark. | 34 | Minikauju. | " |
| 53 | Samuel Nascinxica. | Samuel makes him Savage, his x mark. | 27 | Black Feet. | " |
| 54 | Xum Ioto. | John Kitto, his x mark. | 66 | do. | " |
| 55 | Jos. Xum Ioto. | Joseph Kitto, his x mark. | 64 | do. | " |
| 56 | | Henry La Bean, his x mark. | 25 | Two Kettle. | " |
| 57 | | George Nichols, his x mark. | 21 | Black Feet. | " |
| 58 | Alfred Xiyo Sopa. | Alfred Black Chicken, his x mark. | 19 | do. | " |
| 59 | Xiyo Sopa. | Black Chicken, his x mark. | 57 | do. | " |
| 60 | Xunka Ska. | White Wolf, his x mark. | 46 | do. | " |
| 61 | | Ambrose Traversie, his x mark. | 40 | Two Kettle. | " |
| 62 | | Frank Chardon, his x mark. | 57 | do. | " |
| 63 | Cetan Gi High Hawk. | Yellow Hawk, his x mark. | 45 | Minikauju. | " |
| 64 | Peji. | Grass, his x mark. | 63 | Two Kettle. | " |
| 65 | Mato Cawior Jas. Xanka Ska or Bear Rib or. | Joseph White Dog, his x mark. | 23 | Minikauju. | " |
| 66 | | Joseph Walker, his x mark. | 25 | do. | " |
| 67 | | Samuel Campbell, his x mark. | 23 | do. | " |
| 68 | Kas la. | Split his Work, his x mark. | 40 | Sans Aro. | " |
| 69 | Eli Mato Glex ka. | Eli Spotted Bear, his x mark. | 48 | Two Kettle. | " |
| 70 | | Louis Jewett, his x mark. | 43 | Minikauju. | " |
| 71 | Pajo. | Philip Mound, his x mark No 2. | 39 | do. | " |
| 72 | | Narcisse Traversie, his x mark. | 41 | do. | " |

At the Cheyenne River Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-------------------------|---|------|------------|-------|
| 73 | | Peter La Bean, his x mark | 32 | Two Kettle | Seal. |
| 74 | Xunka Cikala | Little Dog, his x mark | 43 | Black Feet | " |
| 75 | | Charles Arpan, his x mark | 27 | Two Kettle | " |
| 76 | | George Jewett, his x mark | 21 | Minikanju | " |
| 77 | | H. C. Vanmeter | 52 | White man | " |
| 78 | | Louis Benoit, his x mark | 31 | Two Kettle | " |
| 79 | Snaya Inyaka | Running Rattler, his x mark | 27 | Minikanju | " |
| 80 | | William Benvist, his x mark | 29 | Two Kettle | " |
| 81 | | William Larabee | 27 | do | " |
| 82 | Cecanzi Yellow Thigh or | Red Star, his x mark | 43 | do | " |
| 83 | | H. C. Lafferty, his x mark | 27 | White man | " |
| 84 | | William Nichols, his x mark | 23 | Black Feet | " |
| 85 | | Andrew Traversie, his x mark | 21 | Two Kettle | " |
| 86 | | Paul Traversie, his x mark | 45 | do | " |
| 87 | | Henry Hodgkin, his x mark | 29 | do | " |
| 88 | Ia ka Kte | Kills the Enemy, his x mark | 27 | do | " |
| 89 | | John Garrian, his x mark | 23 | do | " |
| 90 | | Wm. Holmes | 27 | Blackfoot | " |
| 91 | Izan Hanska | Long Rock, his x mark | 36 | Two Kettle | " |
| 92 | James Pepe | James Pay Pay | 23 | do | " |
| 93 | Yu Pa | Samuel Smiley, his x mark | 31 | Sans Arc | " |
| 94 | Latin Re Naju | Standing Bull, his x mark | 31 | Blackfoot | " |
| 95 | Snayfa | Rattler, his x mark | 71 | do | " |
| 96 | Wambli Glyka | Spotted Eagle, his x mark | 56 | Two Kettle | " |
| 97 | | Baptiste Gabe, his x mark | 27 | do | " |
| 98 | | Antoine La Beau, his x mark | 35 | do | " |
| 99 | | Charles La Plant, his x mark | 19 | do | " |
| 100 | Wambla Ru pi hu | Eagle Wing, his x mark | 37 | do | " |
| 101 | | Dominick Traverin, his x mark | 21 | do | " |
| 102 | Itunka San Luta | Red and White Weasel, his x mark | 45 | do | " |
| 103 | He Nonpi yawanica | No Horn, his x mark | 33 | do | " |
| 104 | | George Larabee, his x mark | 19 | do | " |
| 105 | Ag la han | Slides Off, his x mark | 46 | do | " |
| 106 | | Augustus Traverin, his x mark | 79 | White Man | " |
| 107 | | Augustus Traverin, his x mark | 19 | Two Kettle | " |
| 108 | | Chas. Garreau | 18 | do | " |
| 109 | Iaceji Sopa | Black Tongue, his x mark | 40 | Sans Arc | " |
| 110 | Kungi Glixka | Spotted Crow, his x mark | 28 | Two Kettle | " |
| 111 | | Paul Brughier, his x mark | 23 | do | " |
| 112 | Wambli Wak u wa | Chasing Eagle, his x mark | 24 | Blackfoot | " |
| 113 | Wax i en Ian ka | Big White Man, his x mark | 58 | Two Kettle | " |
| 114 | Cetka Zizi | Edwin Phelps, his x mark | 31 | do | " |
| 115 | John Morpinya to | John Blue Cloud, his x mark | 51 | do | " |
| 116 | Lowan mani | James Brown, his x mark | 53 | do | " |
| 117 | | Alex. La Beau, his x mark | 30 | do | " |
| 118 | | Frank Chardon, jr., his x mark | 23 | do | " |
| 119 | Mato Cikla | Little Bear, his x mark | 49 | do | " |
| 120 | | Joseph Mosier, his x mark | 37 | Mini kanju | " |
| 121 | Iakiya Kaga | Makes Him First, his x mark | 26 | Blackfoot | " |
| 122 | | Peter Arpan, his x mark | 70 | White Man | " |
| 123 | | Isaac Arpan, his x mark | 18 | Two Kettle | " |
| 124 | | Albert Apan, his x mark | 20 | do | " |
| 125 | | George La Plant, his x mark | 28 | do | " |
| 126 | | Alex. La Plant, his x mark | 22 | do | " |
| 127 | | Edward Lyman, his x mark | 29 | do | " |
| 128 | Wakin ya Hunekn: | Slow Thunder, his x mark | 25 | do | " |
| 129 | | Alex. Larrabee, his x mark | 60 | White Man | " |
| 130 | Ceca Yamini | Three Legs, his x mark | 43 | Blackfoot | " |
| 131 | | Baptiste La Beau, his x mark | 38 | Two Kettle | " |
| 132 | Li ka supa cikalu | Little Black Foot, his x mark | 49 | Blackfoot | " |
| 133 | Lis Wota | Kills in the House, his x mark | 80 | do | " |
| 134 | Wambli mani | Walking Eagle, his x mark | 58 | Two Kettle | " |
| 135 | Mato Wahacan ka | Bear Shield, his x mark | 36 | Blackfoot | " |
| 136 | Ite San | White Face, his x mark | 32 | do | " |
| 137 | Louis Egno | Louis Agenowhea, his x mark | 41 | Mini kanju | " |
| 138 | Itazpa | Bow, his x mark | 27 | Blackfoot | " |
| 139 | Onin | Ear Ring, his x mark | 41 | Sans Arc | " |
| 140 | Pta yusniza | Kills Fire, his x mark | 58 | Blackfoot | " |
| 141 | Thomas G k icize | Thos. Fightfore | 23 | Mini kanju | " |
| 142 | Zit kala Sapa | Black Bird, his x mark | 33 | do | " |
| 143 | An pe tu Non pa | Two Dogs, his x mark | 33 | Blackfoot | " |
| 144 | | Albert Williams, his x mark | 22 | Mini kanju | " |
| 145 | | Antoine Carpenter or Raudeau his x mark | 31 | do | " |
| 146 | Hokuwa Wicar ca | Old Fisherman, his x mark | 80 | do | " |
| 147 | | Harry Chardon, his x mark | 18 | do | " |
| 148 | Yunk Ska | White Horse, his x mark | 51 | Sans Arc | " |
| 149 | Mato Wayte | Pretty Bear, his x mark | 57 | Blackfoot | " |
| 150 | Geto Kowega | Broken Knife, his x mark | 51 | do | " |
| 151 | Maxtinglix ka | Spotted Rabbit, his x mark | 28 | Minikanju | " |

At the Cheyenne River Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------------------------|--|------|------------|-------|
| 152 | | Willie Duchenanx. | 18 | Sans Arc | Seal. |
| 153 | | Napoleon Duchenanx, his x mark. | 52 | White man | " |
| 154 | | Mike Martin, his x mark | 28 | Blackfoot | " |
| 155 | | John Archam Bean, his x mark | 23 | do | " |
| 156 | David Nape Waomni | David Whirling Hand, his x mark. | 25 | Two Kettle | " |
| 157 | Cetaim Wan kan hi ya | High Hawk, his x mark | 31 | Minikanju | " |
| 158 | Charley Moti Waxte | Charley Pretty Bear, his x mark | 21 | Blackfoot. | " |
| 159 | Willie Moti Waxte | Willie Pretty Bear, his x mark | 26 | do | " |
| 160 | Nelson Moti Waxte | Nelson Pretty Bear, his x mark | 19 | do | " |
| 161 | Nope Waomni | Whirling Hand, his x mark | 38 | Two Kettle | " |
| 162 | | Ronald Rosseau | 18 | White man | " |
| 163 | | Joseph Rosseau | 50 | Minikanju | " |
| 164 | Wanin Genaka or Eruka Ha. | Wears It, or Elk Skin, his x mark. | 71 | do | " |
| 165 | Zint kla Luta | Red Bird, his x mark | 29 | do | " |
| 166 | | Yovur Dupin, his x mark | 38 | do | " |
| 167 | | Fred Dupin, his x mark | 70 | White man | " |
| 168 | | Fred Dupin, his x mark | 31 | Minikanju | " |
| 169 | | Edward Dupin, his x mark | 34 | do | " |
| 170 | Kyn Kanpi Okkla | Makes Room, Jr., his x mark | 44 | do | " |
| 171 | Wambli Tyatsaka | Sitting Eagle, his x mark | 46 | Blackfoot | " |
| 172 | Marpiya Wambli | Cloud Eagle, his x mark | 55 | Sans Arc | " |
| 173 | | Basil Claymore, his x mark | 27 | do | " |
| 174 | Wixasta Waxte | Good Man, his x mark | 27 | Black foot | " |
| 175 | Onspexni | Don't Know How, his x mark. | 37 | Two Kettle | " |
| 176 | Wankiya | Makes Life, his x mark. | 41 | Blackfoot. | " |
| 177 | Okkta | Adam, his x mark | 26 | Sans Arc | " |
| 178 | Charles Hanpa | Charles Moccasin, his x mark | 31 | Minikanju | " |
| 179 | Wamble Ska | White Eagle, his x mark | 53 | do | " |
| 180 | Paowotan | Straight Head, his x mark | 33 | do | " |
| 181 | Mewatani Hanska | Long Mandan, his x mark | 32 | Sans Arc | " |
| 182 | Ansel letun Wakenya | Ansel Thunder Hawk, his x mark. | 20 | Minikanju | " |
| 183 | Ptsan Wioxte | White Buffalo Man, his x mark | 33 | Two Kettle | " |
| 184 | Truby Maza Hanpa | Truby Iron Moccasin, his x mark. | 18 | do | " |
| 185 | Ite han Gilpaya | Drops at a Distance, his x mark. | 33 | Sans Arc | " |
| 186 | Obida | Obediah White, his x mark | 36 | Two Kettle | " |
| 187 | Tarca Sopa | Black Antelope | 33 | do | " |
| 188 | Itotanka Sopa | Black Bull, his x mark | 32 | Minikanju | " |
| 189 | Palani | Ree, his x mark | 35 | do | " |
| 190 | Kute | Shot At, his x mark | 38 | do | " |
| 191 | Yiyi Hanska | Tall Prairie Chicken, his x mark. | 58 | do | " |
| 192 | Ioka Wakuna | Runs over the Enemy, his x mark. | 41 | Two Kettle | " |
| 193 | | Antoine de Bean, Sr., his x mark. | 65 | White man | " |
| 194 | Itotanka Nonpa | Two Bulls, his x mark | 30 | Blackfoot | " |
| 195 | Richard Cat ka | Richard Left Hand, his x mark | 25 | Two Kettle | " |
| 196 | | M. J. Bowker | 48 | White man | " |
| 197 | | Joseph de March, his x mark | 19 | Two Kettle | " |
| 198 | Icartakayni | Bite It, his x mark | 50 | Sans Arc | " |
| 199 | | James Pereman | 37 | White man | " |
| 200 | Charley Pops | Stranger or Charley Dry Mud, his x mark. | 33 | Two Kettle | " |
| 201 | Ju Roy Yutexni | L. Roy Setesin | 28 | Sans Arc | " |
| 202 | Yunk Hin Ya | Red Horse, his x mark | 60 | Minikanju | " |
| 203 | John Naptanxan | Raw Hide Necklace, his x mark | 56 | do | " |
| 204 | | Narcesse Narcelle, his x mark | 40 | do | " |
| 205 | | Paul Narcelle, his x mark | 73 | White man | " |
| 206 | Waigluxica | Hurt Himself, his x mark | 53 | Sans Arc | " |
| 207 | | George Porlida, his x mark | 37 | White man | " |
| 208 | | Basil Claymore, his x mark | 67 | do | " |
| 209 | | Raymond Herbert, his x mark | 40 | do | " |
| 210 | Woh Yun ka | Dog Bear, his x mark | 28 | Two Kettle | " |
| 211 | | Paul Claymore, his x mark | 26 | Sans Arc | " |
| 212 | Yo ta | Smoke, his x mark | 23 | Two Kettle | " |
| 213 | | George Frenier, his x mark | 18 | do | " |
| 214 | | Louis Frenier, his x mark | 42 | do | " |
| 215 | Zint Rula Kinyan | Swift Bird, his x mark | 55 | do | " |
| 216 | Wa ana tan | Charger, his x mark | 55 | Sans Arc | " |
| 217 | Cente Wanica | Little in Heart, his x mark | 45 | Blackfoot | " |
| 218 | Yunk gluxka Sopa | Black Spotted Horse, his x mark. | 43 | Two Kettle | " |
| 219 | Yangl | Crow, his x mark | 29 | do | " |
| 220 | A Kryat aka | Fastener, his x mark | 50 | Minikanju | " |

At the Cheyenne River Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-------------------------|-----------------------------------|------|------------|-------|
| 221 | Maka Yux kan | Loose Dirt, his x mark | 41 | Two Kettle | Seal |
| 222 | Cetan Nopi yan | Leaves the Hawk, his x mark | 38 | do | " |
| 223 | William Akitzita Fritko | William Fool Soldier, his x mark. | 18 | do | " |
| 224 | Casmus Ra | Sand, his x mark | 38 | do | " |
| 225 | Abraham Ingun Slohan | Abraham Drag Stone, his x mark. | 26 | do | " |
| 226 | I | Jonnie Claymore | 22 | Sans Arc | " |
| 227 | Mokoce Ata | His Ground, his x mark | 59 | Blackfoot | " |
| 228 | Cankpe Sopa | Black Tomahawk, his x mark | 46 | Two Kettle | " |
| 229 | Toke | Antvine Garter, his x mark | 33 | do | " |
| 230 | | Philip Howard | 28 | do | " |
| 231 | Mati Wankan trya | High Bear, his x mark | 40 | Minikanju | " |
| 232 | Wambliho Waxte | Eagle Pretty Voice, his x mark | 48 | Two Kettle | " |
| 233 | | Charles Claymore, his x mark | 25 | Sans Arc | " |
| 234 | Iaxunke Hetan | Horse with Horns, his x mark | 39 | do | " |
| 235 | Harry Wa an a tan | Harry Charger, his x mark | 22 | do | " |
| 236 | Oscar Mati Ocinxica | Oscar Cross Bear, his x mark | 29 | Two Kettle | " |
| 237 | | Paul Rossean, his x mark | 21 | Minikanju | " |
| 238 | Wambli Ska | White Eagle, his x mark | 36 | do | " |
| 239 | | Simon Frazier, his x mark | 20 | do | " |
| 240 | | J. W. Williams | 40 | White man | " |
| 241 | Wioaxty Wakan | Medicine Man, his x mark | 63 | Minikanju | " |
| 242 | Yunk Hints | Blue Horse, his x mark | 60 | Two Kettle | " |
| 243 | | Louis Dewitt, his x mark | 40 | Sans Arc | " |
| 244 | Albert Huha | Albert Huha, his x mark | 24 | do | " |
| 245 | | Simon Kitto, his x mark | 40 | do | " |
| 246 | Yuhinagi | Jokes Him Standing, his x mark. | 43 | Two Kettle | " |
| 247 | Walter Zitkala Aki | Walter Swift Bird, his x mark. | 18 | do | " |
| 248 | Wioaxta | The Man No. 2, his x mark | 33 | do | " |
| 249 | Maxicaha Luta | Red Rabbit, his x mark | 31 | Minikanju | " |
| 250 | | Joe, his x mark | 68 | Two Kettle | " |
| 251 | Cuni Wakan | Medicine Body, his x mark | 31 | do | " |
| 252 | | Joe Wandel, his x mark | 59 | White man | " |
| 253 | Cotan Wambli | Hawk Eagle, his x mark | 23 | Minikanju | " |
| 254 | | Wm. Fielder | 48 | White man | " |
| 255 | Iogote | Hunts the Enemy, his x mark | 30 | Two Kettle | " |
| 256 | Wop a ha | War Bonnett | 31 | do | " |
| 257 | | Alex Laundre, his x mark | 55 | White man | " |
| 258 | Wic ax ta Ian ka | Big Man, his x mark | 21 | Minikanju | " |
| 259 | Moto Iopo | Four Bear, his x mark | 55 | Two Kettle | " |
| 260 | Wohan | Cook, his x mark | 38 | Minikanju | " |
| 261 | Moto Iopo | Four Bear, his x mark | 68 | do | " |
| 262 | Yunka Lamaheca | Poor Dog, his x mark | 33 | Sans Arc | " |
| 263 | Canraa | Back Bone, his x mark | 53 | Two Kettle | " |
| 264 | Upi Ya | Red Skirt, his x mark | 61 | Minikanju | " |
| 265 | | Pete Claymore, his x mark | 30 | Sans Arc | " |
| 266 | | Geo. Pay Pay | 48 | do | " |
| 267 | Cante Pian | Turning Heart, his x mark | 49 | do | " |
| 268 | I yan Wankan tu ya | High Rock, his x mark | 22 | Two Kettle | " |
| 269 | Mila Iki kan | Takes the Knife, his x mark | 52 | do | " |
| 270 | | Joseph Claymore, his x mark | 41 | Sans Arc | " |
| 271 | Edward Moto Hin Bota | Edward Roan Bear | 28 | do | " |
| 272 | Takukokipine | Afraid of Nothing, his x mark | 50 | Two Kettle | " |
| 273 | Huxte | Lame One, his x mark | 35 | do | " |
| 274 | Tra pa Iyava ka | Fast in Door, his x mark | 23 | do | " |
| 275 | Yunk Hin Jo | Blue Horse, his x mark | 23 | do | " |
| 276 | Hunka Okxila | Dog Boy, his x mark | 23 | do | " |
| 277 | Okmini Aka | Fire Crop, his x mark | 48 | do | " |
| 278 | Maza Kaga | Blacksmith, his x mark | 35 | do | " |
| 279 | Mazasu | Bullet, his x mark | 20 | do | " |
| 280 | | C. W. Waldron | 36 | White man | " |
| 281 | Marpaya Jo | Blue Cloud, his x mark | 66 | Mini kanju | " |
| 282 | Win harma | Steals the woman, his x mark | 65 | do | " |
| 283 | Wigi pan | Skin Sack, his x mark | 48 | Two Kettle | " |
| 284 | Hektayanka | Left Behind, his x mark | 46 | do | " |
| 285 | Rupahu Moza | Iron Wing, his x mark | 46 | do | " |
| 286 | Wipa | Top of the Lodge, his x mark | 33 | Mini kanju | " |
| 287 | Donald Einte honpa | Donald Two Tails, his x mark | 25 | Two Kettle | " |
| 288 | Linki Moupa | Two Tails, his x mark | 62 | do | " |
| 289 | Wekin Yan Tka | White Thunder, his x mark | 37 | Mini kanju | " |
| 290 | Pajo | Mound, his x mark | 40 | Two Kettle | " |
| 291 | Ho Raka Wakita | Elk that Looks, his x mark | 68 | do | " |
| 292 | Cuni Tka | White Body, his x mark | 33 | Blackfoot | " |
| 293 | Co tan La kaye | First Hawk, his x mark | 54 | Two Kettle | " |
| 294 | Winkuna | Runs after Her, his x mark | 39 | do | " |
| 295 | Woi li yiya | Strikes Fire, his x mark | 64 | do | " |
| 296 | Cunir la mani | Rattling Rib, his x mark | 59 | do | " |
| 297 | Wokan | Brings Grub, his x mark | 61 | do | " |
| 298 | Waxtela | Pretty Boy, his x mark | 34 | Mini kanju | " |

At the Cheyenne River Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|------------------------|--|------|-------------|-------|
| 299 | Liata Agli | Brings it Home or Walter Man, his x mark. | 24 | Minikanju | Seal. |
| 300 | Rupahn Tka | White Wing, his x mark. | 41 | do | " |
| 301 | Cetun Watakte | Charging Hawk, his x mark | 50 | Two Kettle | " |
| 302 | Lx ne Ohtika | Brave Alone, his x mark | 24 | do | " |
| 303 | Mato Witko | Fool Bear, his x mark | 34 | Sans Arc | " |
| 304 | Wambli Marpiya | Cloud Eagle, his x mark | 49 | Two Kettle. | " |
| 305 | | Charles Marshall, his x mark | 22 | do | " |
| 306 | | Claymore Arpan, his x mark | 24 | do | " |
| 307 | Ha Raka | Standing, his x mark, Elk | 34 | do | " |
| 308 | Cankunataka | Blocks the Road, his x mark | 50 | do | " |
| 309 | Ohtika | Brave, his x mark | 39 | Sans Arc | " |
| 310 | Cetan Gi | Yellow Hawk, his x mark | 36 | do | " |
| 311 | Yunk Glixka | Robert Spotted Horse, his x mark. | 30 | Two Kettle. | " |
| 312 | Ni Ayuspa | Stephen Takes him Alive, his x mark. | 22 | do | " |
| 313 | Can Raga | Log, his x mark | 69 | do | " |
| 314 | Wicaxanuni | John Lastman, his x mark | 25 | do | " |
| 315 | Katona | Moses Gallop, his x mark | 31 | do | " |
| 316 | Wio axa | The Man, his x mark | 50 | do | " |
| 317 | Wambenpi ska. | Lawrence Eagle or Eagle Feather, his x mark. | 28 | do | " |
| 318 | Taspa zi | Jacob Lemon, his x mark | 21 | do | " |
| 319 | He Roka Jo | Whistling Elk, his x mark | 34 | do | " |
| 320 | Xena Tyl | Yellow Blanket, his x mark | 22 | do | " |
| 321 | Caukago Omina. | Smells the Log, his x mark | 34 | Sans Arc | " |
| 322 | Tax inki lyza | His Horse is Fast, his x mark | 39 | Blackfoot | " |
| 323 | Whomni mil moza | Whirling Iron, his x mark | 41 | Sans Arc | " |
| 324 | | William Lee, his x mark. | 32 | Two Kettle | " |
| 325 | Oupizata. | David Lee, his x mark | 38 | do | " |
| 326 | Hata | Head, his x mark | 50 | do | " |
| 327 | Mati Kiza | Fights the Bear, his x mark | 38 | Minikanju | " |
| 328 | Wartel ax ni. | Keles Him, his x mark | 50 | Two Kettle | " |
| 329 | Wigaka luta | Red Plums No. 2, his x mark | 48 | do | " |
| 330 | Snyan Yuslahan | Dragstone, his x mark | 78 | do | " |
| 331 | George Inyan Yuslahan | George Dragstone, his x mark | 24 | do | " |
| 332 | Wambli Ho Waxte Dennis | Dennis Eagle Pretty Voice. | 21 | do | " |
| 333 | Louis Inyan Yuslahan. | Louis Dragstone, his x mark | 18 | do | " |
| 334 | Wmye kisun. | Woman Braided Hair, his x mark. | 49 | Blackfoot. | " |
| 335 | Moti Wakuwa. | Bear Chasing, his x mark | 61 | Minikanju | " |
| 336 | Moti Wokiya | Acts the Bear, his x mark | 53 | do | " |
| 337 | Wagemiza. | Cam, his x mark | 39 | do | " |
| 338 | Ti Owanage. | Ghost in the Lodge, his x mark | 39 | Two Kettle. | " |
| 339 | Ite can kaga | Log Face, his x mark. | 45 | do | " |
| 340 | Wadnimni Lapa | Whirling Block, his x mark. | 27 | do | " |
| 341 | Yunka luta | Red Dog M4, his x mark | 51 | Blackfoot | " |
| 342 | Moti Pahim | Porcupine Bear, his x mark | 69 | Two Kettle | " |
| 343 | Moti Watakte | Charging Bear, his x mark | 49 | Minikanju | " |
| 344 | Maku | Breast No. 1, his x mark | 38 | Sans Arc | " |
| 345 | Xunk Lapa | Black Horse, his x mark | 31 | Two Kettle | " |
| 346 | | Nelson H. Minor | 40 | White Man | " |
| 347 | James Yunk Glixka. | James Spotted Horse, his x mark | 18 | Two Kettle | " |
| 348 | Yuga | Prairie Chicken, his x mark. | 33 | Minikanju | " |
| 349 | Tucuhu Maza | Iron Rib, his x mark | 58 | Blackfoot | " |
| 350 | Cetan Gi | Solomon Yellow Hawk, his x mark. | 42 | Sans Arc | " |
| 351 | Harry Ite Can | Harry Wadface | 22 | Two Kettle | " |
| 352 | | Allen West | 22 | Sans Arc | " |
| 353 | Zuyla | Warrior, his x mark | 40 | Two Kettle | " |
| 354 | Wambli Yunka | Glow Eagle, his x mark | 39 | do | " |
| 355 | Nokcan | Deaf, his x mark | 20 | do | " |
| 356 | Itunkaia mani | Rat that Walks, his x mark. | 31 | do | " |
| 357 | Moti Kokipe | A Friend of a Bear, his x mark. | 68 | do | " |
| 358 | We ca ogle. | Steps in Blood, his x mark | 21 | do | " |
| 359 | Pte Gan | White Buffalo, his x mark. | 61 | do | " |
| 360 | Moku Ya | Red Breast, his x mark | 56 | Two Kettle | " |
| 361 | Herrold Ite can kaga. | Herrold Big Face, his x mark. | 19 | do | " |
| 362 | Isti Yica | Bad Arm, his x mark | 38 | do | " |
| 363 | Cetan Wa Napega. | Hawk that Scares, his x mark. | 38 | Blackfoot | " |
| 364 | Moka Cikala | Little Skunk, his x mark | 39 | Minikanju | " |
| 365 | Pagloka. | Bennett Cook, his x mark | 19 | do | " |
| 366 | Cetan Cikala | Little Hawk, his x mark | 67 | Two Kettle. | " |
| 367 | Louis Cuwroola Mani | Louis Rattling Rib, his x mark. | 21 | do | " |
| 368 | Wambli aronka | Swift Eagle, his x mark | 43 | Minikanju | " |
| 369 | Wambli Wokuwa | Eagle Chasing No. 1, his x mark. | 38 | do | " |
| 370 | Joseph Huncaxe. | Joseph Garter, his x mark | 31 | Two Kettle | " |
| 371 | Huncaxe | Garter, his x mark | 57 | do | " |

At the Cheyenne River Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-----------------------|---|------|------------|-------|
| 372 | Wambli Wahacanka | Eagle Shield, his x mark | 47 | Minikanju | Seal. |
| 373 | Iaxemko hin xe | Red Horse, his x mark | 53 | do | do |
| 374 | Maka Manyila | One Skunk, his x mark | 24 | do | do |
| 375 | Maripe Wakawa | Charging Cloud, his x mark | 51 | do | do |
| 376 | Moti Biheca | Industrious Bear, his x mark | 53 | do | do |
| 377 | Kangi Cikala | Little Crow, his x mark | 43 | do | do |
| 378 | Wan Wakan | Sacred Arrow, his x mark | 40 | do | do |
| 379 | Wicarca kaga | Makes the Old Man, his x mark | 66 | Two Kettle | do |
| 380 | Magaska | Swan, his x mark | 53 | Minikanju | do |
| 381 | Kangi Grambli | Crow Eagle, his x mark | 34 | Two Kettle | do |
| 382 | Cetan Gi | Yellow Hawk his x mark | 45 | Sans Arc | do |
| 383 | Moti Cikala | Little Bear, his x mark | 46 | Minikanju | do |
| 384 | | Edward Narelli, his x mark | 31 | do | do |
| 385 | Maxte An | Fine Weather, his x mark | 47 | do | do |
| 386 | Hihan Gi | Yellow Owl, his x mark | 39 | do | do |
| 387 | Yu han po ki han | Put on his Shoes, his x mark | 33 | do | do |
| 388 | Canwapi | Leaf, his x mark | 61 | do | do |
| 389 | Can Ote | Lives in the Woods, his x mark | 36 | do | do |
| 390 | Ho Yu pe | Fish Guts, his x mark | 33 | do | do |
| 391 | Glarca | Combing, his x mark | 38 | do | do |
| 392 | Tawnicu nonpa | Two Wives, his x mark | 61 | do | do |
| 393 | Mota wokin yan | Bear Thunder, his x mark | 53 | Two Kettle | do |
| 394 | Tux umke wa ki ta | His Horse Looking, his x mark | 40 | Minikanju | do |
| 395 | Wan an | Brings the Arrow, his x mark | 24 | Two Kettle | do |
| 396 | Can Pta | Wood, his x mark | 39 | Minikanju | do |
| 397 | Yunka Tamaheca | Lean Dog, his x mark | 56 | do | do |
| 398 | Litupi ska | White Tail, his x mark | 34 | do | do |
| 399 | Mil Kala | Red Water, his x mark | 60 | Sans Arc | do |
| 400 | Bob canite ptan | Bite Turning Heart, his x mark | 23 | do | do |
| 401 | Lipa Rm? | Crooked Foot, his x mark | 57 | do | do |
| 402 | Pteson Hunka | Lazy White Bull, his x mark | 41 | Minikanju | do |
| 403 | Hu Inaza | Scar Leg, his x mark | 29 | Sans Arc | do |
| 404 | Wineyotaka | Sits down like Woman, his x mark. | 21 | Minikanju | do |
| 405 | Toxunkemaza | Iron Horse, his x mark | 47 | Two Kettle | do |
| 406 | Okxu Inganka | Loads Running, or Edwin Porter, his x mark. | 19 | do | do |
| 407 | Moto Wankantuya | High Bear, his x mark | 62 | Minikanju | do |
| 408 | Cunignaka | Dress, his x mare | 66 | do | do |
| 409 | Tokula Cepa | Fat Fox, his x mark | 60 | do | do |
| 410 | Karuga | Knocked in the Head, his x mark. | 25 | Sans Arc | do |
| 411 | Wambli weeaza | Eagle Man, his x mark | 35 | Minikanju | do |
| 412 | Cetan Waxte | Pretty Hawk, his x mark | 23 | do | do |
| 413 | Ahiti | Camps as he Comes, his x mark. | 43 | Sans Arc | do |
| 414 | Cetun wakuna | Hawk Chasing, his x mark | 63 | Minikanju | do |
| 415 | Wazi sopa | Black Pine, his x mark | 48 | Two Kettle | do |
| 416 | Woomnimluzo | Swift Whirlwind, his x mark | 68 | do | do |
| 417 | Yunka Cikala | Little Dog No. 2, his x mark | 28 | Blackfoot | do |
| 418 | Wopoktan | Bracelet, his x mark | 73 | Two Kettle | do |
| 419 | Wambli Wotappe | Charging Eagle, his x mark | 60 | Minikanju | do |
| 420 | Wakinga Gi | Brown Thunder, his x mark | 43 | do | do |
| 421 | Wakinga canglexka | Thunder Hoop, his x mark | 49 | do | do |
| 422 | Yuja Geia | Carries the Prairie Hen, his x mark. | 49 | do | do |
| 423 | Egna | Among Them, his x mark | 21 | do | do |
| 424 | Cetan | Hawk, his x mark | 25 | Two Kettle | do |
| 425 | Wambli sopa | Black Eagle No. 2, his x mark | 58 | Minikanju | do |
| 426 | Tokeya nokuna | Charging First, his x mark | 29 | do | do |
| 427 | Mila | Knife, his x mark | 63 | Two Kettle | do |
| 428 | Ta tank moka Gliyakan | Bull lays Down, his x mark | 44 | Minikanju | do |
| 429 | Simon Gramble sopa | Simon Black Eagle, his x mark | 32 | do | do |
| 430 | Kangi | Crow, his x mark | 29 | do | do |
| 431 | Ilunka sau | White Weasel, his x mark | 25 | do | do |
| 432 | He Rokawaxte | Pretty Elk, his x mark | 53 | do | do |
| 433 | Topa | Four, his x mark | 34 | do | do |
| 434 | Okte Yica | Difficult to Kill, his x mark | 28 | do | do |
| 435 | Yunka Heton | Dog with Horns, his x mark | 33 | do | do |
| 436 | | Felix Benoit | 28 | Two Kettle | do |
| 437 | Akaakan Kte | Kills on Horse, his x mark | 18 | Minikanju | do |
| 438 | Ohilika | Brave, his x mark | 19 | do | do |
| 439 | Linta Topa | Black Tail, his x mark | 48 | do | do |
| 440 | Tauka ska cikala | Little White Bull, his x mark | 64 | do | do |
| 441 | Moto sbwnota | Eats with the Bear, his x mark | 64 | do | do |
| 442 | Horpi Maza | Iron Nest, his x mark | 43 | Sans Arc | do |
| 443 | Mar pi ya peta | Fire Cloud, his x mark | 27 | Minikanju | do |
| 444 | Kayuka | Knocked Him Down, his x mark. | 18 | do | do |
| 445 | Cetan Wokinyan | Thunder Hawk, his x mark | 51 | do | do |
| 446 | Iaxunki ope | Wounded Horse, his x mark | 20 | do | do |

At the Cheyenne River Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|----------------------------|---|------|------------|-------|
| 447 | Yusun | Holds it on the Tongue, his x mark. | 25 | Minikanju | Seal. |
| 448 | Wacin Ho maza | Iron Head Dress, his x mark | 73 | do | " |
| 449 | Wambli Glexka | Spotted Eagle, jr., his x mark | 29 | Sans Arc | " |
| 450 | Mnye Ayate | Iron People, his x mark | 39 | do | " |
| 451 | Icartya | Raised Him, his x mark | 29 | do | " |
| 452 | Pa Gi | Yellow Head, his x mark | 33 | do | " |
| 453 | Ite Hin Syi | Yellow Face, his x mark | 21 | do | " |
| 454 | Wambli Maza | Iron Eagle, his x mark | 59 | do | " |
| 455 | Ogli To | Blue Coot, his x mark | 21 | do | " |
| 456 | Wasin k pi | Muskrat, his x mark | 30 | Two Kettle | " |
| 457 | Wambli Iyatuka | Setting Eagle No. 1, his x mark | 60 | Minikanju | " |
| 458 | Kopmni Huxte | Circle Lane, his x mark | 53 | do | " |
| 459 | Wambli Sopa | Black Eagle No. 1, his x mark | 34 | do | " |
| 460 | Toka ko pi pa | Afraid of Enemy, his x mark | 36 | Sans Arc | " |
| 461 | Mato Sopa Tica | New Black Bear, his x mark | 33 | Minikanju | " |
| 462 | Moto Glixka | Spotted Bear, his x mark | 37 | do | " |
| 463 | Wanju | This Quiver, his x mark | 66 | do | " |
| 464 | W. kinyan Or on ko or Gaps | Swift Thunder, his x mark | 23 | do | " |
| 465 | Wambli Luta | Red Eagle, his x mark | 50 | do | " |
| 466 | Wambli Iyatuka | Setting Eagle No. 2, his x mark | 47 | do | " |
| 467 | Hunka gi | Brown Dog, his x mark | 32 | do | " |
| 468 | Tatanka Hunska | Long Bull, his x mark | 40 | do | " |
| 469 | He Roka Tuxla | Mungy Elk, his x mark | 33 | do | " |
| 470 | Taxunka Hin Syi | Yellow Hair Horse, his x mark | 30 | do | " |
| 471 | Tymtaku Ska | White Bird, his x mark | 25 | do | " |
| 472 | Pehan Howate | Good Voice Crane, his x mark | 19 | do | " |
| 473 | Gun aji kiya | Made to Stand, his x mark | 21 | do | " |
| 474 | Nomp Kte | Kills Two, his x mark | 21 | do | " |
| 475 | Maziwanyaka | Spy Glass, his x mark | 21 | do | " |
| 476 | Tatanka Maza | Iron Bull, his x mark | 53 | do | " |
| 477 | Wok pala | Creek, his x mark | 40 | do | " |
| 478 | Wapata | Butcher, his x mark | 28 | Sans Arc | " |
| 479 | Tat ank a yuta | Buffalo Eater, his x mark | 55 | do | " |
| 480 | Oo Yica | Hard to Wound, his x mark | 19 | do | " |
| 481 | Orloka Ota | Many Holes, his x mark | 82 | do | " |
| 482 | Marpiya Luta | Red Cloud, his x mark | 59 | Blackfeet | " |
| 483 | Paica waxte | Jumps Good, his x mark | 23 | Sans Arc | " |
| 484 | Heyaka cepa | Fat Clown, his x mark | 45 | Minikanju | " |
| 485 | Puyuta wakan | Holy Medicine, his x mark | 37 | do | " |
| 486 | Moto cuni ce k ala | Bear with Small Body, his x mark. | 30 | do | " |
| 487 | Moto kute | I Shot the Bear, his x mark | 61 | do | " |
| 488 | Zint kalu Luta | Red Bird, his x mark | 27 | Sans Arc | " |
| 489 | Muto Muni | Walking Bear, his x mark | 54 | do | " |
| 490 | Gilx ni | Did not go Home, his x mark | 29 | Minikanju | " |
| 491 | Wakinyan Gnexkiyan | Crazy Lightning, his x mark | 39 | Sans Arc | " |
| 492 | | Joseph Ver Landre, his x mark | 26 | do | " |
| 493 | Hera ka Najl | Standing Elk, his x mark | 28 | Minikanju | " |
| 494 | Putinhu Sopa | Ben Butler, his x mark | 71 | Two Kettle | " |
| 495 | Wankaletuwan | Looks Upward, his x mark | 59 | Sans Arc | " |
| 496 | | George Deloria, his x mark | 25 | Two Kettle | " |
| 497 | Tacupa | Marrow Bone, his x mark | 34 | Sans Arc | " |
| 498 | Ical ya nota | Mixed with Food, his x mark | 28 | Minikanju | " |
| 499 | Hihan Atapi | Owl King, his x mark | 53 | Sans Arc | " |
| 500 | Yunk Wankan tuya | High Horse, his x mark | 81 | Minikanju | " |
| 501 | Heraka Wambli | Buck Elk Eagle, his x mark | 68 | do | " |
| 502 | Ronald Wartaxni | Ronald Hates Him, his x mark | 21 | Two Kettle | " |
| 503 | Isto wega | Broken Arm, his x mark | 31 | Minikanju | " |
| 504 | Tatanka Wakan | Holy Bull, his x mark | 33 | do | " |
| 505 | Kiyo Inyanka | Grouse Running, his x mark | 24 | do | " |
| 506 | Wapoxtan | Hot, his x mark | 24 | do | " |
| 507 | Ianlia Yanka | Always Here, his x mark | 43 | Two Kettle | " |
| 508 | Ogli Hinxme | Buffalo Robe, his x mark | 48 | Minikanju | " |
| 509 | Sin tupi Ska | White Tail, his x mark | 24 | do | " |
| 510 | Katmya | Immediate, his x mark | 24 | do | " |
| 511 | Waxica Kte | Kills The White Man, his x mark. | 19 | do | " |
| 512 | Kul Heynceya | Gets Off, his x mark | 29 | Sans Arc | " |
| 513 | Wakmya Kiza | Fights Thunder, his x mark | 64 | do | " |
| 514 | John Zenutkala Wankantuya | John High Bird, his x mark | 19 | do | " |
| 515 | Wamble Wokuwa | Eagle Chasing No. 2, his x mark | 36 | Minikanju | " |
| 516 | Mop Lawa | Owens The Bear, his x mark | 32 | do | " |
| 517 | Wambilupi Ska | White Eagle Feather or Eagle White Feather, his x mark. | 24 | do | " |
| 518 | Cetan Glexka | Spotted Hawk, his x mark | 34 | do | " |
| 519 | Moto Mruni opta kinyan | Bear Flying over Water, his x mark. | 65 | do | " |
| 520 | James Wryaka Wanzile | James One Feather, his x mark | 21 | Sans Arc | " |
| 521 | Cantojuha | Tobacco Sack, his x mark | 57 | Two Kettle | " |

At the Cheyenne River Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--------------------|---|------|------------|-------|
| 522 | Kaja Naji | Stands Straddle, his x mark | 52 | Sans Arc | Seal. |
| 523 | Cuwignaka | Dress, his x mark | 33 | do | .. |
| 524 | Moto Wokantwya | High Bear, his x mark | 43 | do | .. |
| 525 | Moto Wambli | Bear Eagle, his x mark | 38 | Minikauju | .. |
| 526 | Wombli Ska | White Eagle, his x mark | 37 | do | .. |
| 527 | Wahaxi | Herakd, his x mark | 48 | do | .. |
| 528 | Jyan Ha Winorca | Rock in The Ear, his x mark | 40 | Minikauju | .. |
| 529 | Fokeya Naji | Stands Up First, his x mark | 25 | do | .. |
| 530 | Heyoka | Clown, his x mark | 24 | Sans Arc | .. |
| 531 | Wambli Kinyan | Flying Eagle, his x mark | 32 | Minikauju | .. |
| 532 | Edward Maga Ska | Edward Swan, his x mark | 18 | do | .. |
| 533 | Canhutakan | Roots of a Tree, his x mark | 55 | do | .. |
| 534 | Wha Canka | Shield No. 1, his x mark | 23 | Two Kettle | .. |
| 535 | Hanskala Wakaula | long Holy, his x mark | 73 | Minikauju | .. |
| 536 | Yunka Wakan | Ghost Horse, his x mark | 39 | do | .. |
| 537 | Ticagle | Close To Home, his x mark | 27 | do | .. |
| 538 | Stepo | Swelled Face, his x mark | 46 | Sans Arc | .. |
| 539 | Anaketan | Ruged One, his x mark | 23 | Minikauju | .. |
| 540 | Yupo | Made It Swell, his x mark | 63 | Sans Arc | .. |
| 541 | Tatanka Pohaakan | Bull On The Hill, his x mark | 63 | do | .. |
| 542 | Tatanka Lyotaka | Setting Bull, his x mark | 76 | do | .. |
| 543 | Wawokeya | Wan Lodge, his x mark | 19 | do | .. |
| 544 | Yunka Sapa | Black Dog, No. 2, his x mark | 61 | do | .. |
| 545 | Cunze | Anger, his x mark | 23 | do | .. |
| 546 | Sinte Nompia | Two Tails, his x mark | 48 | Two Kettle | .. |
| 547 | Wambli Okxila | Eagle Boy, his x mark | 30 | do | .. |
| 548 | He Opnza | Lousy, his x mark | 71 | Sans Arc | .. |
| 549 | Yunglia Sopa | Black Fox, his x mark | 32 | do | .. |
| 550 | Zintkala Kekipapi | Birds Are Afraid of, his x mark | 27 | Minikauju | .. |
| 551 | Putinkin | Whiskers, his x mark | 69 | do | .. |
| 552 | Moto Famaheca | Poor Bear, his x mark | 61 | Sans Arc | .. |
| 553 | Okamga | Broken Ice, his x mark | 53 | do | .. |
| 554 | Tatank Ianyanka | Running Bull, his mark | 55 | do | .. |
| 555 | Moto Ocinixa | Cross Bear, his mark | 41 | do | .. |
| 556 | Waonjinca Ska | White Bob Tail, his x mark | 28 | do | .. |
| 557 | Wambli Axapi | Yells At The Eagle, his x mark | 37 | do | .. |
| 558 | Wanagi Wanji | One Ghost, his x mark | 67 | do | .. |
| 559 | Yunglexka Ota | Many Spotted Horses, his x mark | 49 | do | .. |
| 560 | Ptecala | Short Man, his x mark | 58 | do | .. |
| 561 | Tatanka Pa | Bull Head, his x mark | 58 | Minikauju | .. |
| 562 | Onkcikera Ska | White Magpie, his x mark | 48 | do | .. |
| 563 | Wambli Ska | White Eagle, his x mark | 60 | do | .. |
| 564 | Zintkala Sopa | Black Bird, his x mark | 54 | Sans Arc | .. |
| 565 | Yunka tatoya nozi | Dog Against Wind, his x mark | 28 | do | .. |
| 566 | Cetunxun Iente | I Shot The Hawk, his x mark | 48 | Minikauju | .. |
| 567 | Waonjunca | Bobtail Horse, his x mark | 35 | do | .. |
| 568 | Cetan | Hawk, his x mark | 36 | do | .. |
| 569 | Heraka Wakita | Staring Elk, his x mark | 35 | Two Kettle | .. |
| 570 | Klorecs | Frank Filtrick, his x mark | 25 | Sans Arc | .. |
| 571 | Oxtar | Stopper, his x mark | 40 | Minikauju | .. |
| 572 | Upl spa | Wet Skirt, his x mark | 41 | do | .. |
| 573 | Yake muza | Horse Shoe, his x mark | 36 | Minikauju | .. |
| 574 | Kangi glixka | Spotted Crow, his x mark | 56 | do | .. |
| 575 | Hinyete | Shoulder, his x mark | 29 | Two Kettle | .. |
| 576 | Yunka Witko | Fool Dog, his x mark | 27 | do | .. |
| 577 | Kangi Wapapin | Crow Necklace, his x mark | 59 | do | .. |
| 578 | Heraka Wawanka | Elk that Looks, his x mark | 38 | Minikauju | .. |
| 579 | Wamblyin Wahacanka | Thunder Shield, his x mark | 42 | do | .. |
| 580 | Moto Luta | Two Eagles, his x mark | 46 | Sans Arc | .. |
| 581 | Moto Luta | Red Bear, his x mark | 52 | do | .. |
| 582 | Tatanka Luta | Red Bull, his x mark | 46 | do | .. |
| 583 | Pakini | Wiper, his x mark | 51 | do | .. |
| 584 | Moto Wambli | Bear Eagle, his x mark | 36 | do | .. |
| 585 | Certon Tunku | Big Hawk, his x mark | 52 | do | .. |
| 586 | Yunka Wambli | Dog Eagle, his x mark | 49 | do | .. |
| 587 | Wasu Wanjilla | One Hair, his x mark | 31 | do | .. |
| 588 | Zintkala maza | Iron Bird, his x mark | 21 | do | .. |
| 589 | Tokan Gi | Brown Sinew, his x mark | 23 | Minikauju | .. |
| 590 | Waxien maza | Iron White Man, his x mark | 74 | do | .. |
| 591 | Zintkala | Bird, his x mark | 24 | do | .. |
| 592 | Logkiou | Pays it Back—Did it Three Times, his x mark | 21 | Sans Arc | .. |
| 593 | Nonn Kte | Kills Twice, his x mark | 43 | do | .. |
| 594 | Moto Kte | Kills the Bear, his x mark | 46 | do | .. |
| 595 | Aryapi | Talks about Him, his x mark | 37 | Minikauju | .. |
| 596 | Yunk Isto | Horse Arm, his x mark | 26 | Sans Arc | .. |
| 597 | Ixta Ya | Red Eye, his x mark | 75 | Minikauju | .. |
| 598 | He Wotoka | Worn Out Horn, his x mark | 42 | Sans Arc | .. |

At the Cheyenne River Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--------------------|---|------|------------|-------|
| 600 | Wicaxa Atapi | King Man, his x mark | 53 | Sans Arc | Seal. |
| 601 | Harry Wicaxa Atapi | Harry King Man, his x mark | 22 | do | " |
| 602 | Mato Napin | Bear Necklace, his x mark | 38 | do | " |
| 603 | Mato Tainahoca | Lean Bear, his x mark | 54 | do | " |
| 604 | Itunkasonmato | Weazel Bear, his x mark | 50 | do | " |
| 605 | Woju | Crops, his x mark | 21 | Minikauju | " |
| 606 | Heraka Tainahoca | Poor Elk, his x mark | 36 | Sans Arc | " |
| 607 | Ke Napin | Turtle Necklace, his x mark | 23 | do | " |
| 618 | Woopa | Shoots Off, his x mark | 19 | do | " |
| 609 | Yunka Luta | Red Dog, his x mark | 40 | do | " |
| 610 | Iyuntkala Nonpa | Two Birds, his x mark | 20 | Minikauju | " |
| 611 | Wakinyan Srayuh | Block Shield or Scattering Lightning, his x mark | 32 | do | " |
| 612 | Wiwazica | In the Midst or Widow, his x mark. | 22 | do | " |
| 613 | Citan Maza | Iron Hawk, his x mark | 41 | do | " |
| 614 | Igmu Waukantuga | High Cot, his x mark | 30 | Sans Arc | " |
| 615 | Yowasa | Count'g, his x mark | 23 | do | " |
| 616 | Tokala Waxaka | Strong Fox, his x mark | 38 | Minikauju | " |
| 617 | Nogi Wanica | No Ears, his x mark | 29 | do | " |
| 618 | Waanatan | To Attack, his x mark | 30 | do | " |
| 619 | Wahucunka Sapa | Black Shield, his x mark | 31 | do | " |
| 620 | Kangi Wiyaka | Crow Feather, his x mark | 47 | Sans Arc | " |
| 621 | Annkasam Wuxte | Beautiful Bald Eagle, his x mark. | 25 | Minikauju | " |
| 622 | Wakenyan Wambli | Thunder Eagle, his x mark | 53 | do | " |
| 623 | Mato cuni Muza | Iron Breast Bear, his x mark | 33 | do | " |
| 624 | Marpiya Gliga | Striped Cloud, his x mark | 69 | Blackfeet | " |
| 625 | | Charles Veo, his x mark | 61 | Sans Arc | " |
| 626 | | Joseph Du Bray | 29 | do | " |
| 627 | Wahoyapi | Once Called, his x mark | 35 | do | " |
| 628 | Tox un ke Hin Zi | Yellow Horse, his x mark | 38 | Minikauju | " |
| 629 | | Le Compt, his x mark | 59 | Sans Arc | " |
| 630 | Canrara | Hump, his x mark | 48 | Minikauju | " |
| 631 | | James Anger, his x mark | 33 | do | " |
| 632 | Joe Hanska | Joseph Yardley, his x mark | 27 | do | " |
| 633 | | Victor Douchunean, his x mark | 22 | Sans Arc | " |
| 634 | | Louis Le Compte, his x mark | 30 | do | " |
| 635 | Ska Agti | Spotted Crow or Brings White, his x mark. | 33 | Minikauju | " |
| 636 | Sunk Agti | Brings the Horses, his x mark | 25 | Two Kettle | " |
| 637 | | William Kusler, his x mark | 19 | Sans Arc | " |
| 638 | Maza ohomni | Iron Whirl, his x mark | 31 | do | " |
| 639 | Axpuya | Itches, his x mark | 34 | Minikauju | " |
| 640 | | Hawk Bear, his x mark | 39 | do | " |
| 641 | | Red Prairie Dog, his x mark | 61 | do | " |
| 642 | | Wolf Ears, his x mark | 48 | do | " |

I, Narcisse Narcelle, having been employed as interpreter at Cheyenne River Agency, Dakota, by the Indian Commission, do hereby certify that the foregoing act of Congress was fully explained to the Indians whose names appear therein, and that I was present and witnessed the signature of each.

NARCISSE NARCELLE, his x mark,
Interpreter.

Witness:
D. F. CARLIN.

CHEYENNE RIVER AGENCY, DAKOTA, November 4, 1889.

CHEYENNE RIVER AGENCY, DAKOTA,
November 4, 1889.

We hereby certify that we were present and witnessed the signatures of the above-named Indians to the act of Congress above set out.

CHAS. E. MCCHESENEY,
U. S. Indian Agent.
D. F. CARLIN,
Agency Clerk.
G. W. POUSSIN,
Issue Clerk.

CHEYENNE RIVER AGENCY, DAKOTA,
November 4, 1889.

I hereby certify that I am the United States Indian agent at the Cheyenne River Agency, Dakota; that the number of adult male Indians over eighteen years of the age belonging to said agency, according to the latest enumeration, is seven hundred and forty-nine (749).

Given under my hand at said agency this 4 day of November, 1889.

CHAS. E. MCCHESENEY,
U. S. Indian Agent.

A true copy.

CHAS. E. MCCHESENEY,
U. S. Indian Agent.

Witness our hands and seals hereto freely subscribed and affixed in this month of August, 1889.

At the Standing Rock Agency, Dakota.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-----------------|---|------|-----------------|-------|
| 1 | Matowatake | John Grass, or Charging Bear, his x mark. | 43 | Blackfeet | Seal. |
| 2 | Matoknaskinyan | Mad Bear, his x mark | 51 | Lower Yanktonai | " |
| 3 | Wasuratanke | Big Head, his x mark | 50 | Upper Yanktonai | " |
| 4 | Matoite | Bear's Face, his x mark | 59 | Hunkpapa | " |
| 5 | Cantepeta | Fire Heart, his x mark | 38 | Blackfeet | " |
| 6 | Cetawahacauka | Hawk Shield, his x mark | 51 | do | " |
| 7 | Matowakautnya | High Bear, his x mark | 59 | Upper Yanktonai | " |
| 8 | Sunkahanapin | Wolf Necklace, his x mark | 65 | do | " |
| 9 | Waozogi | Pantaloons, his x mark | 67 | Lower Yanktonai | " |
| 10 | Tasunkekimijan | Flying Horse, his x mark | 41 | Upper Yanktonai | " |
| 11 | Tataukasapa | Black Bull, his x mark | 53 | Lower Yanktonai | " |
| 12 | Motorota | Gray Bear, No. 1, his x mark | 46 | Upper Yanktonai | " |
| 13 | Waubdimani | Walking Eagle, his x mark | 64 | do | " |
| 14 | Hotauke | Winnebago, his x mark | 59 | do | " |
| 15 | Tokanaduta | Red Fox, his x mark | 47 | do | " |
| 16 | Marpiahohanke | End of the Cloud, his x mark | 47 | Blackfeet | " |
| 17 | Matonopa | Two Bear, his x mark | 21 | Lower Yanktonai | " |
| 18 | Haugiwakita | Searching Crow, his x mark | 60 | do | " |
| 19 | Waga | Cotton Wood, his x mark | 59 | do | " |
| 20 | Mazahowasts | Good Sounding Iron, his x mark | 45 | Upper Yanktonai | " |
| 21 | Waublinakauon | Eagle on High, his x mark | 51 | Blackfeet | " |
| 22 | Wasnduta | Red Hail, his x mark | 57 | Upper Yanktonai | " |
| 23 | Matowanagi | Bear's Ghost, his x mark | 41 | do | " |
| 24 | Sunkakoyagmani | Walks with dog attached, his x mark. | 42 | Lower Yanktonai | " |
| 25 | Itanka | Big Mouth, his x mark | 44 | do | " |
| 26 | Tatankapa | Bull Head, his x mark | 67 | Blackfeet | " |
| 27 | Tatomani | Walk in the Wind, his x mark | 28 | Lower Yanktonai | " |
| 28 | Matoyatapika | Bear King, his x mark | 56 | Blackfeet | " |
| 29 | Tataukahaksa | Broken Horn Bull, his x mark | 38 | Lower Yanktonai | " |
| 30 | Istaorusda | No Eyebrows, his x mark | 46 | do | " |
| 31 | Tokanatauka | Big Fox, his x mark | 63 | do | " |
| 32 | Ikmnojinca | Bobtail Tiger, his x mark | 33 | do | " |
| 33 | Matoojinca | Bobtail Bear, his x mark | 45 | do | " |
| 34 | Marpijasapa | Black Cloud, his x mark | 54 | do | " |
| 35 | Otaapapi | Struck Many, his x mark | 38 | Upper Yanktonai | " |
| 36 | Tataukahoksina | Buffalo Boy, his x mark | 44 | do | " |
| 37 | Canwaste | Good Wood, his x mark | 48 | Lower Yanktonai | " |
| 38 | Cahauskaeka | Long Steps, his x mark | 40 | Blackfeet | " |
| 39 | Herakaonjinca | Bobtail Elk, his x mark | 37 | Upper Yanktonai | " |
| 40 | Marpjajamani | Walking Cloud, his x mark | 25 | Lower Yanktonai | " |
| 41 | Wakinjanmani | Walking Thunder, his x mark | 21 | do | " |
| 42 | Marpjijasapa | Black Cloud, his x mark | 35 | do | " |
| 43 | Mazawakanwicaki | Takes the Gun, his x mark | 32 | do | " |
| 44 | Heraka | Stag or Robert Elk, his x mark | 21 | do | " |
| 45 | Isnawakuwa | Chase Alone No. 1, his x mark | 33 | Blackfeet | " |
| 46 | Heinkpa | End of Horn, his x mark | 24 | Lower Yanktonai | " |
| 47 | Herakagi | Brown Elk, his x mark | 34 | do | " |
| 48 | Isanati | Santee, his x mark | 32 | do | " |
| 49 | Okn | Penetrating, his x mark | 27 | do | " |
| 50 | Gliyunka | Reclining, his x mark | 25 | Upper Yanktonai | " |
| 51 | Catka | Left Hand, his x mark | 24 | do | " |
| 52 | Wakinyanska | White Thunder, his x mark | 32 | Lower Yanktonai | " |
| 53 | Marpjiasunka | Dog Cloud, his x mark | 47 | do | " |
| 54 | Hoksinatanka | Big Boy, his x mark | 30 | Upper Yanktonai | " |
| 55 | Nagiksapa | Wise Spirit, his x mark | 48 | do | " |
| 56 | Matowananyanka | See the Bear No. 1, his x mark | 39 | do | " |
| 57 | Saketopa | Four Claws, his x mark | 49 | do | " |

At the Standing Rock Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|------------------|--|------|-----------------|-------|
| 58 | Matowayanke | See the Bear No. 2, his x mark | 39 | Upper Yanktonai | Seal. |
| 59 | Inyanduta | Red Stone, his x mark | 39 | do | do |
| 60 | Itoyegina | Brown Forehead, his x mark | 29 | Lower Yanktonai | do |
| 61 | Wasicun-apa | Negro, his x mark | 43 | do | do |
| 62 | Tataukaahaska | Long Bull, his x mark | 68 | do | do |
| 63 | Tasunkewanica | No Horses, his x mark | 18 | do | do |
| 64 | Wakinyanhotanka | Loud Thunder, his x mark | 65 | do | do |
| 65 | Okutesica | Difficult to Shoot, his x mark | 40 | do | do |
| 66 | Iato | Tattooed, or Blue Words, his x mark | 36 | do | do |
| 67 | Wicasaknaskimyan | Crazy Man, his x mark | 37 | do | do |
| 68 | Simzicaduta | Red Yellow Hammer, his x mark | 53 | do | do |
| 69 | Tataukaista | Bull's Eye, his x mark | 24 | Blackfeet | do |
| 70 | Marpiyato | Blue Cloud, his x mark | 45 | do | do |
| 71 | Cetauluta | Red Hawk, his x mark | 49 | do | do |
| 72 | Tiwakan | Holy House, his x mark | 31 | do | do |
| 73 | Maza-anku | Iron Road, his x mark | 40 | Upper Yanktonai | do |
| 74 | Matakinajin | Standing Bear, his x mark | 33 | Blackfeet | do |
| 75 | Marpiyatokabe | Foremost Cloud, his x mark | 26 | do | do |
| 76 | Sungmanon | Horse Thief, his x mark | 34 | do | do |
| 77 | Wasuwahacauka | Hail Shield, his x mark | 48 | do | do |
| 78 | Waublimicasa | Eagle Man, his x mark | 59 | do | do |
| 79 | Kaw | Kaddy, his x mark | 42 | Upper Yanktonai | do |
| 80 | Outgubuhaska | Long Rib, his x mark | 40 | Blackfeet | do |
| 81 | Pfehicala | Paul Calf, his x mark | 27 | do | do |
| 82 | Kdeskarota | Gray Spotted, his x mark | 43 | Lower Yanktonai | do |
| 83 | Istamaz | Iron Eye, his x mark | 56 | Blackfeet | do |
| 84 | Sunkaonjinca | Boat-dog, his x mark | 38 | do | do |
| 85 | Tasunkeluzahan | His Past Horse, his x mark | 34 | Hunkpapa | do |
| 86 | Wahacaukaicu | Take the Shield, his x mark | 43 | Lower Yanktonai | do |
| 87 | Takukokipesni | Afraid of Nothing, his x mark | 34 | Blackfeet | do |
| 88 | Matunaskinyan | Mad Bear No. 2, his x mark | 30 | Lower Yanktonai | do |
| 89 | Nicholas Cadotte | Nicholas Cadotte, his x mark | 38 | Blackfeet | do |
| 90 | Zintkanamani | Walking Bird, his x mark | 65 | Lower Yanktonai | do |
| 91 | Kokawopsica | Jumping Badger, or Jovita Long Warrior | 23 | Hunkpapa | do |
| 92 | Zuyaciqa | Little Warrior, his x mark | 33 | Upper Yanktonai | do |
| 93 | Marpiyato | Blue Cloud, his x mark | 62 | Hunkpapa | do |
| 94 | Waukiicu | Use his Arrow, his x mark | 21 | do | do |
| 95 | Hatiyeyapi | Shot, or Chas. White Bull, his x mark | 24 | do | do |
| 96 | Matowayuhi | Scattering Bear, his x mark | 58 | do | do |
| 97 | Akicitaciqa | Little Soldier, his x mark | 20 | do | do |
| 98 | Owgewiwopekiya | Sold his Rump, his x mark | 35 | Blackfeet | do |
| 99 | Mazawanapeya | Iron Scares Away, his x mark | 57 | Hunkpapa | do |
| 100 | Sungjaunajica | Runs the Horse Off, his x mark | 23 | do | do |
| 101 | Ocinsica | Cross, his x mark | 33 | Blackfeet | do |
| 102 | Tasunkesaka | His White Horse, his x mark | 38 | do | do |
| 103 | Tokaole | Hunts the Enemy, his x mark | 32 | Upper Yanktonai | do |
| 104 | Hektakiyawakuwa | Chase Backwards, his x mark | 36 | Blackfeet | do |
| 105 | Cujotanka | Pretty Flute, his x mark | 31 | Lower Yanktonai | do |
| 106 | Wanikiya | Saves Life, his x mark | 21 | Blackfeet | do |
| 107 | Takarika | Bull, his x mark | 28 | do | do |
| 108 | Herakaitewakaw | Holy Elk Face, his x mark | 76 | Lower Yanktonai | do |
| 109 | Wicigala | Little Moon, his x mark | 32 | Hunkpapa | do |
| 110 | Samuel Goudreau | Samuel Goudreau, his x mark | 20 | Upper Yanktonai | do |
| 111 | Herakagi | Thos. Goodwood, his x mark | 22 | Lower Yanktonai | do |
| 112 | Topuna | Four Swords, his x mark | 25 | do | do |
| 113 | Cetancincalo | Young Hawk, his x mark | 34 | Hunkpapa | do |
| 114 | Wahacankawicaki | Take the Shield, his x mark | 20 | do | do |
| 115 | Aglila | Brought, or Francis Brought | 21 | do | do |
| 116 | John La Monte | John La Monte, his x mark | 42 | Blackfeet | do |
| 117 | Gus Traversie | Gus Traver-ie, his x mark | 29 | do | do |
| 118 | Wakuwamani | Walks Hunting, his x mark | 35 | Upper Yanktonai | do |
| 119 | Heraka | Elk, his x mark | 24 | do | do |
| 120 | Akicitanajin | Standing Soldier, his x mark | 38 | Lower Yanktonai | do |
| 121 | Canteuonpa | Two Hearts, his x mark | 22 | Upper Yanktonai | do |
| 122 | Natanhinape | Comes out Attacking, his x mark | 35 | do | do |
| 123 | Tatankaohitika | Brave Bull, his x mark | 30 | do | do |
| 124 | Matorota | Gray Bear, No. 2, his x mark | 39 | do | do |
| 125 | Mastinca | Charles Rabbit, his x mark | 27 | do | do |
| 126 | Sintesanamani | Rattling Tail, his x mark | 47 | Lower Yanktonai | do |
| 127 | Sungmanitogi | Brown Wolf, his x mark | 40 | Blackfeet | do |
| 128 | Wastedopi | They like him, his x mark | 45 | Lower Yanktonai | do |
| 129 | Tatankaluta | Red Bull, his x mark | 35 | Hunkpapa | do |
| 130 | Nogcan | Deaf, his x mark | 43 | Lower Yanktonai | do |
| 131 | Wakinyanmaza | Iron Thunder, his x mark | 50 | do | do |
| 132 | Wanbiwatakpe | Charging Eagle, his x mark | 43 | do | do |
| 133 | Tatankamaza | Iron Bull, his x mark | 58 | do | do |

At the Standing Rock Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-----------------|--|------|-----------------|-------|
| 134 | Hooooka | Middle, his x mark | 38 | Lower Yanktonai | Seal. |
| 135 | Miniowickakte | Kill in the Water, his x mark | 27 | Hunkpapa | " |
| 136 | Itoomagaju | Rain in the Face, his x mark | 37 | do | " |
| 137 | Antoine Clement | Antoine Clement, his x mark | 33 | Lower Yanktonai | " |
| 138 | Matokokipapi | Bears Afraid of him, his x mark | 37 | Blackfeet | " |
| 139 | Herakamani | Walking Elk, his x mark | 40 | Hunkpapa | " |
| 140 | Wamaoun | Thief, his x mark | 33 | do | " |
| 141 | Matocinea | Young Bear, his x mark | 31 | Upper Yanktonai | " |
| 142 | Hewanajina | One Horn, his x mark | 28 | Lower Yanktonai | " |
| 143 | Hintogleska | Gray Spotted, his x mark | 33 | Hunkpapa | " |
| 144 | Mazacaute | Iron Heart, his x mark | 48 | Lower Yanktonai | " |
| 145 | Itazipa | Bow, his x mark | 18 | do | " |
| 146 | Wahacankamaza | Iron Shield, his x mark | 56 | do | " |
| 147 | Mazawakanwicaki | Take the Gun, his x mark | 48 | Hunkpapa | " |
| 148 | Matolyanke | Running Bear, his x mark | 33 | Lower Yanktonai | " |
| 149 | Hecouraka | Brush Horns, his x mark | 29 | Hunkpapa | " |
| 150 | Waublioronko | Swift Eagle, his x mark | 33 | Blackfeet | " |
| 151 | Herakasakowin | Seven Elks, his x mark | 24 | do | " |
| 152 | Wabcaukaciqala | Little Shield, his x mark | 35 | Hunkpapa | " |
| 153 | Wamahe | Louis Sitting Bull, his x mark | 29 | do | " |
| 154 | Kaughokasila | Crow Boy, his x mark | 31 | Blackfeet | " |
| 155 | Wabosota | Kill All Off, his x mark | 19 | Upper Yanktonai | " |
| 156 | Aonayaupi | Burned Out, his x mark | 20 | do | " |
| 157 | Wakutemami | Walks Shooting, his x mark | 31 | Hunkpapa | " |
| 158 | Napsami | One Hand, or Jake White Bull, his x mark | 29 | do | " |
| 159 | Wapaha | Hat, his x mark | 29 | Upper Yanktonai | " |
| 160 | Hoksilawaubli | Eagle Boy, his x mark | 29 | Hunkpapa | " |
| 161 | Inlaon | Silent, his x mark | 35 | do | " |
| 162 | Hnste | Lame Jim, his x mark | 40 | Blackfeet | " |
| 163 | Icaaurpiduta | Real Tomahawk, his x mark | 40 | Upper Yanktonai | " |
| 164 | Sunkaluta | Red Dog, his x mark | 45 | do | " |
| 165 | Mariyawakan | Holy Cloud, his x mark | 38 | Blackfeet | " |
| 166 | Ogallalauska | Long Ogallala, his x mark | 38 | Hunkpapa | " |
| 167 | Hunkaduta | Red Parents, his x mark | 23 | Upper Yanktonai | " |
| 168 | Hoksinawapa | Black Boy, his x mark | 40 | Lower Yanktonai | " |
| 169 | Wanbliwokape | Grasping Eagle, his x mark | 41 | Hunkpapa | " |
| 170 | Herakatamaheca | Lean Elk, his x mark | 39 | Upper Yanktonai | " |
| 171 | Hoksilawaste | Pretty Boy, his x mark | 24 | Lower Yanktonai | " |
| 172 | Sunkinjain | The Horse Stands, his x mark | 27 | do | " |
| 173 | Hononpianwanica | No Two Horns, his x mark | 37 | Upper Yanktonai | " |
| 174 | Cokaanyanyanke | Runs in the Middle, his x mark | 31 | do | " |
| 175 | Kanglocin | Hungry Crow, his x mark | 44 | Blackfeet | " |
| 176 | Matokakicita | Bear Soldier, his x mark | 40 | Lower Yanktonai | " |
| 177 | Tahaapetanka | Big Moccasin, his x mark | 50 | Upper Yanktonai | " |
| 178 | Istabaska | Flat Eyes, his x mark | 21 | do | " |
| 179 | Sitapi | Tail Feather, his x mark | 18 | Lower Yanktonai | " |
| 180 | Tlaokasin | Looking in the Lodge, his x mark | 23 | do | " |
| 181 | Pehinsikaica | Bad Hair, his x mark | 55 | Hunkpapa | " |
| 182 | Caninkpa | Tree Top, his x mark | 39 | Lower Yanktonai | " |
| 183 | Tukiskaoin | William Shell, his x mark | 22 | Hunkpapa | " |
| 184 | Wakayyuha | Owens Medicine, his x mark | 32 | Lower Yanktonai | " |
| 185 | Tataukaska | White Bull, his x mark | 67 | Hunkpapa | " |
| 186 | Matognoskinyan | Crazy Bear, his x mark | 42 | do | " |
| 187 | Matokakicita | Bear Soldier, his x mark | 85 | do | " |
| 188 | Zintkamasapa | Black Bird, his x mark | 31 | Lower Yanktonai | " |
| 189 | Okarohiyeciya | Throws Himself In, his x mark | 20 | Hunkpapa | " |
| 190 | Gucuja | Pants Brown, his x mark | 42 | do | " |
| 191 | Pahaanjanjuele | Kill Standing, his x mark | 23 | Blackfeet | " |
| 192 | Rupahuska | White Wings, his x mark | 22 | Lower Yanktonai | " |
| 193 | Hintunkassumato | Weasel Bear, his x mark | 40 | Hunkpapa | " |
| 194 | Hetopa | Four Horns, his x mark | 40 | Lower Yanktonai | " |
| 195 | Matocouwiyuksa | Broken Rib Bear, jr., his x mark | 29 | Hunkpapa | " |
| 196 | Matowitko | Fool Bear, his x mark | 42 | Upper Yanktonai | " |
| 197 | Cantawauica | No Heart, his x mark | 45 | Lower Yanktonai | " |
| 198 | Wahacaukamaza | Iron Shield, his x mark | 55 | Blackfeet | " |
| 199 | Zintkalsapa | Black Bird, his x mark | 33 | Hunkpapa | " |
| 200 | Himkpaska | End of Horn White, his x mark | 31 | Lower Yanktonai | " |
| 201 | Herakaiyotake | Sitting Elk, his x mark | 59 | do | " |
| 202 | Kangcigala | Little Crow, his x mark | 57 | Upper Yanktonai | " |
| 203 | Elias Gilbert | Elias Gilbert, his x mark | 46 | Hunkpapa | " |
| 204 | Iknuwakuta | Shoot the Tiger No. 1, his x mark | 40 | Lower Yanktonai | " |
| 205 | Wakama | Holy, his x mark | 40 | Hunkpapa | " |
| 206 | Itoyeboga | Tree Top, his x mark | 34 | Lower Yanktonai | " |
| 207 | Louis Agard | Louis Agard, jr., his x mark | 59 | do | " |
| 208 | Wakeyaqin | Carry the Lodge, his x mark | 64 | Upper Yanktonai | " |
| 209 | Anpeturota | Gray Day, his x mark | 61 | do | " |
| 210 | Auli | Henry Black Hawk, his x mark | 20 | Lower Yanktonai | " |

At the Standing Rock Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|------------------------------|---|------|-----------------|-------|
| 211 | Ketena | Killed, his x mark | 19 | Upper Yanktonai | Seal. |
| 212 | Kokafwosica | Makes Trouble Beforehand, his x mark. | 27 | Blackfeet | " |
| 213 | Matocaweknainyauke | Bear Running in the Woods, his x mark. | 45 | Upper Yanktonai | " |
| 214 | Isto | Arm, his x mark | 31 | Hunkpapa | " |
| 215 | Wapahasapa | Black Hat, his x mark | 72 | do | " |
| 216 | Sauglaluta | Red Fox, his x mark | 38 | Lower Yanktonai | " |
| 217 | Tatankawittw | Mad Bull, his x mark | 31 | Upper Yanktonai | " |
| 218 | Wasicunngi | Brown White Man, his x mark | 31 | Hunkpapa | " |
| 219 | Zintkalaska | White Bird, his mark | 27 | do | " |
| 220 | Waktegli | Returns Victorious, his x mark | 41 | do | " |
| 221 | Matonapin | Bear Necklace, his x mark | 30 | do | " |
| 222 | Wautligleska | Spotted Eagle, his x mark | 61 | Upper Yanktonai | " |
| 223 | Ptesaumani | White Cow Walking, his x mark. | 54 | Lower Yanktonai | " |
| 224 | Cawpisapa | Black Tomahawk, his x mark | 56 | do | " |
| 225 | Takan | Sinew, his x mark. | 47 | Hunkpapa | " |
| 226 | Oyenakbeza | Track Hider, his x mark | 31 | Lower Yanktonai | " |
| 227 | Isanalawica | He Alone is a Man, his x mark | 39 | Hunkpapa | " |
| 228 | Tacawpimaza | Iron Tomahawk, his x mark | 42 | Upper Yanktonai | " |
| 229 | Gleskayuha | Spotted Horse | 28 | Blackfeet | " |
| 230 | Pejutawakwa | Chasing Medicine, his x mark | 23 | do | " |
| 231 | Sungnaskinyau | Crazy Dog, his x mark | 45 | Lower Yanktonai | " |
| 232 | Sunkarota | Gray Dog, his x mark | 34 | do | " |
| 233 | Wajinyapi | Surrounded, his x mark | 29 | Blackfeet | " |
| 234 | Makatwakinyau | Ground Lightning, his x mark | 33 | Hunkpapa | " |
| 235 | Ikamuwakute | Shoot the Tiger No. 2, his x mark. | 55 | Lower Yanktonai | " |
| 236 | Sunkawaste | Pretty Dog, his x mark | 33 | Hunkpapa | " |
| 237 | Cetanzi | Yellow Hawk, his x mark | 37 | Lower Yanktonai | " |
| 238 | Cokabunla | Goes to the Middle, his x mark | 31 | Upper Yanktonai | " |
| 239 | Wakautuyamani | Walks High, his x mark | 50 | Lower Yanktonai | " |
| 240 | Tarcatahu | Deer Neck, his x mark | 65 | Upper Yanktonai | " |
| 241 | Wanyagmanipi | See Walking, his x mark | 70 | Lower Yanktonai | " |
| 242 | Matotopa | Four Bears, his x mark | 50 | do | " |
| 243 | Nakpaduta | Red Ears, his x mark | 57 | Upper Yanktonai | " |
| 244 | Tamaheca | Lean, his x mark | 60 | Lower Yanktonai | " |
| 245 | Benjamin Cadotte | Benj. Cadotte | 64 | Blackfeet | " |
| 246 | Saiciya | Paints Red, his x mark | 43 | Lower Yanktonai | " |
| 247 | Levi Dezera | Levi Dezera, his mark | 35 | do | " |
| 248 | Tasunkeloa | Bad Horse, his x mark | 34 | do | " |
| 249 | Kangbdoka | Male Crow, his x mark | 52 | do | " |
| 250 | Sunkawanjina | One Dog, his x mark | 43 | Upper Yanktonai | " |
| 251 | Waubdicnoana | Young Eagle, his x mark | 22 | Lower Yanktonai | " |
| 252 | Sunkaska | White Dog, his x mark | 52 | Upper Yanktonai | " |
| 253 | Sunkaciquau | Little Dog, his x mark | 58 | Lower Yanktonai | " |
| 254 | Mazacankdeska | Iron Hoop, his x mark | 55 | do | " |
| 255 | Iyamani, Speaks Walking or | Walks Speaking, his x mark | 26 | do | " |
| 256 | Wacinyapi | Trusty, his x mark | 50 | Upper Yanktonai | " |
| 257 | Iranatiwinyanyuza | Married to Santee, his x mark | 65 | Lower Yanktonai | " |
| 258 | Tawaachinkokipapi | Afraid of his Plume, his x mark | 45 | do | " |
| 259 | Tacawpitonwan | Bright Tomahawk, his x mark | 54 | do | " |
| 260 | Matokdinajin, Bear Stands or | Standing Bear, his x mark | 50 | do | " |
| 261 | Tatankarota | Gray Bull, his x mark | 34 | do | " |
| 262 | Catka | Left Hand, his x mark | 26 | do | " |
| 263 | Oyemani | Walking Tracks, his x mark | 54 | do | " |
| 264 | Pizpizasopa | Black Prairie Dog, his x mark | 43 | Upper Yanktonai | " |
| 265 | Rantemaza | Iron Cedar, his x mark | 27 | do | " |
| 266 | Matonoinca | Bobtail Bear, his x mark | 45 | Lower Yanktonai | " |
| 267 | Wakadiska | White Lightning, his x mark | 38 | do | " |
| 268 | Cetanto | Blue Hawk, his x mark | 57 | do | " |
| 269 | Wakinyauto | Blue Thunder, his x mark | 43 | do | " |
| 270 | Kdekater | Kills Spotted, his x mark | 18 | Upper Yanktonai | " |
| 271 | Hesa | Red Horn, his x mark | 24 | Lower Yanktonai | " |
| 272 | Iwankanduta | Beed Above, his x mark. | 54 | do | " |
| 273 | Canowakawa | Chase in the Woods, his x mark | 23 | do | " |
| 274 | Tarocasin | Deer Tail, his x mark | 31 | do | " |
| 275 | Minwakau | Sword, his x mark | 24 | Upper Yanktonai | " |
| 276 | Padani | Ree, his x mark | 36 | Lower Yanktonai | " |
| 277 | Wasnata | Red Hair, his mark | 58 | do | " |
| 278 | Tatankicibdeca | Bull Shakes himself, his x mark | 19 | do | " |
| 279 | Canukumaza | Iron Road, his x mark | 30 | do | " |
| 280 | Kinyau | Flying his x mark | 35 | do | " |
| 281 | Sakepesto | Sharp Claws, his x mark | 19 | do | " |
| 282 | Okagaypi | Bristling with Arrows, his x mark | 26 | Upper Yanktonai | " |
| 283 | Matonape | Bear Paw, his x mark | 25 | Lower Yanktonai | " |
| 284 | Wakanuyauke | Running Holy, his x mark | 48 | do | " |
| 285 | Sunkamaza | Iron Dog, his x mark | 57 | do | " |
| 286 | Waubdiwatake | Charging Eagle, his x mark | 43 | Hunkpapa | " |
| 287 | Mazatoya | Blue Iron, his x mark | 55 | Blackfeet | " |

At the Standing Rock Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|---------------------|---------------------------------|------|------------------|-------|
| 288 | Tagteukahepesto | Sharp Horn Bull, his x mark | 33 | Upper Yanktonai | Seal. |
| 289 | Cetauroroko | Swift Hawk, his x mark | 35 | Lower | " |
| 290 | Sunkakuciyela | Low Dog, his x mark | 41 | Blackfeet | " |
| 291 | Cetau | Hawk, his x mark | 27 | Upper Yanktonai | " |
| 292 | Waubdikdeska. | Spotted Eagle, his x mark. | 21 | do | " |
| 293 | Itoyetate | Wind in the Face, his x mark. | 66 | do | " |
| 294 | Ikdzica | Stretches Himself, his x mark. | 33 | do | " |
| 295 | Makato | Blue Earth, his x mark | 48 | do | " |
| 296 | Caukdeskasopa | Black Hoop, his x mark | 20 | do | " |
| 297 | Wakinyaurda | Rattling Thunder, his x mark. | 19 | Lower Yanktonai | " |
| 298 | Matowakute | Bear who Shoots, his x mark. | 29 | Upper Yanktonai | " |
| 299 | Sinasa | Red Blanket, his x mark | 31 | Lower Yanktonai | " |
| 300 | Napewakan | Holy Hand, his x mark | 29 | do | " |
| 301 | Makoyateduta | Red Earth Nation, his x mark. | 61 | do | " |
| 302 | Ptesauwicaga | White Crow Man, his x mark. | 57 | do | " |
| 303 | Catka | Left Hand, his x mark | 19 | do | " |
| 304 | Wahacaukaciqala | Little Shield, his x mark | 22 | do | " |
| 305 | Oyepankeska | Shell Tracks, his x mark | 24 | do | " |
| 306 | Isnawakuwa | Chase Alone, No. 2, his x mark. | 19 | Upper Yanktonai | " |
| 307 | Warpesa | Reed Leaf, his x mark | 18 | do | " |
| 308 | Iyapaiyanka | Runs Touching, his x mark | 62 | Lower Yanktonai | " |
| 309 | Herakdeska | Spotted Elk, his x mark. | 18 | do | " |
| 310 | Atateyamaui | Windy Walking, his x mark | 38 | Upper Yanktonai | " |
| 311 | Matociqala | Little Bear, his x mark | 48 | Hunkpapa | " |
| 312 | Hesau | One Horn, his x mark | 20 | Lower Yanktonai | " |
| 313 | Zintkauazi | Yellow Bird, his x mark | 27 | do | " |
| 314 | Minayuha | Keep the Knife, his x mark. | 40 | Upper Yanktonai | " |
| 315 | Matococinsica. | Cross Bears, his x mark | 43 | Hunkpapa | " |
| 316 | Hoyau | Fish, his x mark | 37 | Lower Yanktonai | " |
| 317 | Wahacaukagi. | Brown Shield, his x mark | 27 | do | " |
| 318 | Waubdimani | Walking Eagle, his x mark | 51 | do | " |
| 319 | Waojincayaha | Keep the Bobtail, his x mark. | 33 | do | " |
| 320 | Itegijsya | Painted Face, his x mark | 27 | Upper Yanktonai | " |
| 321 | Ocaukutawa | His Head, his x mark | 40 | Lower Yanktonai | " |
| 322 | Matowakinyan | Thunder Bear, his x mark | 30 | do | " |
| 323 | Kdeskte | Kills Spotted, his x mark | 20 | Upper Yanktonai | " |
| 324 | Wica | Man, his x mark | 20 | Lower Yanktonai | " |
| 325 | Onihan | One Who Fears, his x mark | 44 | do | " |
| 326 | Bacise | Baptiste Pierre, his x mark | 33 | do | " |
| 327 | Frank's Black Hawk. | Frank Black Hawk, his x mark. | 23 | do | " |
| 328 | Sinte | Tail, his x mark | 19 | Upper Yanktonai | " |
| 329 | Waniyetuwakuwa | Chase in the Winter, his x mark | 18 | Lower Yanktonni. | " |
| 330 | Wannawaga | Break the Arrows, his x mark | 75 | Lower Yanktonai | " |
| 331 | Putinhinsa | Red Beard, his x mark | 21 | do | " |
| 332 | Matosdana | Shave Bear, his x mark. | 21 | do | " |
| 333 | Matosopa | Black Bear, his x mark. | 39 | do | " |
| 334 | Bosakapi | Not Penetrating, his x mark | 28 | Upper Yanktonai | " |
| 335 | Herakahinzi | Yellow Elk, his x mark | 35 | Lower Yanktonai | " |
| 336 | Hinbautokeca | Different Owl, his x mark | 28 | do | " |
| 337 | Waublinjauke | Running Eagle, his x mark. | 36 | Blackfeet | " |
| 338 | Wanbliwakautuya. | High Eagle, his x mark. | 44 | Hunkpapa | " |
| 339 | Warpataukaska | White Black Bird, his x mark | 54 | do | " |
| 340 | Wahacaukamaza | Iron Shield, his x mark | 56 | Lower Yanktonai | " |
| 341 | Wakinyanmani | Walking Thunder, his x mark | 43 | do | " |
| 342 | Herakadzahan | Swift Elk, his x mark | 25 | do | " |
| 343 | Herakawanyakapi | The Elk Seen, his x mark. | 33 | do | " |
| 344 | Waniksiya | Saves Life, his x mark | 19 | do | " |
| 345 | Apeohan | Mane, his x mark | 39 | Upper Yanktonai | " |
| 346 | Haupanapin | Moccasin Necklace, his x mark. | 57 | Lower Yanktonai | " |
| 347 | Sunkaisnala | Lone Dog, his x mark | 21 | Hunkpapa. | " |
| 348 | Zina | Yellow, his x mark | 27 | Blackfeet | " |
| 349 | Bdoka | Male No. 2, his x mark | 19 | Lower Yanktonai | " |
| 350 | Omniceduta | Reed Beans, his x mark | 35 | Upper Yanktonai | " |
| 351 | Tasunkeciqa. | Little Horse, his x mark | 30 | do | " |
| 352 | Wapahakicun | Wears his Hat, his x mark | 18 | do | " |
| 353 | Naiotjin | Defend Himself, his x mark | 21 | do | " |
| 354 | Charlo | Chas. De Rockbrain, his x mark. | 32 | Hunkpapa | " |
| 355 | Antoine Laudner | Antoine Landner, his x mark. | 19 | do | " |
| 356 | Itazipa | Claude Bow, his x mark | 24 | Lower Yanktonai | " |
| 357 | Matowastena | Pretty Bear, his x mark | 29 | do | " |
| 358 | Tatankasica | Bad Bull, his x mark | 54 | do | " |
| 359 | William Cadotte. | William Cadotte, his x mark | 30 | Blackfeet | " |
| 360 | Henry Azure | Henry Azure, his x mark | 33 | Lower Yanktonai | " |
| 361 | Oranko | Swift, his x mark | 19 | do | " |
| 362 | Awaska | White With Snow, his x mark. | 36 | do | " |
| 363 | Hiseca | Dry Tooth, his x mark | 72 | Upper Yanktonai | " |
| 364 | Heduta | Red Horns, his x mark | 20 | Lower Yanktonai | " |
| 365 | Atayaduta. | All Red, his x mark x mark | 45 | do | " |
| 366 | Tokakute | Shoot the enemy, his x mark | 54 | do | " |
| 367 | Karuga | Break Up, his x mark | 18 | Upper Yanktonai | " |
| 368 | Matowakantrya | High Bear, his x mark | 69 | do | " |

At the Standing Rock Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|--------------------|---------------------------------------|------|-----------------|-------|
| 369 | Twiza | Solid, his x mark | 28 | Lower Yanktonai | Seal |
| 370 | Zintakanawaste | Pretty Bird, his x mark | 39 | Upper Yanktonai | " |
| 371 | Icaudimna | Tabacco Mouth, his x mark | 63 | do | " |
| 372 | Wiglyaoiti | Yellow Lodge, his x mark | 52 | do | " |
| 373 | Ikuma | Cat, his x mark | 35 | do | " |
| 374 | Obitika | Brave, his x mark | 27 | Hunkpapa | " |
| 375 | Stilikte | Kill Pawnee, his x mark | 31 | do | " |
| 376 | Tataukawauljila | One Bull, his x mark | 46 | Blackfeet | " |
| 377 | Herakahowaste | Good Voice Elk, his x mark | 45 | Lower Yanktonai | " |
| 378 | Wanakiksh | Defends Them, his x mark | 25 | Hunkpapa | " |
| 379 | Rufapumaza | Iron Wings, his x mark | 36 | do | " |
| 380 | Ikuhinma | Hairy Chin, his x mark | 65 | Lower Yanktonai | " |
| 381 | Psihinhantka | Long Beard, his x mark | 32 | do | " |
| 382 | Kangiwanagi | Crows Ghost, his x mark | 32 | do | " |
| 383 | Tokanaduta | Red Fox, his x mark | 50 | do | " |
| 384 | Marpiyaena | Rattling Cloud, his x mark | 30 | do | " |
| 385 | Waubligleska | Spotted Eagle, his x mark | 42 | do | " |
| 386 | Cetaninyanke | Running Hawk, his x mark | 39 | do | " |
| 387 | Karabdkoku | Drive Him Home, his x mark | 23 | do | " |
| 388 | Cetauwakuwa | Chasing Hawk, his x mark | 35 | do | " |
| 389 | Weasa | Red With Blood, his x mark | 21 | do | " |
| 390 | Cetaurota | Gray Hawk, his x mark | 41 | Lower Yanktonai | " |
| 391 | Waublicincala | Young Eagle, his x mark | 27 | Hunkpapa | " |
| 392 | Matooyle | Bear's Coat, his x mark | 41 | Lower Yanktonai | " |
| 393 | Sunka | Dog, his x mark | 22 | do | " |
| 394 | Prekute | Shoot Buffalo, his x mark | 27 | Upper Yanktonai | " |
| 395 | Samuel Halsey | Samuel Halsey, his x mark | 18 | Blackfeet | " |
| 396 | Tataukawaste | Pretty Bull, his x mark | 28 | Lower Yanktonai | " |
| 397 | Hobeapapi | Struck by the Assinaboine, his x mark | 43 | do | " |
| 398 | Wawokiyena | Helper, his x mark | 18 | do | " |
| 399 | Waublironko | Swift Eagle, his x mark | 20 | do | " |
| 400 | Iyaugmani | Walks Running, his x mark | 65 | do | " |
| 401 | Nagiwakan | Holy Ghost, his x mark | 68 | do | " |
| 402 | Patakaona | Shoot the Buffalo, his x mark | 75 | do | " |
| 403 | Cauteya | Heart, his x mark | 50 | do | " |
| 404 | Wahacankayapi | Used as a Shield, his x mark | 25 | Upper Yanktonai | " |
| 405 | Itrakopa | Dish Face, his x mark | 20 | Blackfeet | " |
| 406 | Apsid | Jump, his x mark | 23 | Lower Yanktonai | " |
| 407 | Wahacankamani | Walking Shield, his x mark | 26 | Blackfeet | " |
| 408 | Hintunkasauwubli | Weazle Eagle, his x mark | 32 | Hunkpapa | " |
| 409 | Wamanusa | Thief, his x mark | 33 | do | " |
| 410 | Matokdiwauka | Reclining Bear, his x mark | 39 | Upper Yanktonai | " |
| 411 | Cetawhowaste | Good Voice Hawk, his x mark | 49 | do | " |
| 412 | Akicitamajin | Standing Soldier, his x mark | 38 | Lower Yanktonai | " |
| 413 | Waubdirjuha | Keep the Eagle, his x mark | 37 | do | " |
| 414 | Pejuta | Frank Medicine, his x mark | 19 | Blackfeet | " |
| 415 | Ptpra | Cow Head, his x mark | 32 | Hunkpapa | " |
| 416 | Pizi | Gall, his x mark | 49 | do | " |
| 417 | Akinicapi | Disputed, his x mark | 31 | do | " |
| 418 | Kiyelakulepi | Shot at Close, his x mark | 28 | do | " |
| 419 | Ptesaiyotake | Sitting White Cow, his x mark | 29 | Lower Yanktonai | " |
| 420 | Hewaubli | Eagle's Horn, his x mark | 34 | Hunkpapa | " |
| 421 | Wakinyauska | White Thunder, his x mark | 58 | do | " |
| 422 | Glyunka | Reclining, his x mark | 19 | do | " |
| 423 | Tehauwakuwa | Long Chase, his x mark | 41 | do | " |
| 424 | Taopigli | Returns Wounded, his x mark | 28 | do | " |
| 425 | Pahanajinkte | Kills Standing, his x mark | 21 | do | " |
| 426 | Matosabicya | Bear Paints Himself, his x mark | 45 | do | " |
| 427 | Joseph Archambault | Jos. Archambault, his x mark | 18 | Blackfeet | " |
| 428 | Sinzi | Yellow Fat, his x mark | 49 | do | " |
| 429 | Ekna | Amidst, his x mark | 26 | Hunkpapa | " |
| 430 | Matoluzahan | Swift Bear, his x mark | 55 | do | " |
| 431 | Wase | Vermillion, his x mark | 55 | Lower Yanktonai | " |
| 432 | Matocinsioa | Cross Bear, his x mark | 63 | Blackfeet | " |
| 433 | Milakicun | Use His Knife, his x mark | 22 | do | " |
| 434 | Witko | Fool, his x mark | 43 | Hunkpapa | " |
| 435 | Herakaisuala | Lone Elk, his x mark | 37 | do | " |
| 436 | Wakutewakan | Shooting Holy, his x mark | 41 | Lower Yanktonai | " |
| 437 | Sunkawakanwanagi | Horses Ghost, his x mark | 31 | Hunkpapa | " |
| 438 | Tateakicita | Wind Soldier, his x mark | 64 | Blackfeet | " |
| 439 | Kiyelaiyauke | Running Close, his x mark | 24 | do | " |
| 440 | Mijakekta | Kill Alive, his x mark | 18 | Hunkpapa | " |
| 441 | Mazakutepi | Shoot the Iron, his x mark | 21 | Upper Yanktonai | " |
| 442 | Semkawaubli | Dog Eagle, his x mark | 35 | Lower Yanktonai | " |
| 443 | Henry Agard | Henry Agard, his x mark | 36 | Blackfeet | " |
| 444 | Wecakutula | Shoot at Them, his x mark | 24 | Hunkpapa | " |
| 445 | Matowwouyspa | Bear Catches, his x mark | 50 | do | " |
| 446 | Apapi | Struck, his x mark | 19 | do | " |
| 447 | Wikcauyau | Useful, his x mark | 19 | do | " |
| 448 | Tapetwla | Back, his x mark | 25 | do | " |

At the Standing Rock Agency, Dakota.—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-------------------|-------------------------------------|------|-----------------|-------|
| 449 | John Bruguier | John Bruguier, his x mark | 18 | Upper Yanktonai | Seal. |
| 450 | Hintunkalaska | White Mouse, his x mark | 18 | Lower Yanktonai | " |
| 451 | Sungl | Aaron Wells, his x mark | 33 | Upper Yanktonai | " |
| 452 | Hoksilaska | Emeran D. White, his x mark | 28 | Hunkpapa | " |
| 453 | Pehansaumani | White Crane, his x mark | 41 | do | " |
| 454 | Siyosapa | Black Pheasant, his x mark | 33 | do | " |
| 455 | Cegaquin | Carry the Kettle, his x mark | 50 | Lower Yanktonai | " |
| 456 | Tacauprikokipapi | Afraid of his Tomahawk, his x mark. | 56 | do | " |
| 457 | Makaota | Many Skunks, his x mark | 45 | Blackfeet | " |
| 458 | Otaagli | Brought Plenty, his x mark | 21 | Lower Yanktonai | " |
| 459 | Wanaprya | Drive A way, his x mark | 65 | Blackfeet | " |
| 460 | Tasunkeduta | His Red Horse, his x mark | 45 | Lower Yanktonai | " |
| 461 | Taopiota | Many Wounds, his x mark | 34 | Blackfeet | " |
| 462 | Tokeyawakuwa | Chase First, his x mark | 20 | do | " |
| 463 | Wicarpimaza | Iron Star, his x mark | 45 | Hunkpapa | " |
| 464 | Herakawakita | Looking Elk, his x mark | 44 | do | " |
| 465 | Tasemkesica | Bad Horse, his x mark | 40 | do | " |
| 466 | Wasianemaza. | Iron White Man, his x mark | 54 | Lower Yanktonai | " |
| 467 | Marplyapeta | Fire Cloud, his x mark | 31 | Hunkpapa | " |
| 468 | Weasa | Red with Blood, his x mark | 22 | Blackfeet | " |
| 469 | Chas. Ramsey | Chas. Ramsey, his x mark | 18 | Hunkpapa | " |
| 470 | Martin Blue Cloud | Martin Blue Cloud, his x mark | 18 | do | " |
| 471 | Otaiyopi | Wounded Often, his x mark | 21 | do | " |
| 472 | Ptesanhoksila | White Cow Boy, his x mark | 19 | Blackfeet | " |
| 473 | Gloku | Andrew Brought, his x mark | 18 | do | " |
| 474 | Hohekte | Kill the Assinaboine, his x mark | 26 | Lower Yanktonai | " |
| 475 | Bliheca | Industrious, his x mark | 28 | Blackfeet | " |
| 476 | Enana | Scattering, his x mark | 19 | do | " |
| 477 | Waubliyaha | Keep the Eagle, his x mark | 64 | Hunkpapa | " |
| 478 | Yuhakinyaupi | Thomas Fly, his x mark | 26 | do | " |
| 479 | Kanginajin | Standing Crow, his x mark | 29 | Lower Yanktonai | " |
| 480 | Wakinyauwaste | Pretty Thunder, his x mark | 45 | Hunkpapa | " |
| 481 | Waublitokabe | Foremost Eagle, his x mark | 42 | do | " |
| 482 | Marplyaronko | Swift Cloud, his x mark | 44 | do | " |
| 483 | Puthihsuka | White Beard, his x mark | 50 | Blackfeet | " |
| 484 | Wanoqpi | Loan him Arrows, his x mark | 54 | Upper Yanktonai | " |
| 485 | Wanniomimaza | Iron Whirlwind, his x mark | 42 | Blackfeet | " |
| 486 | Sunkacqana | Little Dog, his x mark | 50 | Lower Yanktonai | " |
| 487 | Tunkauwicasa | Stone Man, his x mark | 41 | Upper Yanktonai | " |
| 488 | Kutepi | Shot At, his x mark | 21 | Hunkpapa | " |
| 489 | Waubliwicasa | Eagle Man, his x mark | 42 | Lower Yanktonai | " |
| 490 | Matowahacaanka | Bear Shield, his x mark | 42 | do | " |
| 491 | Wasuakinyau | Flying Hail, his x mark | 68 | do | " |
| 492 | Cetaumani | Walking Hawk, his x mark | 18 | do | " |
| 493 | Wanonpayapi | Shot with two Arrows, his x mark | 22 | Hunkpapa | " |
| 494 | Matowawoynepa | Catch the Bear, his x mark | 19 | Lower Yanktonai | " |
| 495 | Tataukanonpa | Two Bulls, his x mark | 33 | Hunkpapa | " |
| 496 | Herakawicasa | Elk Man, his x mark | 37 | Blackfeet | " |
| 497 | Oape | Struck, his x mark | 78 | Hunkpapa | " |
| 498 | Ptegopecamato | Hawk Bear, his x mark | 45 | Blackfeet | " |
| 499 | Kangi wisasakta | Kill Crow Indians, his x mark | 23 | do | " |
| 500 | Skala | White, his x mark | 22 | do | " |
| 501 | Hukockirawaubli | Maggie Eagle, his x mark | 50 | do | " |
| 502 | Kangiwiyaka | Crow Feather, his x mark | 49 | Hunkpapa | " |
| 503 | Wapahaoblica | James Crow Eagle, his x mark | 19 | do | " |
| 504 | Kosaniyaya | Passel By, his x mark | 34 | do | " |
| 505 | Cetaukokipapi | Afraid of the Hawk, his x mark | 33 | Lower Yanktonai | " |
| 500 | Haupaquin | Carry the Moccasin, his x mark | 27 | do | " |
| 507 | Mupau. | Elk, his x mark | 24 | do | " |
| 508 | Sunkaheton | Dog with Horns, his x mark | 36 | do | " |
| 509 | Itancanciquana | Little Chief, his x mark | 41 | do | " |
| 510 | Itrokdeska | Spotted Face, his x mark | 39 | Lower Yanktonai | " |
| 511 | Miwakau | Sword, his x mark | 23 | Blackfeet | " |
| 512 | Kanginonpa | Two Crows, his x mark | 39 | Hunkpapa | " |
| 513 | Waubdiwakan | Holy Eagle, his x mark | 43 | Upper Yanktonai | " |
| 514 | Taopi | Wounded, his x mark | 68 | Lower Yanktonai | " |
| 515 | Huisko | Tusk, his x mark | 18 | Upper Yanktonai | " |
| 516 | Atayagi | All Yellow, his x mark | 27 | Hunkpapa | " |
| 517 | Sunksapa. | Black Horse, his x mark | 43 | Lower Yanktonai | " |
| 518 | Tasagyewaste | Pretty Cane, his x mark | 41 | do | " |
| 519 | Tamariya. | His Cloud, his x mark | 29 | Upper Yanktonai | " |
| 520 | Herakapeta | Fire Elk, his x mark | 29 | Lower Yanktonai | " |
| 521 | Akiotiutipi | Fight for Him, his x mark | 18 | do | " |
| 522 | Hoksinato | Blue Boy, his x mark | 24 | do | " |
| 523 | Hekatini | Straight Horns, his x mark | 55 | do | " |
| 524 | Ytaumani | Walks Touching, his x mark | 54 | Upper Yanktonai | " |
| 525 | Sintemaza | Iron Tail, his x mark | 63 | do | " |
| 526 | Zintkalaska | White Bird, his x mark | 26 | Lower Yanktonai | " |
| 527 | Joseph Primeau | Joseph Primeau | 39 | Blackfeet | " |

At the Standing Rock Agency, Dakota.—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|------------------|---------------------------------|------|-----------------|-------|
| 528 | Leon Primeau | Leon Primeau | 32 | Blackfeet | Seal. |
| 529 | Louis Primeau | Louis Primeau | 36 | do | do |
| 530 | Makaokinyau | Flying in the Earth, his x mark | 28 | Upper Yanktonai | do |
| 531 | Raute | Cedar, his x mark | 18 | Hunkpapa | do |
| 532 | Cetauwicasa | Gray Man, his x mark | 35 | do | do |
| 533 | Waublirota | Gray Eagle, his x mark | 38 | do | do |
| 534 | Ojijintka | Rosebud, his x mark | 65 | do | do |
| 535 | Cetsuiyanka | Running Hawk, his x mark | 45 | do | do |
| 536 | Akauyawakata | Kill him Mounted, his x mark | 25 | do | do |
| 537 | Ptauhasimain | Otter skin Robe, his x mark | 23 | do | do |
| 538 | Imahelwicooti | A Village Inside, his x mark | 41 | do | do |
| 539 | Matokasla | Shave Bear, his x mark | 35 | do | do |
| 540 | Wakinyangleska | Spotted Thunder, his x mark | 33 | do | do |
| 541 | Itazipaduta | Red Bow, his x mark | 33 | Lower Yanktonai | do |
| 542 | Matowaubdina | Eagle Bear, his x mark | 18 | Upper Yanktonai | do |
| 543 | Hoyauduta | Red Fish, his x mark | 45 | Lower Yanktonai | do |
| 544 | Waubdihoksina | Eagle Boy, his x mark | 23 | do | do |
| 545 | Nakpaduta | Red Ears, his x mark | 18 | do | do |
| 546 | Arowante | Frosted, his x mark | 21 | do | do |
| 547 | Waubdiska | White Eagle, his x mark | 59 | do | do |
| 548 | Kinyauknwapi | Chased Flying, his x mark | 47 | do | do |
| 549 | Naperota | Gray Hands, his x mark | 28 | do | do |
| 550 | Mariyamato | Bear Cloud, his x mark | 23 | Blackfeet | do |
| 551 | Paukeeskaluta | Red Shells, his x mark | 65 | Hunkpapa | do |
| 552 | Sunksaspawicasa | Black Dog Man, his x mark | 58 | Lower Yanktonai | do |
| 553 | Waubliwapaha | Eagle Staff, his x mark | 25 | do | do |
| 554 | Nomkte | Kill Two, his x mark | 33 | Hunkpapa | do |
| 555 | Zuyatehau | Long at War, his x mark | 22 | do | do |
| 556 | Tataukawakautuya | High Bull, his x mark | 39 | do | do |
| 557 | Wapata | Butcher, his x mark | 45 | Upper Yanktonai | do |
| 558 | Matoluta | Red Bear, his x mark | 41 | Hunkpapa | do |
| 559 | Kicieconla | With Him, his x mark | 20 | Blackfeet | do |
| 560 | Hinhauhotaunmani | Hooting Owl, his x mark | 37 | Lower Yanktonai | do |
| 561 | Tasemkeduta | His Red Horse, his x mark | 45 | Blackfeet | do |
| 562 | Sunksda | Shaved Dog, his x mark | 21 | Lower Yanktonai | do |
| 563 | Howasta | Good Voice, his x mark | 25 | do | do |
| 564 | Kangihowusta | Good Voice Crow, his x mark | 39 | do | do |
| 565 | Matocante | Bear's Heart, his x mark | 32 | do | do |
| 566 | Sinasa | Red Blanket, his x mark | 20 | do | do |
| 567 | Hoksina | Boy, his x mark | 25 | do | do |
| 568 | Mazauapeya | Drive Away the Iron, his x mark | 31 | do | do |
| 569 | Ktwicakiya | They Kill for Him, his x mark | 18 | do | do |
| 570 | Sunkawakantuya | High Dog, his x mark | 37 | Upper Yanktonai | do |
| 571 | Topana | Fourth, his x mark | 22 | Lower Yanktonai | do |
| 572 | Sintepeta | Fire Tail, his x mark | 42 | do | do |
| 573 | Saniyuka | Shaved One Side, his x mark | 42 | do | do |
| 574 | Hohekte | Lawrence, his x mark | 20 | Hunkpapa | do |
| 575 | Hinikeeka | Bay, his x mark | 72 | Blackfeet | do |
| 576 | Kinyanduta | Red Flying, his x mark | 42 | Lower Yanktonai | do |
| 577 | Sunginasapa | Black Fox, his x mark | 61 | do | do |
| 578 | Sinakdown | Wears the Blanket, his x mark | 18 | do | do |
| 579 | Cuwi | Ribs, his x mark | 76 | Upper Yanktonai | do |
| 580 | Otaninyaake | Runs Often, his x mark | 34 | Lower Yanktonai | do |
| 581 | Iwicacu | Captures Them, his x mark | 18 | do | do |
| 582 | Oyankeduta | Red Place, his mark | 45 | do | do |
| 583 | Wandioyate | Eagle Nation, his x mark | 21 | do | do |
| 584 | Tasunkewakan | His Holy Horse, his x mark | 39 | Upper Yanktonai | do |
| 585 | Ebaheku | Returns Last, his x mark | 18 | Lower Yanktonai | do |
| 586 | Watoniomninaza | Iron Whirlwind, his x mark | 21 | do | do |
| 587 | Hebolanoupa | Two Bulls, his x mark | 33 | Hunkpapa | do |
| 588 | Manina | Walks a Little, his x mark | 26 | Lower Yanktonai | do |
| 589 | Maza | Iron, his x mark | 54 | Hunkpapa | do |
| 590 | Sunkole | Hunts Horses, his x mark | 20 | do | do |
| 591 | Baiyauka | Run the Hoop, his x mark | 44 | Lower Yanktonai | do |
| 592 | Tawonase | His Chase, his x mark | 27 | do | do |
| 593 | Cantewanica | No Heart, his x mark | 56 | Upper Yanktonai | do |
| 594 | Snayanwakuwa | Rattles Chasing, his x mark | 43 | Lower Yanktonai | do |
| 595 | Waukieun | Use His Arrows, his x mark | 23 | do | do |
| 596 | Skiskita | Rough Surface, his x mark | 35 | do | do |
| 597 | Waubdikawinge | Circling Eagle, his x mark | 34 | Upper Yanktonai | do |
| 598 | Mariyaciqana | Little Cloud, his x mark | 21 | Lower Yanktonai | do |
| 599 | Tatanakaciga | Little Bull, his x mark | 67 | do | do |
| 600 | Anicapi | To Retain, his x mark | 38 | do | do |
| 601 | Oranyukena | Has Tricks, his x mark | 21 | do | do |
| 602 | Cadaniapapi | Strike the Ree, his x mark | 28 | Upper Yanktonai | do |
| 603 | Wahacankaduta | Red Shield, his x mark | 67 | Lower Yanktonai | do |
| 604 | Herakahintoceka | Different Color, his x mark | 22 | do | do |
| 605 | Hnsckwanyaghipi | See His Tusk, his x mark | 21 | do | do |
| 606 | Tunnaumaza | Iron Boulder, his x mark | 55 | do | do |
| 607 | Matoniape | Appearing Bear, his x mark | 45 | Upper Yanktonai | do |

At the Standing Rock Agency, Dakota—Continued.

| No. | Indian. | English. | Age. | Band. | Seal. |
|-----|-------------------|---|------|-----------------|-------|
| 608 | Akcoitawaste | Pretty Soldier, his x mark | 20 | Lower Yanktonai | Seal. |
| 609 | Canknotapa | Follows the Track, his x mark | 35 | do | do |
| 610 | Manlrpaya | Sleeps from Home, his x mark | 31 | Blackfeet | do |
| 611 | Ircrohinka | White Plume, his x mark | 21 | do | do |
| 612 | Wohela | Cook, his x mark | 45 | Hunkpapa | do |
| 613 | Hemaza | Iron Horn, his x mark | 57 | do | do |
| 614 | Rbayelamani | Walks Quietly, his x mark | 33 | do | do |
| 615 | Caske | First Born Son, his x mark | 19 | Lower Yanktonai | do |
| 616 | Iyapejuta | Medicine Words, his x mark | 43 | do | do |
| 617 | Arewanke | Frosted, his x mark | 28 | do | do |
| 618 | Herakahowaste | Good Voice Elk, his x mark | 38 | Hunkpapa | do |
| 619 | Wanbdiwanapeya | Eagle that Scares, his x mark | 49 | Lower Yanktonai | do |
| 620 | Skecaska | White Fisher, his x mark | 35 | Upper Yanktonai | do |
| 621 | Wahacankawakan | Holy Shield, his x mark | 34 | Lower Yanktonai | do |
| 622 | Aktakatapi | Finishing Touch, his x mark | 30 | do | do |
| 623 | Maga | Goose, his x mark | 53 | Blackfeet | do |
| 624 | Sunkarhake | Last Dog, his x mark | 48 | Lower Yanktonai | do |
| 625 | Sintewaste | Pretty Tail, his x mark | 63 | do | do |
| 626 | Wanblinapin | Eagle Necklace, his x mark | 74 | Blackfeet | do |
| 627 | Tatankawaujila | One Bull, his x mark | 34 | Hunkpapa | do |
| 628 | Matowahacanka | Bear Shield, his x mark | 33 | Blackfeet | do |
| 629 | Catka | Left Hand, or Louis Agard, jr. | 25 | Lower Yanktonai | do |
| 630 | Kaugipa | Crow Head, his x mark | 39 | Hunkpapa | do |
| 631 | Wakpamui | Distribute, his x mark | 27 | Blackfeet | do |
| 632 | Marpiyaheton | Horned Cloud, his x mark | 32 | Lower Yanktonai | do |
| 633 | Matogayapi | Wounded Bear, his x mark | 41 | Blackfeet | do |
| 634 | Rautemaza | Iron Cedar, his x mark | 50 | do | do |
| 635 | Marpyaaronko | Swift Cloud, his x mark | 48 | do | do |
| 636 | Situpitokeca | Different Tail, his x mark | 31 | do | do |
| 637 | Tokaheyawakuwa | First to Chase or Chase First, his x mark. | 31 | do | do |
| 638 | Okuto | Shooter, his x mark | 33 | Hunkpapa | do |
| 639 | William Halsey | William Halsey, his x mark | 48 | Blackfeet | do |
| 640 | Matokutepi | Bear Shot At, or Shoot the Bear, his x mark. | 45 | Hunkpapa | do |
| 641 | Areyanka | Frosted, his x mark | 19 | do | do |
| 642 | Charles Halsey | Charles Halsey, his x mark | 47 | Blackfeet | do |
| 643 | Frank Gates | Frank Gates, his x mark | 36 | do | do |
| 644 | Onartakemaza | Kicks the Iron, his x mark | 38 | Lower Yanktonai | do |
| 645 | Oliver Martin | Oliver Martin, his x mark | 13 | do | do |
| 646 | Isanai | Louis Martin, his x mark | 63 | do | do |
| 647 | Robert Gondreau | Robert Gondreau | 23 | Upper Yanktonai | do |
| 648 | John Plects | John Plects, his x mark | 23 | Blackfeet | do |
| 649 | Alexander Cadotte | Alex. Cadotte, his x mark | 23 | do | do |
| 650 | Samuel Gayton | Samuel Gayton, his x mark | 13 | Lower Yanktonai | do |
| 651 | William Gayton | William Gayton, his x mark | 20 | do | do |
| 652 | Charles Marshall | Charles Marshall, his x mark | 28 | Blackfeet | do |
| 653 | Hinskemaza | Iron Tusk, his x mark | 35 | Lower Yanktonai | do |
| 654 | George Plects | George Plects, his x mark | 22 | Blackfeet | do |
| 655 | Sunska | White Horse, his x mark | 30 | Upper Yanktonai | do |
| 656 | Jiji | Yellow, his x mark | 18 | Lower Yanktonai | do |
| 657 | Tasunkewakan | His Holy Horse, his x mark | 37 | do | do |
| 658 | Nagiwanica | No Spirit, his x mark | 60 | do | do |
| 659 | Cantasuta | Strong Heart, his x mark | 49 | do | do |
| 660 | Somtanakanota | Many Horses, his x mark | 28 | Upper Yanktonai | do |
| 661 | Charles Gabe | Charles Gabe, his x mark | 30 | Hunkpapa | do |
| 662 | Thomas Marshall | Thomas Marshall, his x mark | 19 | Blackfeet | do |
| 663 | Wahacankaiou | Take the Shield, his x mark | 43 | Lower Yanktonai | do |
| 664 | Wiooyotapa | Follows the Track, his x mark | 32 | Hunkpapa | do |
| 665 | Miniaku | Bring Water, his x mark | 41 | Lower Yanktonai | do |
| 666 | Auhepikte | Kill at Night, his x mark | 41 | Blackfeet | do |
| 667 | Tasunkonapa | Two Horses, his x mark | 13 | Upper Yanktonai | do |
| 668 | Wasjamtawa | White Man's, his x mark | 43 | Lower Yanktonai | do |
| 669 | Mankg | Skunk, his x mark | 30 | do | do |
| 670 | Walkisaka | Robust, his x mark | 24 | do | do |
| 671 | Catka | Left Hand, his x mark | 26 | do | do |
| 672 | Wasnsna | Rattling Hail, his x mark | 20 | Blackfeet | do |
| 673 | Cantrohitika | Brave Heart, his x mark | 82 | Lower Yanktonai | do |
| 674 | Cetanwanjina | Phillip One Hawk | 22 | do | do |
| 675 | Wapsaka | Cut Loose, his x mark | 19 | Blackfeet | do |
| 676 | Wauikiya | Saves Life, his x mark | 18 | do | do |
| 677 | Heraka | Stag, his x mark | 30 | Lower Yanktonai | do |
| 678 | Sunkahinske | Dog's Tusk, his x mark | 26 | do | do |
| 679 | Tasunkainape | His Horse Appears, his x mark | 38 | do | do |
| 680 | Tataukawakan | Medicine Bull, his x mark | 70 | do | do |
| 681 | Tataukaoyetokeca | Different Track Bull, his x mark | 43 | do | do |
| 682 | Cetanwaste | Pretty Hawk, his x mark | 53 | do | do |
| 683 | Wapahasapa | Black Hat, his x mark | 72 | Hunkpapa | do |
| 684 | Akicitaokokipapi | Afraid of the Soldier, his x mark | 43 | Lower Yanktonai | do |
| 685 | Wahacaukanonpa | Two Shields, his x mark | 48 | do | do |
| 686 | Iteatona | Blue Face, his x mark | 73 | do | do |

At the Standing Rock Agency, Dakota—Continued.

| No. | Indian. | English. | Ca. No. | Band. | Seal. |
|-----|-----------------|------------------------------------|------------|-----------------|-------|
| 687 | Sintoatinyau | Straight Tail, his x mark | 31 | Upper Yanktonai | Seal. |
| 688 | Witkotkotauka | Big Fool, his x mark | 64 | Lower Yanktonai | " |
| 689 | Ietasapa | Black Eye, his x mark | 35 | Upper Yanktonai | " |
| 690 | Heyuga | John Left Hand, his x mark | 19 | Lower Yanktonai | " |
| 691 | Matowatakte | Charging Bear, his x mark | 43 | Blackfeet | " |
| 692 | Tawapahaska | White Hat, his x mark | 24 | do | " |
| 693 | Pahanajinkte | Kill Standing, his x mark | 32 | do | " |
| 694 | Cetanrota | Gray Hawk, his x mark | 22 | do | " |
| 695 | Wahorpitanka | Big Nest, his x mark | 49 | Hunkpapa | " |
| 696 | Wakinyauwatakte | Charging Thunder, his x mark | 42 | do | " |
| 697 | Matonapin | Bear Necklace, his x mark | 18 | do | " |
| 698 | Matonataupi | Attack the Bear, his x mark | 55 | Lower Yanktonai | " |
| 699 | Wambliciquala | Little Eagle, his x mark | 52 | Hunkpapa | " |
| 700 | Matowakan | Medicine Bear, his x mark | 40 | Upper Yanktonai | " |
| 701 | Ikmusapa | Black Tiger, his x mark | 50 | do | " |
| 702 | Sunkodena | Hunt the Horses, his x mark | 19 | Lower Yanktonai | " |
| 703 | Wahacaukanonpa | Two Shields, his x mark | 26 | do | " |
| 704 | Wambdiciqanan | Little Eagle, his x mark | 35 | do | " |
| 705 | Canteyuza | Hold the Heart, his x mark | 55 | do | " |
| 706 | Osunkarmani | Old Fisherman, his x mark | 60 | do | " |
| 707 | Heinkpa | End of the Horn, his x mark | 36 | do | " |
| 708 | Najiniysauke | Runs Standing, his x mark | 18 | Upper Yanktonai | " |
| 709 | Sunkahanska | Long Dog, his x mark | 70 | Lower Yanktonai | " |
| 710 | Okdeska | White Coat, his x mark | 22 | Upper Yanktonai | " |
| 711 | Wahacankayapi | Used as a Shield, his x mark | 25 | do | " |
| 712 | Kankecasapa | Black Woodpecker | 53 | do | " |
| 713 | Tacanonpa | His Pipe, his x mark | 72 | do | " |
| 714 | Aupetirwakan | Holy Day, his x mark | 67 | do | " |
| 715 | Thomas | Thomas Kidder, his x mark | 18 | Lower Yanktonai | " |
| 716 | Iyakiunipi | Given Up, his x mark | 20 | do | " |
| 717 | Wakinyaupeta | Fire Thunder, his x mark | 23 | do | " |
| 718 | Sunkadugahan | Swift Dog, his mark | 38 | do | " |
| 719 | Maka | Skunk, his x mark | 28 | Blackfeet | " |
| 720 | Matobasina | Bear Robe, his x mark | 24 | Hunkpapa | " |
| 721 | Takukokipési | Afraid of Nothing, his x mark | 34 | Lower Yanktonai | " |
| 722 | Nagitamaheca | Lean Spirit, his x mark | 82 | do | " |
| 723 | Matordohinkda | Bear Growls, his x mark | 55 | do | " |
| 724 | Napetanka | Big Hands, his x mark | 82 | do | " |
| 725 | Wakinyau | Thunder, his x mark | 40 | do | " |
| 726 | Zuyatamaheca | Lean Warrior, his x mark | 40 | do | " |
| 727 | Hihnausapa | Black Owl, his x mark | 20 | do | " |
| 728 | Akesakowiu | Seventeen, his x mark | 27 | Hunkpapa | " |
| 729 | Sunkawicasa | Dog Man, his x mark | 40 | do | " |
| 730 | Cincayuhapi | The Orphan, his x mark | 23 | do | " |
| 731 | Tokeyawakuwa | Chasing First, his x mark | 28 | do | " |
| 732 | Rapahusmaza | Iron Wings, his x mark | 30 | Blackfeet | " |
| 733 | Rela | Ralph Mountain, his x mark | 21 | Hunkpapa | " |
| 734 | Tokeyawicao | Shoots First, his x mark | 19 | Blackfeet | " |
| 735 | Wanbdikavinya | Circling Eagle, his x mark | 34 | Lower Yanktonai | " |
| 736 | Matowalkta | Bear Looking, his x mark | 54 | Upper Yanktonai | " |
| 737 | Sunkdeska | Spotted Horse, his x mark | 28 | do | " |
| 738 | Waubdiwakautuga | High Eagle, his x mark | 19 | do | " |
| 739 | Sunkiknka | Dog, his x mark | 63 | do | " |
| 740 | Hukkauonpa | Two Parents, his x mark | 38 | Lower Yanktonai | " |
| 741 | Kuaskiuyanmani | Crazy Walking, his x mark | 45 | do | " |
| 742 | Herakasapa | Black Elk, his x mark | 48 | do | " |
| 743 | Wakinyaubuta | Red Thunder, his x mark | 31 | Upper Yanktonai | " |
| 744 | Ziutkanakdeska | Spotted Bird, his x mark | 36 | Lower Yanktonai | " |
| 745 | Igmusapa | Black Tiger, his x mark | 55 | Blackfeet | " |
| 746 | Wamblihowatz | Good Voice Eagle, his x mark | 52 | Hunkpapa | " |
| 747 | Wopotapi | Shot to Pieces, his x mark | 46 | do | " |
| 748 | Hunnga | Callous Leg, his x mark | 30 | do | " |
| 749 | Tatankaheptcena | Short Horn Bull, his x mark | 37 | Hunkpapa | " |
| 750 | Herakoyate | Elk Nation, his x mark | 29 | do | " |
| 751 | Matokuciyela | Low Bear, his x mark | 31 | do | " |
| 752 | Sungilasapa | Black Fox, his x mark | 34 | do | " |
| 753 | Keutepi | Shot At, his x mark | 21 | do | " |
| 754 | Cetankuiyan | Flying Hawk, his x mark | 35 | Lower Yanktonai | " |
| 755 | Tokakte | Kill the Enemy, his x mark | 33 | Hunkpapa | " |
| 756 | Rli | Patriot, his x mark | 25 | do | " |
| 757 | Cetausapa | Black Hawk, his x mark | 43 | Blackfeet | " |
| 758 | Cetauhoton | Noisy Hawk, his x mark | 50 | Hunkpapa | " |
| 759 | Herakawajlla | One Elk, his x mark | 38 | do | " |
| 760 | Wakinyaumaza | Iron Thunder, his x mark | 30 | do | " |
| 761 | Wazi | Plue, his x mark | 23 | do | " |
| 762 | Matohi | Bear's Tooth, his x mark | 63 | do | " |
| 763 | Isnansungmann | He Alone Steals Horses, his x mark | 21 | Blackfeet | " |
| 764 | Tasinamato | Bear Robe, his x mark | 22 | Hunkpapa | " |
| 765 | Matorabya | Drive Away the Bear, his x mark | 31 | do | " |

At the Standing Rock Agency, Dakota—Continued.

| Indian. | English. | Age. | Band. | Seal. |
|-------------------------|--|------|----------------------|-------|
| Ongnahelaohtika..... | Brave of a Sudden, his x mark..... | 19 | Hunkpapa..... | Seal. |
| Irpeyapi..... | Thrown Away, his x mark..... | 33 | Blackfeet..... | " |
| Izuza..... | Grindstone, his x mark..... | 30 | Hunkpapa..... | " |
| Mariyaoronko..... | Swift Cloud, his x mark..... | 40 | do..... | " |
| Tataukaonjinca..... | Bobtail Bull, his x mark..... | 29 | do..... | " |
| Isnawakuwa..... | Chase Alone No. 3, his x mark..... | 19 | Lower Yanktonai..... | " |
| Oyatewahacaukayapi..... | The Nation's Shield, his x mark..... | 24 | Hunkpapa..... | " |
| Cetaukokipapi..... | Afraid of Hawk, his x mark..... | 38 | do..... | " |
| Akicitaciqala..... | Little Soldier, his x mark..... | 27 | do..... | " |
| Tacejisapa..... | Black Tongue, his x mark..... | 24 | Blackfeet..... | " |
| Matoitewakau..... | Holy Bear's Face, his x mark..... | 57 | Hunkpapa..... | " |
| Onkoekirawanbli..... | Magpie Eagle, his x mark..... | 30 | do..... | " |
| Herakolqa..... | Little Elk, his x mark..... | 18 | do..... | " |
| Wahacaukayapi..... | Used as a Shield, his x mark..... | 20 | do..... | " |
| Agmainyauke..... | Running With, his x mark..... | 24 | do..... | " |
| Ozyne..... | Warrior, his x mark..... | 32 | do..... | " |
| Wizihankpan..... | Shoe String, his x mark..... | 24 | do..... | " |
| Ceske Tanka..... | George H. Faribault..... | 63 | Lower Yanktonai..... | " |
| Adeksi..... | Alexander Faribault..... | 39 | do..... | " |
| Wahacauka..... | Shield, his x mark..... | 26 | Hunkpapa..... | " |
| Mazahowasta..... | Harry McLaughlin..... | 21 | Lower Yanktonai..... | " |
| Wicakte..... | Kills Them, his x mark..... | 19 | Hunkpapa..... | " |
| Lolopa..... | Soft, his x mark..... | 19 | do..... | " |
| John Brown..... | John Brown, his x mark..... | 19 | Upper Yanktonai..... | " |
| Ikauwioki..... | John Take the Rope, his x mark..... | 20 | Lower Yanktonai..... | " |
| Pahinwakpa..... | Porcupine Creek, his x mark..... | 20 | Blackfeet..... | " |
| Iskalhula..... | Delay Ankle, his x mark..... | 18 | Hunkpapa..... | " |
| Paseca..... | Thomas Ashley, his x mark..... | 22 | Lower Yanktonai..... | " |
| Nonpaopi..... | Shot Twice, his x mark..... | 21 | do..... | " |
| Wankicun..... | Frank Laframboise, his x mark..... | 22 | do..... | " |
| Leo C. Harmon..... | Leo C. Harmon, his x mark..... | 18 | Upper Yanktonai..... | " |
| Wapahawicaki..... | Take the Hat, his x mark..... | 32 | Hunkpapa..... | " |
| Isuaakicita..... | He Alone is a Soldier, his x mark..... | 62 | do..... | " |
| Sungiyaukuja..... | Runs the Horse, his x mark..... | 40 | do..... | " |
| Cnjotauka..... | Big Flute, his x mark..... | 26 | Blackfeet..... | " |
| Wambliwakuwa..... | Rushing Eagle, his x mark..... | 49 | Hunkpapa..... | " |
| Borpapi..... | Shot Down, his x mark..... | 22 | do..... | " |
| Akiyaupi..... | Flying, his x mark..... | 20 | do..... | " |

I, Louis Primeau, having been employed as interpreter at Standing Rock Agency, Dak., by the Indian Commission, do hereby certify that the foregoing act of Congress was fully explained to the Indians whose names appear therein, and that I was present and witnessed the signature of each.

LOUIS PRIMEAU, *Interpreter.*

STANDING ROCK AGENCY, DAK., *October 31, 1889.*

STANDING ROCK AGENCY, DAK., *October 31, 1889.*

We hereby certify that we were present and witnessed the signatures of the above-named Indians to the act of Congress above set out.

GEORGE H. FARIBAULT,
JOSEPH PRIMEAU,
JAMES McLAUGHLIN,
U. S. Indian Agent.

STANDING ROCK AGENCY, N. DAK., *October 31, 1889.*

I hereby certify that I am the United States Indian Agent at the Standing Rock Agency, N. Dak.; that the number of adult male Indians over eighteen years of age belonging to said agency, according to the latest enumeration, is eleven hundred and twenty-one (1121).

Given under my hand at said agency, this 31st day of October, 1889.

JAMES McLAUGHLIN,
U. S. Indian Agent.

A true copy of original roll:

C. S. ROBERTS,
Captain, Seventeenth Infantry, A. D. C.

We certify that the signature or mark of each Indian to the above was, together with his seal affixed, thereto; that each and every Indian who signed the same is, to the best information attainable, and to the belief of the Commission, of the age set opposite to his name; that they are of a class mentioned in the act of March 2, 1889, and the treaty of April 29, 1868, as entitled to sign; and that they signed the same freely and voluntarily with fair and full understanding of its purport, operation, and effect.

CHARLES FOSTER, *Chairman.*
WM. WARNER,
GEORGE CROOK,
Sioux Commission.