

IN THE SENATE OF THE UNITED STATES.

L E T T E R

FROM

THE SECRETARY OF THE INTERIOR,

IN RELATION

*To the affairs of the Indians at the Pine Ridge and Rosebud reservations
in South Dakota.*

MARCH 16, 1892.—Referred to the Committee on Indian Affairs and ordered to be printed.

DEPARTMENT OF THE INTERIOR,
Washington, March 15, 1892.

SIR: I have the honor to transmit herewith copy of the report made by the Commission appointed under the act of March 3, 1891 (26 Stats., 1009), to adjust all differences between the Indians of the Pine Ridge and Rosebud reservations, in South Dakota, in relation to boundary lines, rations, etc., and to make arrangements with the Indians of Rosebud Reservation for the settlement of certain Lower Brulé Indians on the Rosebud Reservation.

I also transmit copy of correspondence from the Commissioner of Indian Affairs and the War Department in relation to the subject, and inclose a draft of a bill to increase the area of the Northern Cheyenne or Tongue River Indian Reservation, Mont., and to authorize the Secretary of the Interior to settle the claims of bona fide settlers within the present reservation and the addition thereto, and to make appropriation for that purpose.

This matter is presented with request for favorable consideration by Congress.

Very respectfully,

JOHN W. NOBLE,
Secretary.

The PRESIDENT OF THE SENATE.

WASHINGTON, D. C., *October 16, 1891.*

DEAR SIR: On the 28th day of April, 1891, in pursuance of a clause in the Indian appropriation act approved March 3, 1891 (Pub., No. 144) the undersigned were appointed Commissioners "to adjust all differences

between the Indians on the Pine Ridge and Rosebud Reservations, in South Dakota, in reference to the boundary lines of said reservations, their rations, annuities, and interest in the principal and interest of the permanent fund, and to make such an arrangement with the Indians drawing rations on the Rosebud Reservation as will be satisfactory to them, by which those of the Lower Brulé Indians who desire to do so may take lands in severalty upon the Rosebud Reservation south of the White River."

At a meeting of the Commission held in the city of Washington on the 3d day of May, 1891, we received from the Commissioner of Indian Affairs written instructions relative to the duties assigned us. Those instructions were approved by the Secretary of the Interior (Appendix, Exhibit A). On the 3d day of June, the Commission met at the Auditorium Hotel in the city of Chicago, and after a conference with Maj. Gen. Miles, and a later conference with Brig. Gen. Brooke in the city of Omaha, Nebr., we decided to begin work at the Pine Ridge Agency, at which place all the members, together with the official stenographer, arrived on the 10th day of June.

In view of the work assigned to us at this place, it was thought expedient to ascertain the number of Indians affected by the removal to Blackpipe Creek of the line dividing the Pine Ridge from the Rosebud Reservation, and we therefore called a council of the Brulé Indians, which was held June 12 and 14. The proceedings appear in Appendix, Exhibit B.

In the course of this council it became apparent that in addition to the Indians residing on the strip of land lying between Pass Creek and Blackpipe Creek, there were a number of other Indians from the Rosebud, Cheyenne River, Standing Rock, and Lower Brulé reservations, who were closely related to the Ogalalla tribe and who had come into the Pine Ridge Reservation with the desire of residing thereon. Many of them lived, or claimed to have lived, in this district prior to the act of March 2, 1889. A few of them were widows of Indians killed in the outbreak last winter, and they also were anxious to remain in the locality where their dead are buried. The inquiry, therefore, became extended to the ascertainment of the entire aggregate who were likely to be affected by any settlement proposed. It was fully explained to these Indians that their incorporation into the Pine Ridge Reservation involved an absolute relinquishment of their respective rights in their respective home reservations. The agreement to that effect was drawn and interpreted to them. (For this agreement see Appendix, Exhibit E, part 1.)

It appeared to the Commission that inasmuch as the dividing Blackpipe Creek line was fixed by the law of March 2, 1889, and had been declared to have been accepted by the requisite number of Indian voters, it could not be changed except by a three-fourths vote of the Pine Ridge Indians, as provided by the treaty of 1868. One of three things had therefore to be done: Either the dividing line had to be changed by an agreement back to Pass Creek, or the Brulés residing on the intervening strip had to be removed to the Rosebud Reservation where they were enrolled, or the consent of three-fourths of the Pine Ridge Indians had to be obtained for the incorporation of the Brulés above mentioned into the Pine Ridge Reservation. On investigation it quickly and conclusively appeared that no agreement could be effected with the Pine Ridge Indians for the removal westward of the existing dividing line. That proposition was therefore abandoned as impracticable. On further investigation it also conclusively appeared

that the Indians who were and had long been residing on the land between Pass and Blackpipe creeks could only be removed into the Rosebud Reservation by military force, involving a large expenditure of money and a probable sacrifice of more or less lives.

We were also strongly impressed by the claims of those Indians that they were justly entitled to remain in their home locations, where they had made more or less improvements, and to which they were warmly attached. It is evident that they did not intend by their agreement to the act of March 2, 1889, to sacrifice their homes to the technical provisions of the law. The second proposition was therefore abandoned by us as unwise and impracticable. The Commission determined to adopt the third method of settling the difficulties.

With a view of ascertaining the disposition of the Ogalallas, a council of chiefs and headmen was called to be held on Wednesday morning, June 16. Agreements were drawn containing provisions necessary to be subscribed to in case satisfactory conclusions were reached. The whole subject, together with the stipulations contained in the agreements, were fully and carefully interpreted and explained. Various impracticable conditions proposed by the Indians were, upon discussion, eliminated. As a result of the council, it was determined by the chiefs and headmen to recommend to their people the adoption of the settlement proposed by the Commission. It was, however, insisted by the Ogalallas that their kinsmen from other reservations, who had signified their desire to live upon the Pine Ridge Reservation by signing the Brulé agreement, and also the widows of various Indians who were killed in the late outbreak, and whose remains were buried where they fell, should be included in the agreements and permitted to live upon the Pine Ridge Reservation and in the enjoyment of all rights with themselves. We agreed to those conditions, subject to the approval of the Secretary of the Interior, and promised to recommend that such action be taken.

It will be observed that in the agreements offered for execution, we have been sedulously careful to guard all the rights of the Indians guaranteed by treaties heretofore made. In view of the fact that serious questions affecting individual rights might possibly arise out of the changes proposed to be made unless conditional specifications were incorporated, we considered it to be our duty to care for each individual who was giving to us his or her confidence.

It has heretofore been the custom of commissions to call the Indians of reservations into their respective agencies for purposes of business, thus oftentimes entailing serious loss upon those who are thus summoned. In view of the advanced condition of the crops, it was deemed wise to visit the Indians in their own camps, not only to better carry out the work of the Commission, but also to afford us opportunity to study the character of the country and to gather information which may be of value to the Government in its future policy. We therefore visited all parts of the Pine Ridge Reservation that could be reached in the time at our disposal. Out of an aggregate of 1,356 male adult Indians "occupying or interested in the Pine Ridge Reservation," 1,107 signatures, inclusive of 57 Northern Cheyennes, at Fort Keogh, were obtained to the settlement proposed by the Commission. Taking from the above aggregate of 1,356 the number who are absent with various enterprises and at the Indian schools, the vote for the admission of the Indians heretofore mentioned to the Pine Ridge Reservation may be said to be practically unanimous. In our opinion, this happy settlement of the difficulties existing in this reservation will insure a long era of

quiet and contentment, provided that the contracts and treaties entered into by the Government and these Indians are specifically and faithfully performed. (The proceedings of the various councils with the Ogalallas and the Northern Cheyennes, together with the agreements and signatures, appear in Appendix, Exhibits C, D, E, parts 1, 2, and 3, F, G, and H.

We regret to report that on leaving Pine Ridge Agency, July 15, or while en route for Rushville, the satchel of the chairman, containing valuable private property and the greater portion of the original rolls of signatures of the Ogalalla Indians, was either lost or stolen from the boot of the Army ambulance, which was carrying the party to the railroad. This occasioned a delay of three days, during which time diligent search was made, with the assistance of an advertised reward, to recover the missing property. It was without success. Fortunately, however, a duplicate index copy of the names of the signers, had been currently kept for quick reference. From this record we have been enabled to restore the names and ages of the signers, with the exception of about twenty-six. The aggregate thus restored is more than three-fourths of all the male adults "occupying or interested in the Pine Ridge Reservation," and the names of the signers, and their execution of the agreements are fully authenticated.

On July 20 we arrived at the Rosebud Agency.

ROSEBUD AGENCY.

The duties of the Commission at the Rosebud Agency have been hereinbefore referred to (see instructions, Exhibit A).

With a view of ascertaining the number and names of the Lower Brulé Indians who were reported as being desirous of taking their lands in severalty south of the White River, we requested the Lower Brulé Indian agent to send to Rosebud a representative committee of Lower Brulé Indians from whom we could accurately ascertain the facts needed.

It appears that there are two factions of these Indians holding different views. These factions divide the Indians belonging to the Lower Brulé Reservation about equally, and the agent therefore sent five of each party to represent the disagreeing elements.

On July 20 a council was held with the representatives of those who desired to go south of the White River. From these Indians it was learned that about 530 Lower Brulés, some of whom were residing on the ceded land north of and bordering the White River, and others of whom were residing south of the White River, partially on ceded lands and partially within the Rosebud Reservation, were from various causes dissatisfied with the reservation set apart for them by the act of March 2, 1889, and were earnestly desirous of making their permanent homes on lands taken in severalty south of the White River and upon the Rosebud Reservation. A subsequent council was held on July 20 with the representatives of what, for convenience, may be termed "the home faction." These Indians were fully satisfied with the Lower Brulé Reservation and with their location. Many of them were willing to take their lands in severalty, and some have already made arrangements looking to that end. They claimed that the Government had established the reservation by a law which had been accepted by the requisite number of voters, as provided by the treaty of 1868 and also by the act of March 2, 1889, and that the reservation could not be lawfully sold, nor they deprived of their acquired rights, under the treaties and

acts of Congress. They proposed to stand by the law, and insisted that no change should be made. With the information thus gathered, we held our first council with the Rosebud Indians on July 22 at the agency. After a statement of the situation, the Indians were invited to give a free expression of their views relative to the subject.

A curious state of things soon developed. There was much factional difference of opinion. The leaders of the Rosebud Indians, or at least those of them who assumed prominent parts in the council, seemed not unwilling to gratify the desires of the Lower Brulés taken as an isolated proposition, but they were determined, *sine qua non*, to compel the Commission to accede to conditions wholly beyond the power vested in it and beyond the reach of negotiation. Although all the male adults of the Rosebud Reservation, excepting about forty, had by their signatures formally agreed to and accepted the act of March 2, 1889, whereby the dividing line between the Rosebud and Pine Ridge reservations was fixed from the mouth of Blackpipe Creek, thus vesting the reservation title of the territory lying between the new line at Blackpipe and the old line at Pass Creek, in the Pine Ridge Indians, yet the demand was that the Commission should remove the dividing line back to Pass Creek.

This demand was based on the claim that the change of the dividing line, as contained in the act of March 2, 1889, was not explained to the Rosebud Indians by the Commission who presented the act to them for acceptance. An investigation of this charge was made by us, and the statement does not appear to be founded on fact. Reliable witnesses assured us that Messrs. Foster, Warner, and Crook had the act of March 2, 1889, read and interpreted to the Rosebud Indians a number of times, and that a large map showing the boundary lines of all the diminished Sioux reservations, the dividing line between Pine Ridge and Rosebud as beginning at the mouth of Blackpipe Creek on the White River, thence running due south to the State of Nebraska, was hung in plain view upon the wall of the council room, from which map the whole subject of the boundary and dividing lines was fully explained to the Indians; and, furthermore, that the Indians, without dissenting voice, declared that they understood the explanations. We explained to the Indians that the Blackpipe Creek dividing line was a fixed fact established by a law which they had almost unanimously accepted, and that therefore the line could not be changed except by act of Congress and by the consent of three-fourths of all the male adult Pine Ridge Indians whose rights to the lands west of the Blackpipe Creek line were guaranteed by the same law. We also explained that the Pine Ridge Indians had emphatically opposed the proposition made by us that the line be changed to Pass Creek, and that without an agreement to that effect neither the Commission nor Congress had the lawful power to accede to the demand.

The second point insisted upon by the Rosebud Indians was that the proportion of lands on the Lower Brulé Reservation to which those were entitled who desired to live upon the Rosebud Reservation should be sold, and the proceeds turned over to the credit of the Rosebud Indians. We explained that the instructions given us provided that the Indians who were transferred out of the Lower Brulé Reservation must relinquish all rights and interests to which they were there entitled under the law, and that none of the lands of that reservation could be sold except by the consent of three-fourths of all the male adults there occupying or interested. We also explained that if the Rosebud Indians were prepared to say that they would admit the Lower Brulés to their reser-

vation and accord to them all rights appertaining thereto, that then we would make such compensations as were just and might be agreed upon. Our efforts at this point were unavailing. The Indians insisted that the matter should be postponed until they could have a council with the Ogalallas in reference to a change of the dividing line, and that they would go to Washington and settle the whole matter. Subsequent councils with different factions and leaders produced a better feeling, and we are of opinion that if the appropriation made for the work assigned to this Commission had been adequate, satisfactory results might have been had. It is not believed that any real, substantial opposition to the incoming of the Lower Brulés exists among the Rosebud Indians, but the opportunity was seized upon to carry out other ends as conditions to the agreement sought. Doubtless, at a day in the near future, satisfactory negotiations can be made, and we endeavored to lay the foundation for such success. We left the Rosebud Agency July 25, and proceeded to the Lower Brulé Reservation, where we arrived July 28.

The proceedings of the councils at the Rosebud Agency will be found in Appendix, Exhibits I, J, and K.

LOWER BRÛLÉ AGENCY.

Our visit to this agency was in fulfillment of a promise to the Brûlé chiefs and to test the correctness of the various representations made at Rosebud.

While waiting for the Indians, many of whom had to come from long distances, we employed the time in visits of observation to the districts bordering the White River and contiguous thereto and to the lands of the Lower Brûlé Reservation. The results of our observations will be found among the incidental matter connected with this report.

At the council held with the Lower Brûlé Indians a full expression of opinions and feelings was earnestly invited. It became apparent that much erroneous information had been disseminated among the members of this tribe. Those who wished to remove south of the White River were strongly of opinion that the lands of the Lower Brûlé Reservation were unproductive and ill adapted to the comfortable maintenance of the people appointed to live there. They were fully persuaded that not only were the Rosebuds acquiescent to their permanently occupying lands of their reservation, but that they, the Brûlés, had a right to sell, if not the whole, at least their proportion of the Lower Brûlé Reservation and to distribute the proceeds among each other.

Our attempts to correct this error were only partially successful, and we are of opinion that influences other than genuine inclination have moved many of these Indians in the direction mentioned. The true state of the case was, however, presented to them, and every endeavor was used to give them correct information before they were allowed to formally express their preferences. After the matter had been fully discussed, those Indians who wished to go south of the White River and upon the Rosebud Reservation and to take lands in severalty were invited to sign statements to that effect, with the understanding that their signatures were a simple declaration and in no wise constituted either a guaranty that the privilege would or could be obtained, or that they themselves should remain under obligations by their acts of signing to adhere to their present purpose if they saw fit to recede when a final agreement should be hereafter presented for their consideration.

We were thus enabled to secure reliable data for the use of the Department. The opinions of the Indians regarding the lands of the Lower Brulé Reservation are neither wholly true nor wholly error. Over 50 miles of this territory was traversed and examined by us, and while comparatively little of the land is reliably productive from year to year without irrigation, yet in a season like that of 1891 splendid crops can be raised on large areas. For stock-raising no better land exists. Wherever artificial irrigation can be applied, the capacity of the soil to produce annual and luxuriant cereal growths is unquestionable. The same may be said of the district lying south of the White River, upwards of 30 miles of which were examined by us. On the whole there is probably a larger quantity of tillable land and a greater water frontage south of the White River. We are of opinion that if proper arrangements can in the near future be consummated whereby these Indians may be allowed to take lands in severalty in the White River country, it will probably conduce to rapid advancements in the way of civilization.

The proceedings of the councils with the Lower Brulés appear in Exhibit L.

The list of those who desire to take lands in severalty south of the White River, on the Rosebud Reservation, appears in appendix, Exhibit M.

THE NORTHERN CHEYENNES.

The instructions received by the Commission made it necessary for us to negotiate with that portion of the Northern Cheyennes who belong to the Pine Ridge Reservation, and who, in the winter of 1890-'91 were removed by the order of Maj. Gen. Miles to Fort Keogh, Mont., and placed on the United States military reservation in charge of Capt. E. P. Ewers.

In order to test the disposition of the Northern Cheyennes we solicited by correspondence their concurrence in the Pine Ridge settlement, and were informed that they would agree to the settlement proposed by the Commission, provided they were themselves allowed to remove to and reside upon the Tongue River Reservation, among their own kindred. This condition forced upon the Commission a consideration of matters apparently not contemplated by the instructions of the Commissioner of Indian Affairs.

In order to examine the questions involved we proceeded to Fort Keogh, and arrived there on the 4th day of August.

We held a prolonged council with the Northern Cheyennes at the fort, examined carefully all information obtainable from the officers of the regular Army, consulted with many citizens of the county, attended a formal meeting of the business men of Miles City, called for the purpose of expressing to the Commission the various opinions which prevail in those portions of Montana which are more or less contiguous to the present locations of the Northern Cheyennes.

Thus we endeavored to gather correct data from all available sources of information, in order that we might be enabled to form reasonably correct conclusions as to the best interests of the Indians, keeping in view the lawful rights of the white settlers who were located upon or in the vicinity of the reservation.

Instead of 537 Northern Cheyennes at Fort Keogh, as stated in our letter of instruction, the actual number, as obtained from Capt. Ewers, is 380, of which 75 are male adults of 18 years and over; 14 of these are enlisted cavalymen of the U. S. Army. This body of Northern Chey-

ennes is camped in tepees on the military reservation and within 2 miles of Miles City. The location is neither conducive to the comfort of these Indians nor to their development. Their situation is anomalous, and is in no respect in accord with the avowed Indian policy of the Government. Although to a man they were loyal to the United States during the outbreak of last winter, and served faithfully in various military capacities, yet they have been, since last January, held as nominal prisoners of war and maintained, as we understand, by the War Department. This situation was intended to be simply temporary as a military measure, and it should be terminated without unnecessary delay, both as an act of justice to the Indians and in order to get them permanently located where they can make the improvements needful for their comfort and well-being.

It is manifest that the Northern Cheyennes, now at Fort Keogh and on the Tongue River Reservation, aggregating but a comparatively small number, should be brought together and permanently located somewhere. The United States military reservation is not sufficiently large for the purpose, nor can it be made available for any considerable number without a thorough system of irrigation. Its proximity to Miles City would doubtless be the source of much friction between the whites and the Indians, and the latter would be subjected to many temptations and influences not calculated to be beneficial either to their morals or to their industrial development.

The Sioux and the Northern Cheyennes have for many years been hostile to each other, and the principal reason for the removal of the latter from the Pine Ridge Reservation was to avoid the conflict almost certain to occur in the near future between these elements if they remained together. The action of Maj. Gen. Miles was therefore undoubtedly wise.

The Northern Cheyennes thus removed from Pine Ridge, will, in our opinion, never return to that reservation without military force and a desperate resistance. The cost and sacrifice involved in such a measure would far outweigh any benefits that could possibly accrue from it.

The Northern Cheyennes are furthermore entitled to the most favorable consideration of the Government. Ever since their surrender they have been loyal, and in the public service they have sacrificed many of their young men. On many occasions they have been important auxiliaries of the Army, so important indeed that the fate of campaigns has not infrequently depended upon their fidelity.

The retention of these Indians as quasi prisoners of war at Fort Keogh, or their removal to an uncongenial locality, does not seem to us to be sound policy, or an encouragement in the way of well-doing. The country west of the Missouri River, and within which is situated Tongue River Reservation, is the ancient home of the Cheyennes. They are warmly attached to it. They have never surrendered their rights to it, and there are no sufficient reasons why they should be removed from it. The attempt to force them into other locations has been tried before, but the disastrous and bloody consequences which followed the undertaking constitutes an experience the repetition of which is by no means desirable. The Indian as well as any other man is entitled to the fostering care and protection of the Government, and no political or economical exigency can be a reasonable pretext for invading his natural and legitimate rights.

We have been made aware that there is a widespread and influential sentiment among the citizens of Custer County which insists upon the removal of all the Northern Cheyennes from the State of Montana. A

contrary feeling is held by many other citizens of the same county. Which party is in the majority is immaterial. The question is primarily one of rights and justice. Those who are urging the Government to vacate the Tongue River Reservation base their claim upon two propositions. First, that the presence of the Indians is an obstruction to the march of progress and the settlement of the country by white people. Second, that the Indians are dangerous neighbors and are frequently engaged in the killing of stock and in other excesses. These reasons were strenuously urged with much detailed argument at a public meeting of business men held at Miles City. No one, however, undertook to solve the problem as to where the Northern Cheyennes should be located, nor to the inquiry as to whether there was any other locality in the United States adaptable to such purposes that was available therefor with less friction upon white settlers. We also sought to obtain an estimated number of the stock known to have been killed by Indians unlawfully. We failed to discover any substantial evidence that any considerable number of animals had been killed wrongfully or that the Indians were responsible therefor.

To charge a whole tribe of Indians with the responsibility of individual acts of law-breaking is as unwarrantable as to indict a white community for the criminal acts of any one or more of its individuals. Doubtless there has been some unlawful killing of stock, but in almost every instance it has been due to excessive want or to revenge for wrongs received.

It is, however, a notorious fact that tracts of land on the reservation, largely in excess of any possible rights under the laws, have been fenced in by white persons who were settlers prior to November, 1884; and other tracts have been taken possession of by persons who have no shadow of right on the reservation at all. It is also a fact, reported to us by reliable witnesses, that large amounts of hay and lumber have been and are being cut from the reservation unlawfully by white people. These acts should be sternly and promptly stopped. All tracts which have been fenced for stock purposes by people who were settlers prior to the executive order of November, 1884, should be reduced to their proper legal dimensions, and all settlers who have squatted on the reservation subsequent to the order referred to, having no just claims to consideration, should be promptly ejected.

The Tongue River Reservation was established by the executive order of the President of the United States in November, 1884. It seems to us that this action and the many official pledges which have been made that this reservation should be the permanent home of the Northern Cheyennes are binding on the Government.

In view of the fact that these Indians possessed it long anterior to the coming of the white man, and have never ceded nor voluntarily surrendered it, there can not be a reasonable doubt that a revocation of the order and a forced removal of the Indians would be a palpable injustice, and would result in a vast expenditure of money and in the sacrifice of many lives.

The white settlers located within the reservation lines at the date of said order are, as we are informed, less than fifteen in number. The aggregate value of all their lawful improvements does not exceed \$50,000 on a liberal estimate. It therefore seems to us to be much wiser to purchase these improvements at a fair valuation than to incur the expense and the hazard of life involved in forcing 1,500 Cheyenne Indians from their ancient homes, where their dead lie buried, and where, after a direful conflict resulting from an unsuccessful attempt to

remove them to the Indian Territory, they were again placed by the Government, with the solemn pledge that it should be their permanent abiding place.

Notwithstanding their sanguinary record, it is our conviction that, if treated with impartial justice, the Cheyennes are tractable and will readily respond to civilizing influences. They have raised crops in goodly proportions. They are now cutting hay in large quantities. They are faithful in service and desire to be law-abiding. Whatever friction exists between them and neighboring white settlers will be readily removed if the laws now existing are fully and impartially enforced against trespassers, irrespective of color or race. The policy of the Government reaches the Indians in its detailed applications. However wise and humane it may be at the fountain head, the Indians too often experience but little of its beneficence after it had percolated through the meshes which ingenious men are constantly setting for purposes of fraud and corruption. Justice and peace should go hand in hand.

More than three-fourths of the Northern Cheyennes at Fort Keogh signed the Pine Ridge settlement on condition that they should be removed to the Tongue River Reservation. The Commission, for the reasons herein stated, agreed to recommend that action, subject to the approval of the Secretary of the Interior. We therefore confirm our letter of August 7, 1891, with the recommendations therein made.

Inasmuch as the lands east and contiguous to the Tongue River Reservation were by the Executive order of 1884 withdrawn from settlement, we also recommend that the eastern boundary line of the reservation be moved to the west meandering line of the Tongue River. Also that the north and south reservation lines be distinctly marked by stone mile posts, and that a complete survey of the reservation (extended) be made, in order that the many Indians who so desire may take their lands in severalty and receive their certificates of title.

We also recommend that surveys be made, to the end that the few Cheyenne Indian farmers now located on or near Otter Creek who desire to retain their lands in severalty, may have their allotments in accordance with the law governing such cases. (For council with Northern Cheyennes see Executive D.)

We beg to state that the appropriation for this Commission has been altogether inadequate to the work assigned to it. We were compelled to exercise undue economy with the means at our disposal, and abandon investigations the prosecution of which would have been of great value to the Department of the Interior and to Congress.

It affords us pleasure to acknowledge the valuable assistance of Capt. Charles G. Penney, the acting agent at Pine Ridge, also of Maj. Bailey, Capt. Day, Lieuts. Pershing, McIlhenney, Williamson, and Preston, of the Regular Army stationed at the same agency; of Messrs. J. George Wright, A. P. Dixon, agents respectively at the Rosebud and Lower Brulé agencies, and of Capt. E. P. Ewers, in charge of the Northern Cheyennes at Fort Keogh. All of these gentlemen heartily coöperated with the Commission and facilitated the discharge of its duties.

We also invite your attention to some of the incidental matters which came under our observation, and the results of our investigations in connection therewith.

AGENTS AND AGENCIES.

An Indian agent is an officer whose duties are of the utmost importance and whose responsibilities are of the utmost gravity. In addition

to the manifold business details of his office, to the care and distribution of a large amount of supplies, and to the direction of all matters appertaining to industrial development, he is necessarily the counsellor of all the Indians under his charge and the arbiter of all their disagreements and disputes, great and small. He should therefore be a man of broad intelligence, patient, impartial, persuasive, and possessed of a calm but indomitable courage. Such a man will have the confidence and respect of the Indians and will be correspondingly influential for good. No investment of money is so economical as that made for salaries sufficiently liberal to secure the services of first-class men in the Indian agencies. For these positions ability and character should be the only qualifications.

An Indian agent should never be appointed to an agency within his own State. In contemplation of law, he is largely the representative and protector of the Indians, and he should at all times be unbiased by any surrounding influences. He should have an office force sufficient and competent to carry on all business details under his direction, and over this force he should have complete control. He should have at least one subordinate competent to assume general management during his absence, because at least once in two months he should be enabled to visit every part of his reservation in order to inspect the machinery of administration and become personally familiar with the needs, situation, and progress of the people committed to his charge. The detailed affairs of 5,000 people distributed over 4,000 square miles of territory constitute an aggregate of magnitude. When it is considered that these people are at best only partially civilized, it is not difficult to perceive that their management is a work of vital importance. We know of no reservation where by reason of a sufficient corps of assistants the agent is enabled to personally and properly supervise the affairs of his trust. It is our belief that those agencies which have been supplied with the most efficient and liberally appointed system of administration have cost the Government the least money in the run of years and present the best results.

INDIAN POLICE.

We desire to commend to your consideration the good character of the Indian police at all the agencies which we visited. The duties of these guardians of the peace are onerous in the extreme, and are often attended with great personal danger. Frequently traversing the reservations by night and by day, they are to a great extent the eyes and the ears of the agents. No more faithful and courageous men render service in any department of the Government. Their pay is altogether inadequate. It should be increased at least 50 per cent, and in addition the men should be allowed feed for their horses, which is not now the case. In our judgment it would be wise policy, and in the long run economy, to increase the number of the agency police, and also to raise the standard of qualification still higher than at present.

Furthermore, the efficiency of the police could largely be increased by a system of drilling and discipline patterned after the Regular Army, and by instructing the men in elementary branches and recognizing special services by the conferring of medals and diplomas.

A police force thus organized, trained in the school of the soldier, and constantly employed in a quasi military capacity, would not only hold all vicious elements in control, but would become a powerful adjunct to the Army in any future emergency that may arise.

INDIAN SOLDIERS.

In this connection we can not refrain from mentioning the Indian cavalry company lately organized at Fort Niobrara. Most of the men belonging to this company were enlisted from the Rosebud Reservation. Under the intelligent and devoted care of their commander, Lieut. Dravo, they have made a remarkable progress in all that appertains to their profession. We inspected their quarters, clothing, arms, accouterments, stables, and drill, and found that in all respects they are fully up to the best standards of the Army. Considerable advancement has also been made in the elementary branches of education, and nearly every member of the company can now write his own name and speak more or less of the English language. They are not only willing but ambitious to learn, and readily conform to the severest rules of the service. The *tout ensemble* of the company is creditable to the Army, and especially so to the officer in command.

Even if the aptitude of the Indian and his adaptability to a military career has not yet been carried beyond the domain of experiment, we have presented in this novel organization an object lesson of much interest and value, promising as it does that the enlistment of young and vigorous Indians into the military service of the country will greatly aid in the solution of the troublesome "Indian problem."

SURVEYS.

We can not too strongly urge the speedy and complete surveying of all the reservations visited by us. The boundary lines, especially, ought to be run without delay and plainly marked by mileposts of stone or other enduring material. Very much of the friction between the Indians and neighboring white settlers arises from actual or pretended ignorance of the reservation boundaries. There should be no question on this subject. It is by no means an infrequent occurrence for stockmen to drive their cattle upon the reservations or give them such direction that they wander thereon, and when a protest is raised to drive them off and plead ignorance. The law in such cases is practically inoperative as a protective measure. The Indian, however, is always held to a rigid accountability in case his cattle is found from any cause whatsoever trespassing upon the white man's land. He never escapes the penalty, and is generally mulcted in a considerable amount of added costs and charges. The law, therefore, works disadvantage to the Indians, and in many cases great hardship. Such a condition of things is naturally productive of dispute and bitterness, and is one of the causes which lead to reprisal and trouble. This difficulty would, however, to a great extent, be removed if the reservation boundaries were accurately surveyed and distinctly marked.

It must also be noted that existing official maps, both civil and military, are exceedingly defective and misleading, especially in respect to water courses and the habitations of both Indians and whites. Serious legal complications must, in the nature of things, grow out of these errors. For example, this Commission was furnished with three official maps—one civil and two military. They all show that the course of Blackpipe Creek is wholly west of the line dividing the Pine Ridge from the Rosebud Reservation, and is 10 miles therefrom at the same distance from the point of junction with the White River. Upon this exhibit we conducted negotiations at Pine Ridge. On arriving at Rosebud we were credibly assured by a surveyor, who claimed to

have traced the course, that the Blackipe Creek meanders on the dividing line for 5 miles from its mouth, but that at twice that distance it is fully 10 miles east of the line and so continues to be. If this statement is true it will materially affect the disposition of many Indians whose homes are upon the water course, and who, by the negotiations at Pine Ridge, were transferred. This matter ought to be definitely settled without delay.

Furthermore, there are many progressive Indians on all these reservations who are ready and anxious to take their lands in severalty and thus become localized. We are convinced that this movement, once begun and made practicable by general surveys, will in a short time embrace the bulk of the Indian population. No matter how non-progressive an Indian may be, he is keenly appreciative of the varying value of lands, and will not remain supine for any length of time while his wiser brethren are appropriating and becoming inalienably entitled to the most desirable locations. Such action will also naturally build up a conservative force which will render roaming Indians comparatively powerless for harm. Allotments and wire fences will be found potential in breaking up tribal relations and individualizing the people.

The President is authorized by law to order the surveys herein mentioned, and no wiser appropriation of money could be made than to provide for their immediate execution.

The policy at present pursued of surveying after applications for allotment are made is, we are convinced, erroneous. A general survey is not only more accurate, but it stands out as a persuasive indication of intention on the part of the Government and will be far more effective in bringing about the desired result.

IRRIGATION.

Much error has been disseminated concerning the lands of the Sioux reservations from a lack of knowledge concerning them. This Commission is said by the Indians to have been the first that ever went beyond the agency reserve, and it was especially pleasing to them to welcome us into their various home districts.

Under existing conditions only small tracts in the river bottoms are adaptable to agriculture, and even there the raising of cereals is precarious and unprofitable from the prevalence of hailstorms and the lack of rain. With artificial irrigation, large areas of these reservations would in a single year become immensely productive, and add to the wealth of the country tenfold the cost of the system. A water distribution from a small reservoir erected on a hill overlooking the "mission" grounds at Pine Ridge has resulted during this season in a cereal and vegetable growth that would delight the eyes of an Illinois farmer. Four reservoir plants on the Pine Ridge Reservation, erected at an aggregate cost of \$400,000 and operated at an expense of \$50,000 per annum, inclusive of interest on the capital invested, would increase the possible agricultural lands many fold, and render nearly every square mile available for stock-raising. Such a provision would undoubtedly save the Government \$100,000 annually on the cost of beef cattle, besides affording the Indians a lucrative business and a practical encouragement to pursue the ways of civilization by enabling them to realize in their current experiences the substantial benefits of industry.

The water supply for such reservoirs is ample, and could be indefinitely increased by artesian wells. It may be remarked *en passant* that water occurs in many places at a depth of from 80 to 100 feet. These

propositions can not be regarded in anywise experimental. Opposite the Brulé Agency, at an elevation of 150 feet above the Missouri River, is an artesian well 800 feet deep, flowing an immense volume of water, with a pressure of 135 pounds at its mouth. With this water flow as a power and the river as a source of supply a district of 50 miles in extent can be perfectly irrigated. The evaporation from such a water spread, together with a resulting forest growth, would speedily modify existing climatic conditions and produce direct benefits of enormous value.

No beneficence so great could be bestowed by the Government as to provide an irrigating system for these otherwise unhappy districts, where an inhumane policy has placed thousands of human beings, who are expected to become civilized, without any reasonable foundations for its achievement.

Incidental to this subject, although not necessarily dependent thereupon, is—

FOREST CULTURE.

The fuel supply of the Indians on these reservations will soon become a serious question, and one which, from the standpoint of humanity, will demand a solution at the hands of the Government. The bottom lands and "draws" are being rapidly denuded of trees, and even the splendid cedar growth of the Medicine Root district on Pine Ridge is being sacrificed. When these existing forests are gone, as must be the case within a few years, the Government must either transport to the reservations and distribute a fuel supply or remove the Indians to other homes.

It would, therefore, be a wise policy to provide an ample supply of nurslings for all Indian reservations, and to encourage tree-planting by a system of premiums sufficiently liberal to produce a result so much to be desired and one which in the near future is destined to become an absolute necessity.

AGRICULTURE AND IMPLEMENTS.

With the aid of an irrigating system, the hardy cereals will grow with luxuriance on the Sioux reservations. Without irrigation, agriculture can never become a successful industry, except in a few especially favored river bottoms. Much of the discouragement which prevails is due to the lack of proper farm implements, proper seed, and proper instruction. The Indians should have lighter wagons, those issued being altogether too heavy for their light stock. In order to secure an economical use of seed, there should be provided an ample supply of wheat drills. The Indians should also have an ample supply of sulky plows and cultivators.

There is but one thrashing machine on the Pine Ridge Reservation, as we are informed. There should at least be one in each farm district, and also in each district a number of corn-shellers. Seed wheat and all other seed should be of the best quality. We examined samples of wheat issued for seed and found it totally unfit for any use except hog feed. Our opinion was confirmed by experts to whom we submitted it. We found that a variety of vegetable seeds were mixed together in bags, and this made it unfit for farm uses. The harness and horse collars issued are to a great extent poor, both in quality of material and in workmanship. The harness work done at the Pine Ridge Agency is first class, although the shop is very deficient in good tools and appli-

ances. Wagons and farm implements are rendered short lived by the lack of barns and sheds to protect them from the hot, dry air, and storms. The construction of a log barn or shed should be insisted on in all cases where wagons or farm machinery are issued. A more commodious wagon shop and a warehouse in connection for storing new wagons and both wood and iron material is greatly needed at Pine Ridge. The general run of tools in all mechanical departments is in point of quality far below a good commercial average.

A policy which has an objective the making of farmers out of Indians must presuppose good lands, favorable climatic conditions, good implements and machinery, good instructions, and good seed. Hardly any of these things currently exist among the Indians, and consequently the agricultural industry has been of slow growth. Boss farmers are inclined in their own interest to exaggerate results, but we failed to find the evidences which justify many of the reports made. Still there is progress in farming. The Medicine Root, and parts of the Wounded Knee districts of Pine Ridge, the southeastern part of Rosebud, and the bottoms of Lower Brulé presented gratifying and encouraging appearance, and if greater care is exercised to supply reasonable facilities, we believe that a more rapid advance will be made in the future.

From representations made to us, we are led to believe that the "Gumbo" soil of Lower Brulé contains some valuable fertilizing constituents, and we therefore recommend that the agent be directed to send specimens from different parts of the reservation to the Agricultural Department for analysis and experiment.

FARM DISTRICTS AND ISSUE STATIONS.

The Pine Ridge Reservation should be divided into at least seven farm districts instead of the number at present existing, and each should have a station for issuing rations. It is impossible for the head farmers to properly discharge the work intrusted to them, on account of the size of their districts and the large number of people living thereon. Many Indians are obliged to travel from 40 to 60 miles for their rations, and are consequently half the time on the road. This not only seriously interferes with their industrial pursuits, but in inclement weather it is a sore trial. A subissue station and at least two schoolhouses are specially needed at convenient points in the territory lying between Pass and Blackpipe creeks, where a large number of Indians have their homes. This agency should really be a subagency, in order that the Brulés transferred to Pine Ridge by the negotiation of this commission may be thoroughly localized and to the fullest extent possible kept from wandering over the reservation.

Similar recommendations are also made for the Rosebud Reservation. Unquestionably the Rosebud Agency is badly located and in the most unproductive part of the reservation. It may not be advisable to change the agency, but a subagency should be at once established on or near Whetstone Creek, and the Indians encouraged to locate where the lands are more fertile and where greater facilities for improvement may be given. In this quarter are a large number of families.

The agency of the Lower Brulés should be located upon their reservation, as contemplated by law. The present plant should be retained as a substation for the accommodation of those who are now living near the White River. If negotiations are hereafter concluded for the settlement of these last named, in accordance with their desires, south of the White River, then the present plant might be transferred to the new neighborhood.

SLAUGHTERING OF STOCK.

There can be no question that the present method of slaughtering beef cattle by shooting while on the run over the prairie is inhuman in the extreme. It is not only a cruelty to the animals, but it also tends to keep alive the savage instincts of the Indians. We think that some other means of killing should be devised. An abbatoir system is probably impracticable, but it would be neither difficult nor expensive to provide chutes at the various corrals, at the exit of which the beef can be killed by experts, and then hauled off to a distance on wooden drags, for the purpose of being butchered by those to whom it is issued.

GAME FOWL AND FISH.

We see no reason why all the Sioux reservations should not be stocked with all the hardier kinds of game fowl. Not only can this be done without any considerable expense, but the living streams can also be stocked with carp and other valuable fish. It would certainly give a healthful variety to the food consumed, as well as afford the Indians an additional means of employment and diversion.

STOCK ANIMALS.

It is the opinion of those conversant with the subject that the raising of mules and sheep can be profitably introduced into these reservations. The former would undoubtedly thrive and become a source of much revenue. Sheep-raising would not be difficult in the districts which are accessible to water and where facilities exist or could be readily provided for protecting the stock against storms. It would surely become an encouragement to the Indians to thus diversify their means of employment and livelihood. At all events, the end to be accomplished would justify an exhaustive trial.

RATIONS.

We were gratified to observe that the Indians are at present generally satisfied with the quality and quantity of their rations. We found, however, that such spices as were on hand were heavily adulterated, and recommend that hereafter none but unground stock be purchased, in order to avoid frauds of this character.

We also earnestly recommend that the old policy of issuing to the Indians a liberal ration of good smoking tobacco be resumed. A large percentage of the American people consider tobacco a necessity. It is without doubt a great comfort. The Indians are equally fond of it. They smoke a miserable mixture of about 15 per cent low grade tobacco with 85 per cent of willow bark; also a cheap and poisonous kind of paper cigarettes. Both are extremely injurious to health, and it would be a blessing to substitute for them a reasonable quantity of good tobacco.

ANNUITY GOODS.

The universal complaint of the Indians concerning their annuity goods induced us to make a thorough investigation of this subject. We not only interrogated the Indians at all places which we visited, but we also examined the clothing issued for both male and female wear, inclusive of foot gear, piece goods, white cloths, blankets, etc. We did

not find any variance in the evidence, and the conclusion was irresistible that for a long period of years the Indians have not received the kind of goods contracted to be delivered to them by the stipulations of treaties heretofore made and at present in force. It must be apparent to even a casual observer that frauds of no inconsiderable magnitude have been continually practiced in these annuity supplies. No one can contemplate the necessities of the Indians, particularly during the inclement seasons of the year, without feeling that this is a subject which demands a thorough examination on the part of the Government. The warehouse at Pine Ridge contains a large accumulation of annuity goods, which we inspected with studious care, and were much impressed by the significant fact that with but a single exception we failed to find a manufacturer's name or identifying trademark on any articles or packages. This fact, in connection with the exceedingly low grade of all the contents of this warehouse, was to us strong evidence that these goods were made upon special contracts, and were products with which the respective manufacturers did not care to be identified. Assuming that the Government contracted and paid for a reasonable quality, the responsibility of these grievous frauds upon the Indians should be fixed with certainty and their recurrence made impossible. The Indians are practically remediless, and it is difficult to see how the work of civilization can progress in the face of wrongs which among our own people would be intolerable.

We beg to invite your attention to some particulars in this connection.

WOOLEN CLOTHING.

Every male over fourteen years is entitled annually to "one suit of good substantial clothing," etc. After diligent inquiry we were unable to ascertain that any such clothing had been issued to the Sioux Indians during the last ten years. The outfit given in lieu thereof is a suit of 10-ounce brown cotton duck, worth, on expert opinion, not more than \$1.50 by the thousand suits, devoid of appearance, warmth, and durability, and unfit for the use contemplated. At times this material seems to have been changed to a poor quality of jeans. The hat is hardly more than an apology, while the "flannel shirt" is flimsy and unsubstantial both in material and make up. The hosiery is rough and coarse and nonprotective against the driving storms of sharp silicic sand so common in South Dakota. We saw no annuity hose in use except by a few school children. The Indians generally, as a matter of comfort, clothe their limbs with closely woven fabric when the same is obtainable.

BLANKETS.

Nothing is more necessary to the comfort of Indians than good blankets. Those issued are light in weight, small in size, made from wool shoddy apparently mixed with a cheaper adulterant, and are dyed a somber navy blue, which, once wetted, soon changes to a variety of disagreeable reddish tints. We can not believe that the Government intends to issue blankets of this character, which so illy supply the necessities of a climate so rigorous as that of the Dakotas.

SHOES.

We sought in vain to find an adult Indian who was wearing shoes similar to those contained in this warehouse, and considering the shape
S. Ex. 58—2

of the Indian foot it is plain that they could not be worn without acute distress. We examined the feet of many of the children at the boarding school who are compelled to wear this gear, and found not a few cramped with pain while their little owners were learning to be civilized. These shoes are of the cheapest possible material and manufactured at the least possible cost. The fact that they are rarely used is evidence that they are without merit. The materials for making shoes should be supplied and the industry started at the agencies. So, also, should leather be furnished, so that the Indians can have a substantial material for making soles to their moccasins.

SUNDRIES.

Many other sundry articles of supply, such as shirts, underwear shawls, piece goods, thread, etc., are hardly less inferior to what may be regarded as reasonable quality than those described.

It may be remarked that the Indians do not to any extent wear these annuity goods. The issue is more apt to find its way to a railroad town, where the outfit is exchanged for a comfortable coat or blanket. The Indians, not less than their white brothers, seek physical comfort and aspire to appearance. They are entitled to such supplies, which, if received, would be productive of both.

When it is remembered that the animals are gone which formerly supplied warm and valuable furnishings, and that the Sioux are located in a severe and nonproductive district which has a winter temperature of 20 degrees below zero, and which is frequently visited at all seasons by terrific storms, it is not difficult to imagine that the sufferings of these people thus illy provided with clothing must be inexpressibly intense. If, therefore, progress is slow, it might be well to measure the responsibility which lies at the door of our own civilization.

We not only earnestly recommend that the annuity clothing be greatly improved in its quality, but that it be issued as early as October instead of the succeeding February or March, as is now often the case.

We see no reason why the natural taste of the Indians for color and brightness should be so persistently ignored, where the gratification of that taste is a healthful and inexpensive influence.

SCHOOLS AND EDUCATION.

During our sojourn at Pine Ridge, we visited a number of the reservation schools, and what may be termed school districts. We were impressed not only with the inadequacy of school provision but also with the unwarrantable failure of the Government to fulfil the contract obligations stipulated in the treaties of 1868, 1876, and 1890.

Section 20 of the law of 1889 is mandatory in its provision, and the Government having received the consideration can not plead an excuse for noncompliance.

There is urgent need for school buildings in the White Clay district of Pine Ridge, a number of which, as we understand, were destroyed in the outbreak of last winter. The Indians manifest a strong desire to have school facilities in this district.

We thoroughly inspected the Government boarding school at the Pine Ridge Agency, examining every part of the building, its sanitary conditions, water supply, sewerage, refectory, hospital accommodations, school-rooms, dormitories, bedding, clothing, general appointments, and

out-buildings. We beg to submit our views of this institution. The building, although admirably located, is wholly inadequate for the number of scholars, teachers, and helpers occupying it. The aggregate at the time of our visit was about 190. With a proper regard for health and comfort, it can not accommodate more than 120 people.

Constructed entirely of lumber, there is no protection against fire and no facilities for escape in case of fire. If this building should become aflame at night, not only would a frightful loss of life ensue, but the cause of education would be thrown back twenty years by reason of the prejudice which such a calamity would engender. The children sleep in badly ventilated and contracted dormitories on the third floor and under the gabled roof, huddled together so that each person has not more than one-third of the air space requisite for health.

There is practically no sewerage about the place, and the sanitary conditions are bad in the extreme. The beds and bedding, particularly in the male dormitories, were disgustingly filthy, and the odors which greeted us on entrance were almost intolerable. In no instance did we find a bed in the male department from which unhealthy and nauseous odors did not proceed. When it is remembered that many of these children are afflicted with scrofulous and other diseases of a more or less contagious character, it will be readily perceived how necessary to health and vigor is their separation into numerous thoroughly ventilated rooms. All the dormitories should be upon the second floor and subdivided for the accommodation of not more than four to a room. The bedding should be kept scrupulously clean, and no child should be allowed to retire before bathing, ample provision being made therefor.

There are two small sick rooms, both of which are cheerless and untidy. The girls' bathroom was fairly clean. The boys' was reeking with dirt and filth. The schoolrooms are fairly clean, but are unattractive and unhappy looking places. The refectories presented the best appearance of any of the departments of this institution, but even here there is much room for improvement. There are no places or provision for recreation during stormy or cold weather, and parents visiting their children are obliged to sit about on the ground outside the school premises.

This building should be enlarged to a reasonable capacity for 200 pupils, exclusive of teachers and helpers. Male and female dormitories, two stories in height, should be added and constructed of brick, with ample provisions against fire, and for escape in case of fire. They should be wainscoted and floored with double-tongued, well-seasoned, oak or other close-grained wood, being thus easily cleaned and rendered non-absorbent of malarial moisture. They should also be well lighted and ventilated. There should be two large sunny playrooms—one for boys and one for girls. There should be a well-appointed gymnasium and a commodious sewing room. The bathrooms should be enlarged, provided with porcelain tubs, and kept scrupulously clean. There should be two large bathing tanks, so that both sexes can have frequent plunge baths. The cellars should be grouted and the pantries cemented, thus rendering them impervious to vermin.

New clothing should be kept entirely separate from the old, and arrangements made to prevent the intermixing of individual suits. There should be a large workshop, with all sorts of tools, and instruction given in practical mechanics, such as carpentry, brickmaking and laying, stonecutting, housebuilding, ironworking, tailoring, shoemaking, etc., thus affording an application of book knowledge and a relief from study.

Ample sick rooms should be provided, and they should be made pure and sweet. The schoolrooms should be doubled and removed as far as possible from the dormitories and kitchen. There should be outside pavilions, where parents could visit their children with comfort. Brick or plank walks should surround the buildings and lead to the closest.

The construction of a tank on the premises for irrigating purposes would render a large tract of neighboring lowland available for a model farm at the agency, and which, wholly worked by schoolboys would supply all the vegetables, etc., needed for the institution.

This institution, remodeled and conducted upon the foregoing and other similar ideas, would be a beneficence. At present, according to all industrial school standards, it is not creditable to the Government.

The subject of education is an important one, but not less important is the interrogation which stands at the end of the system as at present pursued, What then? The fact is that a very large percentage of youth, educated either on or off the reservation, relapse into the old ways and in a short time can hardly be persuaded to speak in the language they have acquired. In the case of females, the hope excited at the school is changed to a despair that leads with startling frequency to prostitution. We are convinced that this unsavory result is not so much the fault of the Indians as of the system pursued.

We sought in vain to find provisions for industrial work to utilize the education imparted at the schools. The Government is pledged by treaty stipulation to prefer educated Indians in all employments. On July 8, two fine fellows 19 years old, fresh from the Genoa school, speaking perfect English, came to the office at Pine Ridge in search of work. One was a painter, the other a shoemaker. The agent replied that he had plenty of work but no money to pay for it. When next seen these youths had painted faces and had returned to the old ways. The cry everywhere is, "There is nothing for us to do." And yet the wants of any population of 5,000 people are varied and manifold.

In addition to stock-raising and agriculture there is not a mechanical trade that enters into the supplies furnished by the Government that can not or ought not to be carried on by the Indians of both sexes on the reservations. Carpentering, brickmaking, shoemaking, harness work, stonecutting, plastering, painting, iron-working, wagon-making, tailoring and dressmaking, textile and hosiery work, tanning and leather-making, merchandising, clerking, and teaching, all these are of practicable introduction into every Indian reservation. The resultant would be the rapid enlightenment of the Indian and an economy to the Government. A majority of the few industrial places that exist are filled by white people. If an Indian is employed he is rarely paid more than \$10 per month, less than half the wages paid white men for similar work. Every Indian tradership can be and ought to be carried on by Indian licensees. The money spent by Indians can be largely, and to the greatest extent possible ought to be, kept in circulation among themselves. In short, the industrial conditions ought to be supplied upon which an industrial life can grow. The economical laws which govern white societies are equally applicable to and should be incorporated into Indian life. Any system that allows the entire results of industrial energy to be extracted and withdrawn from the community in which it operates is radically wrong.

HOSPITALS.

There should be at every agency a general hospital constructed after the most improved ideas, where the sick, who require constant or

frequent attention, can be treated. It must be admitted that a single physician, located at the agency of a reservation 60 miles square and containing over 5,000 people, can not discharge the service required of him. It seems to us that a common humanity requires that reasonable provision should be made for the afflicted suffering.

FIELD-MATRON SYSTEM.

The introduction of this system is a most promising work of beneficence. Hitherto the efforts of the Government to ameliorate the condition of the Indians have been mainly directed towards the male population. The women have, to a great extent, been left to absorb whatever they might of healthful influences. It must not, however, be forgotten that the women largely control the details of home life and the food supplies. Their mother love is strong and abiding, and from them proceed the only influences which shape and determine the character of the young. A system, therefore, which enters the Indian home, and teaches the women proper methods of preparing and economizing food, and other practical lessons of housewifery, and at the same time softens down the savage instincts which are the inheritance of the past, is worthy of encouragement and most liberal support.

DANCES.

We had many opportunities of witnessing the dances and other fetes indulged in by the Sioux Indians. The "Omaha" is purely a festival dance, formerly used to celebrate victory, but at present is a mere enjoyment and an occasion for recounting the exploits of heroes and singing their praises. It is as harmless as any similar fête among white people. The women have their "Omahas," simple affairs apparently for the purpose of social enjoyment and sounding their praise of any one who has done them kindness. The Ghost dance is essentially an invocation, harmful only in so far as it tends to excite a superstitious exhilaration, and affords designing men an opportunity to create mischief and excess. There are cranks and demagogues among Indians as well as among white people, and in times of excitement or distress they will always have a following. The existence, however, of the Ghost dance in the winter of 1890 is of itself evidence that the underlying causes which led to the outbreak that terminated so fatally were starvation and a climax of long-continued wrongs.

TREATIES.

Very much of the unrest and discontent among the Indians is attributable to their belief that the Government is indifferent to its treaty obligations. It can not be denied that in many respects this belief has foundation. A comparison of the treaties made during the last twenty-five years with the performances of their stipulations will show a record that would hardly exist if the Indians could avail themselves of the legal axiom, "There is no wrong without a remedy." Notwithstanding the anomalous character of the Indian's right to his lands, yet a negotiation for that title presupposes a payment, and after its acquisition and enjoyment it is monstrous that a Government of law should escape or seek to escape the expressed consideration.

We can not too strongly urge the immediate performance of the provisions of sections 17 and 20 of the law of 1889 relating to schools, and

especially the necessity of annually distributing among the Indians, in cash, one-half of the interest on the existing "permanent fund" as provided. This was promised by the United States Commissioners, Messrs. Foster, Crook, and Warner. The Indians have expected it from month to month. For two years they have been disappointed, and in consequence they are restless and indignant. However small the per capita amount may be, the distribution will go a great way toward the production of quiet and satisfaction.

The extent to which the stock-herd law enacted by the last legislature of South Dakota will interfere with the settlement of the ceded lands of the Great Sioux Reservation is also a proper subject of equitable consideration, because the statement of the Commissioners that the desirable portion of the ceded lands would be taken at \$1.25 per acre during the first three years was the principal inducement to the Indians to accept the law of 1889. The Government is bound in equity to indemnify the Indians against the operations of any law obstructive to such settlement of the price named.

CONCLUSION.

In carrying on the work intrusted to this Commission, we uniformly declined to make any promises to the Indians that did not lie strictly within the purview of our instructions, excepting, however, that in regard to matters concerning their general rights and welfare we promised to faithfully report their statements to the Government, and that, after examining all matters which lay within our reach, we would make such recommendations as our investigations showed to be needful. In thus fulfilling our promises we have been guided not only by a sense of justice, but also by the bearings of the fact that there are 300,000 Indians in the United States subject to its laws and entitled to its protection. We have also been moved by the universal desire of all patriotic citizens that these Indians shall speedily become enlightened and prosperous, that it is wise and economical policy to afford every facility for bringing about that result, and by our belief that such result is only attainable by faithfully performing all the obligations of treaty contracts, and by fully protecting the Indians against fraud and imposition from whatsoever source they may proceed. All races of men have most readily yielded to the influences of civilization when its blessings have been carried into their daily lives.

The exhibits included in the appendix and hereto annexed present the work of the Commission in detail.

The Commissioners desire to return their thanks to the Secretary of the Interior and other officers for their kindly consideration and assistance.

All of which is respectfully submitted.

CHARLES E. PEARCE, *Chairman*,
ALPHEUS R. APPLEMAN,
GEO. H. HARRIES,
Commissioners.

Hon. JOHN W. NOBLE,
Secretary of the Interior.

APPENDIX.

EXHIBIT A.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, April 28, 1891.

GENTLEMEN: A clause in the Indian appropriation act, approved March 3, 1891 (Public No. 144), provides as follows:

"For this sum, or so much thereof as may be necessary to enable the Secretary of the Interior, by negotiation, to adjust all differences between the Indians on the Pine Ridge and Rosebud Reservations, their rations, annuities, and interest in the principal and interest of the permanent fund and to make such an arrangement with the Indians drawing rations on the Rosebud Reservation as will be satisfactory to them, by which those of the Lower Brule Indians who desire to do so, may take lands in severalty upon the Rosebud Reservation south of the White River, six thousand dollars."

The Secretary of the Interior having appointed you commissioners to conduct the proposed negotiations, the following instructions are issued for your guidance in the important duties devolving upon you.

The boundary line of the Pine Ridge and Rosebud reservations, as established by the act of March 2, 1889 (25 Stats., 888), and as now existing, are described in the first and second sections of said act, a copy of which is herewith inclosed.

It will be observed that the dividing line between the two reservations, as thus established, begins at the mouth of Blackpipe Creek on White River, and runs thence due south to the north line of the State of Nebraska. (See official map, 1890; herewith.)

It may be well to state here, for your information, that in the act of April 30, 1888 (25 Stats., 94), which act was rejected by the Indians, and consequently became inoperative, a line running from the mouth of Pass Creek southerly to the source of its principal branch, thence due south to the north line of the State of Nebraska, was made the dividing line between the two reservations.

For reasons which do not appear, the subsequent act (approved March 2, 1889) changed the boundary line between the two reservations, and established it farther east to the mouth of the Blackpipe Creek.

By this change of the dividing line a large number of Indians receiving rations and annuities at the Rosebud Agency and belonging to the Rosebud Reservation, were thrown into the Pine Ridge Reservation, by reason of the fact that they were residing west of a line running due south from the mouth of Blackpipe Creek. At first the number was reported to be about 358, but it has gradually increased until there are some 900 who claim to have been residing west of that line at the date of the passage of the act establishing the same.

After considerable correspondence with the Rosebud and Pine Ridge agents, it was decided to remove and settle these Indians within the boundary lines of their own (the Rosebud Reservation), and an order for their removal was given by the Department in a letter to this office dated June 23, 1890. The order was not carried into execution, however, first, because of the difficulty met with in determining just how many and who of the Rosebud Indians were actually residing within the Pine Ridge Reservation, and second, because, owing to the disturbances which took place shortly after the Indians were informed that they would be required to remove, and the great dissatisfaction occasioned by the order for their removal, it was thought best to let the matter rest for a time. The Indians manifested a strong desire to be transferred to the Pine Ridge Agency, and the matter having been presented to the Pine Ridge Indians, they expressed a thorough willingness to have them transferred, but, inasmuch as the

law expressly provided that each separate reservation should be for the Indian receiving rations and annuities at the agency on said separate reservation, and as the Indians of the separate reservations released all title to the lands of the other reservation, it was doubted whether such transfer could be made without further legislation by Congress authorizing such transfer.

It is understood that all of the Rosebud Indians affected by the change in the boundary line, that is to say, all those whose homes fell within the Pine Ridge Reservation by reason of such change, are now within the Pine Ridge Reservation, most of them roaming about, unsettled, and discontented.

The recent law gives authority for the adjustment, by negotiation, of all differences between the Pine Ridge and Rosebud Indians in regard to the boundary line of their reservations, their rations, annuities, and interest in the principal and interest of the permanent fund, growing out of the establishment of the boundary line as at present existing.

It will be your duty to go upon the ground, make a thorough study of the situation, consult the agents of the two agencies, counsel with the Indians, and obtain all the information necessary to enable you to reach a satisfactory determination and adjustment of the whole matter.

Whatever change of boundaries may be made, if any change shall be decided upon, it must be with the distinct understanding and agreement that all the Indians residing within the Pine Ridge Reservation after such change shall have been made, shall receive their rations and annuities at the Pine Ridge Agency and belong to that agency, and that the reservation as so altered and changed shall be the permanent reservation exclusively for the Indians receiving rations and annuities at said Pine Ridge Agency, and that all the Indians residing within the Rosebud Reservation, after such change shall have been made, shall receive their rations and annuities at the Rosebud Agency and belong to that agency, and that the reservation as so altered and changed shall be the permanent reservation exclusively for the Indians receiving rations and annuities at the Rosebud Agency, and that the necessary transfers shall be made upon the rolls of the two agencies.

Should it be decided, after careful, painstaking investigation and inquiry, that no actual change in the boundary line is desirable, then, in that case, the adjustment of all differences must be settled by the transfer to the Pine Ridge Agency and reservation of those of the Rosebud Indians who desire to be transferred and who the Pine Ridge Indians are willing to have so transferred. Should this latter plan be adopted, then there should be absolute unqualified transfer of the Rosebud Indians, and relinquishment on their part of all their right, title, and interest whatsoever in the Rosebud Reservation.

The late Sioux act (approved March 2, 1889) provides, section 17, in respect of the money consideration for the cession of lands, etc., that "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 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, in proportion to the numbers that shall so receive rations and annuities at the time this act takes effect."

The act of January 19, 1891 (Public No. 43), provides, section 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 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, 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."

It will thus be seen that any transfer of Indians from one agency to another that may be effected as the result of your negotiations, will neither add to nor take from, the shares of individual Indians to which they are now entitled.

The principal and interest of the permanent fund will be apportioned and divided according to the number of Indians receiving rations and annuities upon the reservation after the transfers shall have been effected, instead of in proportion to the number entitled to receive rations and annuities upon the two separate reservations at the time the act of March 2, 1889, took effect, so that, as I have already said, the transfer of the Indians will not affect the per capita shares of any of the Indians. For example, if 500 Indians are transferred from the Rosebud Agency rolls to the Pine Ridge Agency rolls, the apportionment of the principal of the permanent fund and of the interest money now due, and to become due, would be made accordingly, that is to say, the money would be apportioned upon the basis of an addition of 500 names to the Pine Ridge rolls, and a like reduction on the Rosebud rolls.

This point should be thoroughly explained to the Indians, as it is a material point for their consideration in agreeing upon the question of transfer.

If any Indians should be transferred from the Rosebud Reservation to the Pine Ridge Reservation, they would thereby relinquish their rights in the lands of the Rosebud Reservation and acquire equal rights in the Pine Ridge Reservation with the Indians of the reservation, the consent of the latter being given thereto.

There are some 537 Northern Cheyenne Indians at Fort Keogh, in Northern Montana, who have equal rights with the Pine Ridge Agency Indians in the lands of that reservation, and in the rations, annuities, and all other benefits belonging to the Indians of said reservation. These Northern Cheyennes were recently removed to Fort Keogh by the military, as a military necessity, growing out of the late Sioux troubles.

Any negotiations you may have with the Indians of the Pine Ridge Reservation must include the Northern Cheyennes belonging on the said reservation.

In considering the question of changing the dividing line between the two reservations, Pine Ridge and Rosebud, and the transfer of the Indians, it will be well not to overlook the fact that you are also to arrange with the Indians of the Rosebud Reservation for the settlement thereon of the Lower Brule Indians, who desire to take lands in severalty upon the Rosebud Reservation, and to that particular subject your attention is now directed.

SETTLEMENT OF LOWER BRULE INDIANS ON ROSEBUD RESERVATION.

As we have already seen, the act under which you are to proceed provides for negotiating "such an arrangement with the Indians drawing rations on the Rosebud Reservation as will be satisfactory to them, by which those of the Lower Brule Indians who desire to do so, may take lands in severalty upon the Rosebud Reservation south of the White River."

It appears that at the date of the passage of the Sioux act, establishing the separate reservations as at present existing, a considerable number of families of the Lower Brule Indians were residing south of the White River, within the tract set apart for the Indians of the Rosebud Agency.

The commissioners, Messrs. Foster, Warner and Crook, who procured the consent of the Indians to the said act, reported "that a large number, probably most of the Lower Brule Indians, live on White River, and are anxious to receive allotments there." It is not understood that they meant that these Indians were all living on the south side of White River, within the Rosebud Reservation, but that they were living on both sides of the river, a majority on the north side, and it has since been learned that a good many families were actually residing on the south side of the river and within the Rosebud Reservation.

The act, as you will observe, does not confine the negotiations to an arrangement or agreement for the settlement on the Rosebud Reservation of those who are actually located south of the river, but for an arrangement by which "those of the Lower Brule Indians who desire to do so, may take lands in severalty upon the Rosebud Reservation south of the White River."

Many of the Indians residing upon the ceded lands north of the river have expressed a desire to settle south of the river, and no doubt many of them neglected to declare their election to take allotments within the ceded territory, hoping that some arrangement would be made whereby they might be permitted to settle on the Rosebud Reservation.

In November last, Senator Pettigrew, of Dakota, referred to this office a petition purporting to be signed by 170 chiefs and other male adult Indians of the Lower Brule tribe, setting forth that they had visited the Rosebud Indians, held council with them, and told them that they much desired to live upon their (the

Rosebud) reservation; that the Rosebud Indians in reply said to them that they also wanted them to live there; that they were the owners of the reservation and could do whatsoever they pleased with it, and would do everything in their power to bring about their settlement south of White River.

There is no doubt that very many of the Indians who are residing within the ceded territory north of White River are not well satisfied with the reservation set apart for them by the late Sioux act, who otherwise might go upon the reservation to live, and that most of these would prefer a home on the Rosebud Reservation to an allotment within the ceded territory. It is also manifestly the desire of the white people in that region of country that they should either remove to their own reservation or to the Rosebud Reservation. Therefore, it might prove a happy solution of the matter if an arrangement could be made with the Rosebud Indians for the settlement of all the Lower Brule Indians who are living within the ceded territory, on the Rosebud Reservation, provided, of course, they desire to remove and take lands in severalty there.

Section 19 of the Sioux act, approved March 2, 1889, establishing and defining the present separate reservations of the Sioux, provides that all the provisions of the treaty of April 29, 1868, and the agreement of February 28, 1877, not in conflict with the provisions and requirements of said act, shall be continued in force according to their tenor and limitation.

The twelfth section of the treaty of 1868, aforesaid, provides that: "No treaty for the cession of any portion or part of the reservation herein described which may be held in common shall be of any validity or force as against the said Indians, unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same, and no cession by the tribe shall be understood or construed in such manner as to deprive without his consent any individual member of the tribe of his rights to any tract of land selected by him, as provided in Article VI of this treaty."

In negotiating with the Indians for their consent to the provisions of the late Sioux act the consent of more than three-fourths of the adult Indians was secured; and any agreement you may make with the Indians of the Rosebud and Pine Ridge Agencies, must likewise be executed by at least three-fourths of all the adult male Indians occupying or interested in the Pine Ridge and Rosebud Reservations, and any agreement made with the Rosebud Indians for the settlement of the lower Brules on their reservation must be executed by at least three-fourths of all the adult male Indians occupying or interested in the Rosebud Reservation.

For your information, I will state that the present Pine Ridge Reservation embraces an area of 3,155,200 acres, the Rosebud Reservation 3,288,160 acres, and the Lower Brule Reservation 472,550 acres.

The number of Indians, as shown by the last annual report, belonging to the Pine Ridge Reservation, including the Northern Cheyennes now at Fort Keogh, is 5,701; the number belonging to the Rosebud Reservation is 5,345; and the number belonging to the Lower Brule Reservation is 1,026.

As we have already seen, most of the Lower Brule Indians are residing either on the ceded lands or on the Rosebud Reservation, immediately south of the White River.

It will be your duty to ascertain how many, and who, of these (the Lower Brule) Indians desire to take lands in severalty upon the Rosebud Reservation south of White River. This information will be necessary in order to enable you to present the matter intelligently to the Rosebud Indians, and enter into negotiations with them regarding the lower Brules.

It is not intended that any particular portion of the Rosebud Reservation shall be cut off and set apart for the use of the Lower Brule Indians who desire to settle thereon. The law contemplates that they shall have allotments in severalty upon the Rosebud Reservation, if satisfactory arrangements can be made therefor with the Rosebud Indians, and it must be distinctly understood by the Rosebud Indians and the Lower Brules who may be permitted to settle on the Rosebud Reservation, that all who are admitted to the Rosebud Reservation are admitted with equal rights with the Rosebud Indians in all the lands of the reservation, and that they relinquish all their right, title, and interest in the Lower Brule Reservation, and also relinquish their right to allotments within the ceded territory.

Having perfected an arrangement whereby the Lower Brule Indians who desire to do so may settle on the Rosebud Reservation, you will examine the lands south of White River and indicate, as near as may be on a map herewith inclosed, the lands upon which the Lower Brule Indians desire to settle and have allotted to

them in severalty. You will also indicate what surveys will be necessary in order to locate them in severalty.

In the event of successful negotiations with the Rosebud Indians for the settlement of the Lower Brules on their reservation, you will be expected to remove and locate those of the Lower Brule Indians who desire to be removed, and who are not already on the Rosebud Reservation.

The names, sex, and ages, grouped in families of all Indians whose transfer may be agreed upon, *should be embodied in the agreement entered into, and the agreement should clearly set forth the consent of the Rosebud Agency Indians to their settlement on their reservation.*

The same method should be pursued in the agreement for the settlement of differences between the Rosebud and Pine Ridge Reservation Indians. *The names of all Indians transferred from one agency to the other, grouped in families, with sex and ages, should be embodied in the agreement.*

The agreement should be carefully drawn and set forth all the conditions and things agreed to.

The signatures to the agreements should give the Indian and English name, the age and band to which the signer belongs, and the seal should be affixed to each. The signatures should be witnessed by two or more witnesses, and the official interpreter should certify that the agreement was fully explained to the Indians to their complete understanding, and that he was present and witnessed the signature of each.

I inclose herewith, for your information, a copy of Senate Ex. Doc. No. 51, Fifty-first Congress, first session, by which you will see how the signatures were taken to the agreement accepting and consenting to the provisions of the late Sioux act. Said document contains other information which may be useful to you.

You will be authorized to employ an interpreter, if needed, and to incur such other proper expense as may be necessary to the satisfactory accomplishment of your work, remembering, however, that the total of all expenses, including the salaries and expenses of the Commission, shall not exceed the appropriation, \$6,000.

Mr. Pearce has been designated as chairman of the Commission, and Mr. Harries as disbursing agent.

Mr. Harries will be required to give bond in the penal sum of \$5,000. When he shall have filed his bond as disbursing officer, special instructions will be given him for his guidance in preparing and rendering his accounts, in order that they may conform strictly to the regulations of the Department governing such matters. It would be difficult for me to give you more specific instructions as to how you shall proceed or to regulate your visits. All this will depend upon the situation as you find it, and you are authorized to go from place to place as circumstances and your duties may require. The minor details of the work will be left to your good judgment and discretion.

Should anything arise requiring further information or instructions, you will promptly communicate the fact to this office.

Upon completion of your labors you will submit a full report thereof to this office, with the minutes of the proceedings of all councils held with the Indians, and any agreement or agreements that may be effected.

Very respectfully,

T. J. MORGAN,
Commissioner.

Messrs. CHAS. E. PEARCE, A. R. APPLEMAN, and GEORGE H. HARRIES,

Approved.

JOHN W. NOBLE,
Secretary.

EXHIBIT B.

RECORD OF PROCEEDINGS.

The official work of the Commission at Pine Ridge began on Friday, June 12, when a council was held in the agency council room with thirty-seven representatives of the Rosebud Brules and other Indians who desired to be transferred to the Pine Ridge Reservation. There were present, Commissioners Pearce and

Harries (Commissioner Appleman being confined to his room by sickness), also Capt. Bailey and Day and Lieuts. Kinzie, Heyl, Pershing, Williamson, and Preston, of the U. S. Army, Stenographer Harry N. Price, and Interpreters Frank White and P. F. Wells.

Capt. Bailey, Eighth United States Infantry, commanding troops and in charge of the prisoners of war, opened proceedings by a few introductory remarks, which were interpreted by P. F. Wells. Commissioner Pearce, through the interpreter of the Commission, Frank White, addressed the council as follows:

My friends, I am very glad to see you all this morning. I have come from Washington from the Great Father to talk with you about your homes. I am your friend, and I am going to see that everything is done which is right. The Great Father understands that you are discontented with your homes as you are at present situated, and that you want some arrangements made by which you can live inside this reservation, and so he has sent me out here, together with these other gentlemen, to see what we can do to make you all contented and happy.

We have not come, my friends, to ask anything from you; we do not want to buy any of your lands nor ask you to give any of your lands to us. We simply come to see if we can make arrangements between you and the Ogalalla Indians so that you both can live permanently upon this reservation.

Now, the law which the great council and the Great Father have made, requires all Indians to live on their own reservation. That is done so they can draw their rations and their annuities and have their rights at the agency of that reservation. Of course you understand that the Indians, that belong to the Rosebud Reservation must draw their rations and their annuities at the Rosebud Agency and the Indians that live upon the Pine Ridge Reservation must draw their rations and their annuities at the Pine Ridge Agency.

Now, I want to tell you all the truth. I don't want any Indian at this council to misunderstand me; I want him to understand the facts just as they are. The Great Father has sent me out here with these gentlemen of the Commission to tell you the truth, and that is my duty and that is what I am going to do.

A few years ago, by the treaties which the Sioux Indian Nation entered into, the boundary line between the Pine Ridge Agency and the Rosebud Agency begins at the mouth of Black Pipe Creek and the White River and runs due south to the border line of the State of Nebraska. In order that everybody, white man and Indian, and everybody else, might understand just where these boundary lines were, the Great Father had a map like this made, and on this map, this green color that you see from there over to here, is the Pine Ridge Reservation. Where my finger is pointing is the mouth of the Black Pipe Creek, and the border line between the Pine Ridge and the Rosebud reservations runs from this point right down to that point, which is the northern line of the State of Nebraska. Now, all this land which is colored red that you see here is the Rosebud Reservation. The Great Father understood that there were a great many families of the Brule Sioux Indians who were formerly in the Rosebud Agency who became located on the Pine Ridge Agency—the western side of this boundary line—and he understood that a good many of the Brule Indians whose homes were on this green land in the Pine Ridge Reservation desired to live there and that they did not want to go over into the Rosebud Reservation but remain where they are at present located. Of course you understand that the Brule Indians who were formerly in the Rosebud Reservation were obliged to draw their annuities and their rations at the Rosebud Agency, and the Great Father understands that all of you Brule Indians who live in this section in the northeast part of the Pine Ridge Reservation are now on the rolls of the Rosebud Agency. Those Indians who live up here in the northeast part of the Pine Ridge Reservation and who are on the rolls of the Rosebud Reservation must be transferred to the rolls of the Pine Ridge Agency in order that they may hereafter draw their rations and annuities at this agency, and continue to live in the future upon the Pine Ridge Reservation.

Now, of course, my friends, the Great Father, would be very happy and very glad to have your homes located just where it would make you the most happy and contented, and that is what he has sent you out here for, to see if arrangements can be made with the Pine Ridge Indians—the Ogalallas and you—so that you can have your homes on this reservation if you want them there. In order to bring that about we have got to have a council with the Ogalalla or Pine Ridge Indians. We have got to talk with them and see if they are willing that this arrangement shall be made, and we have got to get three-fourths of all their adult Indians to agree that this may be done. So in order to do that we have got to

ascertain just how many Brule Indians there are who want to live in the future on the Pine Ridge Reservation and draw their rations and annuities at this agency; because if we did not do that the Ogalallas would ask us how many Brules there are who wish to live upon their reservation, and we must be enabled to answer that question. So in order to answer that question to the Ogalallas we have got to find out how many of the Brule Indians there are who live west of this boundry line and who wish to reside permanently in the future upon the Pine Ridge Reservation.

All Indians, no matter who they are, all Indians who will be upon the Pine Ridge Reservation must be enrolled at this agency and draw their rations and annuities here. Now, you see that it would not be fair and right for an Indian who lives upon the Pine Ridge Reservation and drew his rations and annuities here to have rights in the Rosebud Reservation, because, if this was so, you see that the Indians living on this reservation and having their rights here, would also have their rights over there, and that would not be fair and right. Now, it don't make any difference to the Great Father whether the Brule Indians continue to live on the Pine Ridge Reservation or whether they live on the Rosebud Reservation. That is so because these annuities and rations that he gives to you are not given to the tribe or to the band, but they are given to the individual Indian. The annuity fund which the council of the Nation and the Great Father has set apart for the benefit of the Sioux Indians is divided between these various reservations in proportion to the number of Indians living upon each reservation. To illustrate that to you: If there are five hundred Brule Indians who come to live in the Pine Ridge Reservation who have heretofore belonged to the Rosebud Reservation, they do not take anything from the Pine Ridge Indians, but the annuities to which those five hundred Indians are entitled are taken from the whole amount of the Rosebud annuities and brought over into this agency and entered upon these rolls for the benefit of these five hundred Indians. So you see that if the annuities to pay these five hundred Indians were paid to them at this agency, it would not be fair and just for them to have any interest in the annuity fund which is set apart for the benefit of the Rosebud Agency.

So that if we can make this arrangement with the Ogalalla Indians, so that you can have your homes in the future upon the Pine Ridge Agency, you will always hereafter draw your rations and annuities and have your rights in the Pine Ridge Reservation. If, therefore, we can arrange for you to live in the Pine Ridge Reservation and draw your annuities and your rations, and have your rights here, you will have to relinquish all the rights which you have heretofore had in the Rosebud Reservation.

Now, my friends, this is an important matter for you, and we want you to think about it and talk about it carefully among yourselves, because if you make this arrangement and the Great Father consents to it and the Ogalalla Indians consent to it, it can not hereafter be changed any more. And always hereafter in the future you will have your homes in the Pine Ridge Agency, and you will have no more rights hereafter in the Rosebud Reservation. And it is for these reasons, my friends, that we want to have every single Brule that wants to live upon the Pine Ridge Reservation sign his name to a paper which will express to the Great Father in Washington his desire to live upon this Pine Ridge Reservation. After we have done that, we will then have our council with the Ogalalla Indians and will tell them how many Brule Indians want to live upon this reservation, and ask them if they are willing that they come here to live. If we find that the Ogalalla Indians are willing that the Brule Indians, whose homes are in the northeast part of the Pine Ridge Reservation, are willing that this arrangement shall be made, they will be asked to sign a paper which will signify their willingness, and that paper will also be sent to the Great Father at Washington.

If the Great Father finds, when he looks at these papers, that this arrangement can be made in peace and friendship, and that you will hereafter live together peaceably and in a friendly manner, he will grant this request, so that you can hereafter have your homes upon this reservation. Now, this paper that we want to have you sign will be fully explained to you by the interpreter, so that every man will fully understand it. We are not going to ask you to give up anything that you are now entitled to in the Rosebud Reservation unless we can secure you a corresponding thing in the Pine Ridge Reservation. I have prepared this paper so carefully that nobody in this country can take from you one single particle of any right that you now enjoy. I have also put in this paper this provision: That if the Ogalallas do not agree, that then the paper goes for nothing; it is absolutely void. I believe that the Ogalalla Indians will agree to let you live in their reservation. I hope they will, because they do not lose anything by doing

it; they will get just as much rations and just as much annuities as they get now, and if by doing this they can make you happy, can make your hearts good, I believe that their hearts will be good; but whether they do or not, we want you to understand that we are your friends and that our hearts are good to you, and that we want to do everything that we can to make you prosperous and to make you happy in your homes. If you always live together in peace and in friendship the Indians of this great reservation are among the wealthiest people in this country. The Indians own this reservation; it belongs to them, just as much and in the same way that my little home upon the Mississippi River, the great father of waters, belongs to me. Nobody can take this land from you—you can do with it just what you please. All that the Great Father wants you to do is to live in peace and in friendship and with good hearts with each other and with him and with all his people.

Now, my friends, I have had a plain, fair talk with you, and I want you by and by to go off by yourselves and talk this matter all over, and I am going to give to any interpreter that you may select this paper, which I want you to sign, so that you can read it by yourselves and understand it with the interpreter. We don't want any Indian to sign this paper unless he fully understands it, because when we go away from here and go back to our homes we want to carry with us the memory that you believe that the gentlemen who have come out here to aid you are your friends, and we want you to remember it in all the future years and tell it to your children that this Commission came out to you and did not deceive and did not lie to you; but they came as your friends and they go away as your friends, and then in future, if you ever have any misfortune and you want us to help you, you will send your messenger to our homes on the Mississippi and in Washington and tell us of your troubles, and we will do everything in our power to make you happy and contented.

Now, my friends, it will be necessary for every Brule Indian whose home is now upon the Pine Ridge Reservation, and who wants to live here in the future; it will be necessary for every such Brule Indian to signify his desire by signing this paper if it is agreeable to him. Some of them are not here to-day, I am sorry to say, and we will have to send out after them and ask them to come and express their desire.

The wind is so heavy outside that we could not hold our talk in the tent there, and we will have to adjourn this meeting to meet together again on Monday morning at 10 o'clock. So we will ask of those of you who live within a short distance of this agency to go back again to your homes, and come back here again on Monday morning at 10 o'clock, and those of you who live a good ways off we will ask you to stay here till Monday morning at 10 o'clock.

When we break up this morning I will take this paper into the agency and you may select your interpreter and he will come and get it and then you can have your meeting together this afternoon or when you please, have it read and explained to you, and then you can talk about it and make up your minds what you think you want to do, and then when we come together again you can ask us any questions you please and we will try to answer them for you with a good heart.

Now my friends, Mr. Harries will say something to you about the provision that has been made for you.

Commissioner HARRIES. I am not like my friend who has talked to you and explained to you just why we are here. He is a great orator among our people. He is accustomed to talking to large audiences. I know a good many of your faces. I have seen you before and some of you have seen me. You never heard me try to talk, and if I don't talk well it may be because the sand which is flying around the outside this morning has gotten into my mouth. There are a good many points of difference between any Indian and any white man, but the white man and the Indian both live, both eat, and that is where we are just alike. The Commission has made arrangement with Capt. Penney, the agent here, to provide all of you who stay here until the council on Monday morning with a sufficiency of food; perhaps not all you want, but all that will be good for you. I might talk all the morning and not give you any better news than that you are going to have beef, and having said that I am going to stop.

Commissioner PEARCE. Now, my friends, everything I have said to you this morning has been taken down by the stenographer here, just as it has fallen from my mouth, and by to-morrow morning if you will send your interpreter to the office here I will give you a copy so that he may read it over to you at your own council, everything that I have said here this morning, and this afternoon by 2 o'clock, if you will send your interpreter that you may elect to the office of Capt.

Penney, I will give you a copy of this paper that you are to sign, so that you can have it and have it read over to you. Then you can go and talk about it all among yourselves, and when we get back again on Monday morning you can then tell us everything that you want to do. And between now and then I would like to have you all communicate with as many of your people as you can of the adults over the age of 18 years, and have them come here and be present on Monday morning at our council that we will hold at 10 o'clock. We would like very much to spend the entire summer with you, because we like to see you, we like to be with you, but we are all busy in our own affairs at home. I have to work every day just like any other man to earn my living, and to provide for those who are dependent upon me. So I hope you will help us to get through with this business as soon as we can, that we may go back to our homes and be with our families, and then perhaps next year or some time in the future when we can get time we will come again to see you, come out among your homes and visit you. We will sit at your feasts with you, and we will always be glad to see you and to see you happy and prosperous. Now we will adjourn this council and will meet together again on Monday morning at 10 o'clock. We wish you all good morning.

A second council with the Rosebud Brules was held at Pine Ridge Agency on Monday, June 14, there being present Commissioners Pearce and Harries, Stenographer Harry N. Price, Interpreter Frank White, Maj. Bailey, Capt. Day, and Lieut. Preston, United States Army. The council opened at 10 a. m.

Chairman PEARCE. Now, my friends, I am very glad to see you all this beautiful morning, and I hope you will give me your attention while I explain to you briefly the talk we had the other day. The talk that I want to have this morning is more particularly to the Brule Indians, but I want you all to hear it. By and by, when we have finished, we will have a talk with the Ogalallas. You remember I told you the other day that the Great Father had heard that there were a good many Brule Indians living on this reservation who wanted to reside here permanently. They are now enrolled over in the Rosebud Agency, and it is going to be necessary for the Ogalallas to agree to have them transferred to the rolls of this agency. Of course, you understand that you can not be on both agencies. You must be on one or the other, because if you are on the rolls of both agencies it would not be fair and just. You would be entitled to rations and annuities at both places, and that would not be right.

The Great Father wants to keep for you your homes, and he is perfectly willing to do so, but he wants to have the Ogalallas agree to it, so that you can all live together in peace and in friendship; and it is therefore necessary that the Great Father in Washington shall know who you are—the Brules, who want to continue to live permanently upon this reservation, and the Ogalallas want to know that too, so there will be no confusion about it. So, in order that the Great Father may know it, and the Ogalallas may know it, and that the people may know it, it will be necessary for you to sign the roll with your names. Every one above the age of 18 who wishes to live here permanently must sign the roll. Now, when you have signed this roll, my friends, that does not finish the matter, because the roll must be explained to the Ogalallas, so that they will understand as well as you. And then when it is explained to them (the Ogalallas) they will have to go off among themselves and talk and decide whether they will consent to have the Brule Indians, who are now living up in the northeast part of this reservation, continue to live on the reservation in the future. If, then, the Ogalallas agree to it and give you all welcome, as I hope they will, that will make the Great Father glad, and we will get into one broad road and all travel together toward future happiness and prosperity.

The great trouble in the past has been that the Indians themselves have been falling into different directions, and the white man has been following another direction, and now we all want to get together on one road and all march forward to happiness and prosperity. Then there will always hereafter be peace in the land and you will live in your own homes and be happy, and your children will go to school and be taken care of and taught how to be industrious, and the Great Father and this Commission will do everything they can to make you happy and contented. Now, the Commission has not come out here to buy your lands or anything from you; we want you to keep everything you have and be happy with it. We have not come here to ask anything from you for ourselves or for the Great Father; we have come here to settle this little difficulty among you so that everybody will be contented in his own home. Then, when we go back to our homes upon the great ocean and upon the great Mississippi River, we shall remember you with a good heart, and we hope that you will always remember us

with a good heart. Now, after this little talk, my friends, the Commission will be glad to hear from you. You can choose your own speakers and tell us everything that you want to tell us, and we will listen with a good heart and patience to it.

Now, don't be bashful, my friends; let us hear from you if you have got anything you want to say to us.

LIVING BEAR. My friends, you have told me that you came from the Great Father here to talk to us. You have made our hearts feel glad. My heart could not be more glad than it is. When I came here from Rosebud I came here to stay, and said I should like to remain. I am very glad that you are good men and I am glad of it. My friends, I wish the Great Father would settle these things so that those of us who live this side of the line may remain here. There are about 500 of us who want to stay here and we would like to have you help us, and have the piece of land that belongs to us at Rosebud attached to this reservation. To show that I want to do what is right, I have made up my mind to send all my children to these schools. That is all.

WHITE TAIL (Brule) addressed the Indians in behalf of his tribe. Speaking to the Commission, he said:

My friends, look at me. I am a friendly man and I am a peacemaker. You can see the medals I have on my neck. I belong to the Waziahziah band, the band which Red Cloud belonged to when they lost their horses in 1876, and when he got into trouble I am the one that made peace there. I am the one that went out with Gen. Miles and got them to sign a treaty, and I kept them from having any war. That is all I have to say.

Chairman PEARCE (after a long pause). My friends, you are the most bashful crowd I ever saw. I can beat you talking all day. When I came out here they all told me you would talk us to death, and you have not even talked me hungry yet.

TURNING BEAR (Standing Rock). My friends, I am going to give you a short talk. It will not be long. I came here from Standing Rock wishing to remain. I had a great deal of confidence in the chiefs that went to Washington to arrange this matter, but now there are good Commissioners sent here to help us again, and it makes my heart glad. I have not much to say. I depend upon the headmen and the chiefs of the Ogalallas and all of the Commissioners to help us. We want the piece of land where we came from added to this reservation. I don't want to do anything else than what is right, and I have always tried to do right. I don't want to go back to Standing Rock. I was a headman there, and together with another Indian who was killed at that agency, or rather he died there, and I don't want to go back. I wish that whatever we are entitled to may be increased. Now, that is all I have to say. I depend upon you to help us.

WHITE FACE (Rosebud). My friends, you are the Great Father's men who were sent here to see us, and I am very glad indeed to meet you. You came here to straighten out our troubles. There are Indians here from three different agencies, and we all want to be one. Everything we are entitled to at our agencies we want sent here. You came here with good intentions, and I am not afraid to ask of you what I want. When two men are friends they want to do everything in a friendly manner, and that is just what we want to do. We want to settle this thing now. I even allude to the land we have been living upon when I say we want everything we are entitled to sent here. We heard you were to be out here and we remained here waiting for you. The soldiers who are here are taking care of us and we have been waiting for you until to-day. We should like to have the Commissioners and the soldiers and the Ogalallas all to work together so we can remain here. That is all I have to say.

BLACK WOLF (Rosebud). My friends, we came here to remain on this land that belongs to the Ogalallas. All of the Ogalallas have consented by raising up their hands to allow us to stay here. There are Indians here from four different agencies. We would like to have the Ogalallas settle this thing for us to-day, and we want all our provisions and annuities sent to this agency.

YELLOW WOLF (Standing Rock). I am going to say a few words. At our agency we have two chiefs. Turning Bear who has just spoken is one of them. On account of jealousy the other one was killed, and we started here with no bad intentions. We were told to come here and we came, we were told that there were good men here and if we came here we would get rich. You came here from the Great Father and now we want you to settle this thing for us. We want our annuities and our rations sent to this agency.

BIG WHITE HORSE (Brule-Rosebud). We talked about this thing at the

Rosebud Agency before. There is one band they call the Waziahziahs. They were transferred from here down to the head of White River, the Brules' Reservation. The man who was at the head of us over there was killed and we were made orphans, and as we used to be under Red Cloud before we were transferred we thought about him and came back here. The headmen here know we belong here and that is why they consent to let us stay. The agent here told us to go back to Rosebud and stay there till we used up what we had there, and that we might be able to get a transfer to this agency some time. The Ogalallas have raised up their right hands and consented that we come here. Since I have come back here I have made up my mind that any rules that the agent here may make we will follow, and we want to walk in the right road. What I mean is that I am willing to send my children to school and to do anything that I am asked. I am willing to live up to any rules the agent makes. I live on this side of the line and I hope everything may be settled soon, so that I may get what I am entitled to at Rosebud.

WHITE THUNDER (Rosebud). My friends, I am going to tell you that I want to stay here. Gen. Miles and Young-Man-Afraid-of-his-Horses told me we could stay here, and I have been holding my people together here. I want my band to do the same as the Ogalallas are doing; I want to do the same as the Great Father's people do in the way of civilization and farming. I want to remain here at this place, and I want you to have it settled as quickly as possible. Since I have seen you I have nothing to be afraid of, because you came here for our good. We have told you we want to send our children to school here. These headmen of the Ogalallas will tell you what their feelings are, and they are the men I depend upon.

NO FLESH (Rosebud). My friends, you came here from the Great Father to talk to the Brules, and I have heard what you have had to say, and it makes my heart glad. My friends, look at these poor orphans sitting around here. You see a great many widows among them, and we depend upon you to help us. We want the Great Father to send everything we are entitled to here to this agency. After July we should like to have all our rations and annuities sent here. If the Great Father does that we will give him our hearts, and we will always be friends and get along peacefully and walk on the road that is straight. My friends, I spoke about having our provisions and other things sent here. I don't mean what we are drawing on now, but that which we are entitled to for the next year.

TURNING BEAR. My friends, that is all we have to say.

Chairman PEARCE. Now, friends, we have listened to you and heard your story and you have heard what we have come here for. I believe we have all got good hearts for each other. We are going to do everything we can for you, and we want you to do everything you can to help us. Now, we have so arranged in this roll you are to sign that if the Ogalallas do not agree to let you live here in comfort and in peace and draw your rations and annuities at this agency, then the paper goes for nothing. We shall see to it, my friends, that you will not lose anything. We want everything done fairly and with justice to everybody, so that when we get through nobody will have any complaints to make, but everybody, Brules, Ogalallas, and the Great Father alike will all be happy and glad. Now, to show you how glad I am to see you, and how much I like you, and how good my heart is to you, I want to stand over here in your midst and ask my friend to take our photograph together that I may take it back to my home and hang it up where I shall see it every day.

Now, we will adjourn this council, and I want all the Brules who wish to live upon this reservation to come up to the agency at 2 o'clock and sign these rolls. Then we want you to go home and send in here all the heads of families, so we may have their names. We have to send these rolls to Washington to the Great Father and the Great Council, and one of them we want to keep here, and one I want to take back to my home to remember you all by. I want that roll so I can look at it and see to it that not one single Brule Indian that lives upon this reservation is ever deprived of his rights or anything that belongs to him. I am coming up again, perhaps next year, to see you, and then I am going into your homes and feast with you, and we will all have a good time together. Now, remember, at 2 o'clock, let everybody come up to the agency and sign these rolls. Mr. Harries will make some provision for your dinners, and we are going to see if we can't find something to eat ourselves. I wish you all good morning.

EXHIBIT C.

The first council with the Ogalallas was held in the agency council room on the morning of June 16, commencing at 10 o'clock. About fifty Indians were present. Commissioners Pearce and Harries, Stenographer Price, Interpreter Frank White, and a number of army officers, among them Capt. Bailey, Capt. M. W. Day, Lieut. Hubert, Lieut. Heyl, Lieut. McAnaney, Lieut. Pershing, Lieut. Williamson, and Lieut. Preston were also present.

Chairman PEARCE. My friends, the Ogalallas, this is a pretty rough morning, but I think it would be better for us to come together and have a little talk about the subject that is before you. This council to-day is between the Ogalallas and the Commission which was sent out here by the Great Father for the purpose of ascertaining if we can not make some arrangements by which the Brule Indians, who want to live in this reservation, can come here and live in peace and friendship with you all. We have not come here, my friends, to make any treaty for your lands, or to buy anything from you, or to ask any favors from you for ourselves. The great trouble with the different bands of Indians of the Sioux Nation, and also with the white people, is that there has been too much pulling in different directions, and the result of that is disagreement and discomfort and discontentment. Now, what we want to do is to see if we can not all get together in one big road and move on together with one mind and with one heart, and a good heart, towards prosperity.

The white people of this country want to help you and the Great Father wants to help you in every way that is possible so that you may be happy and prosperous. This country is big enough for us all, so that every man and every band of men can have all the land that is necessary for his comfort and prosperity. It stretches from the great ocean on the east to the great ocean on the west, and from the Great Lakes on the north to the Gulf of Mexico on the south. It is one of the greatest countries in the world, and there is plenty of room for everybody so long as they live together in peace and in friendship. But no country, no matter how large it is, is big enough for people who are discontented with each other and are unfriendly to each other. And therefore it is that it is necessary for the good and the prosperity of everybody, of every individual man, to live in friendship and in peace with every other man. The old system of things has passed away. You will never again in this country have the old hunting fields that once existed; the buffalo has gone; the deer is almost gone, and all other food animals except those which we raise ourselves, are gone. It is just like races of people; they come and live for a while and then they die and pass away. And every race of people that comes into the world in one generation lives its life and passes away, and another generation comes on, and the last generation is always different from the first. And therefore it is always wise, and people are happier and more prosperous when they adapt themselves to the new order of things that is around them.

We have all got to be workers hereafter—we have got to raise our food out of the ground, and we have got to raise our families, and therefore it is going to be necessary for everybody in this broad land to be industrious. Now, this great reservation, that is known as the Pine Ridge Reservation, has within its limits about three and one-quarter millions of acres. There is grass enough that grows out of the soil in this reservation to raise all the beef cattle that would be necessary to feed all the people—the white man and the red man—in this great country. There is not a man who lives in this reservation to-day who, if he was industrious and careful, but could raise all the beef that he and his family could eat, and have enough to sell to provide him with all the food of other kinds that he eats, and all the clothing that he and his family wear, and enough left to sell to lay money by for a rainy day. No man can take this reservation away without your consent. I have not the right to go out there and pick up a spade of earth and take it away from this reservation without you agree to let me do it. This reservation belongs to you, just exactly as my little home on the Mississippi River belongs to me. Nobody can take that away from me, and nobody can take this away from you. So that whether you want to keep it in the future or whether you want to sell it or sell any part of it, it is for you to say. The Great Father is not going to compel you to do it, but he is going to let you have your own way about it, just as he lets me have my own way about my own land. Of course if some man comes along and wants to buy my farm from me and I agree to sell it to him, I can not afterwards complain of that, because it is my own act. And so if the people of this Sioux Nation, if they get together and choose to sell their own land, that is their own act. But nobody in this country, not even the

Great Father himself, can compel me to sell my land nor can he compel you to sell yours.

Now, some of you will remember that in 1888 a law was passed by the Great Council and the Great Father, which established the eastern boundary line of this reservation from the mouth of Pass Creek southward. That law was not acceptable to the Indians, and therefore it was rejected and went for nothing. A year later the Great Council and the Great Father made another law and that moved this eastern boundary line 16 miles east, so that it would begin at the mouth of Black Pipe Creek and run due south to the border line of the State of Nebraska. Now, that law added to this reservation a strip of land 16 miles wide and 67 miles long. That strip of land contains nearly 500,000 acres, so that this whole reservation now contains about 3,250,000 acres. If every man living in the Pine Ridge Reservation to-day should, together with the members of his family, take his lands in severalty or allotment, he would then have nearly 1,000 acres of land for himself, and there still would be 2,000,000 acres of land left. So that every family living in this reservation could have as his own individual tract a piece of land a mile and a half on each side and still there would be 2,000,000 acres of land left.

Now, living over here on the eastern side of this reservation, between Pass Creek and Black Pipe Creek, were a good many families of the Brule band of Indians. A great many of them had their homes there when this reservation was extended to the east, and some of them had their brothers and their sisters and their children living over in the Rosebud Reservation. Now, these people are very anxious to be on this reservation in the future and to draw their rations and their annuities at this agency, but whether they shall do so or not depends upon you. The Commission has no power to compel you to let them live here. The Great Father has sent this Commission out here to ask your permission that these people may continue to reside there in the future. It is for you to decide, and I hope you will do it in friendship and with a good heart. Let the past go; that is nothing any more. What has been done in the past can never be changed by you or by me, and so it is wise for you and for me and for all of us to turn our backs upon the past and our faces to the future and move on towards the great future with a good heart and with kind feeling toward each other. And then I believe that all of the Indians will be happier than they ever have been before. If you consent that Brule Indians who want to live in this land may continue to live here, it is not going to take anything from you. Your rations remain just as they are now, your individual rights in the annuities remain just as they are now, and your rights in the permanent fund and in the interest on that permanent fund, all remain just as they are now.

The annuities and the interest on the permanent fund are not divided among the bands as a whole, but to each individual man. Now, that permanent fund is divided, a part of it to the Pine Ridge Reservation, a part to the Rosebud Reservation, a part to the Standing Rock Reservation, etc., just in proportion as there are number of Indians in each reservation. To illustrate this to you: If there are five hundred Indians who now belong to the Rosebud Reservation whom you permit to come over here and live on this reservation, it does not take anything from you, but the interest of those five hundred Indians in the annuities and the rations and the permanent fund over there is transferred with them over here. That is their share in the rations and the annuities and the permanent fund is brought over here with them and transferred to this agency, and they simply get it here instead of over there. Now, they want to come here. There are about seven hundred of them, as nearly as I can find out, and it is for you to say whether they shall come or whether they shall not. We believe it will be for their happiness and comfort, and we believe that it will be for your happiness, because it is always for the comfort of any man when he can make another happy. And that is the reward which we will have and which all this Commission will have for coming out here. It is of no benefit to us, but we come out here, and if we can do anything to make you happy, to make the Brule Indians happy, we are glad to do it, and that is the way we get our reward. Now, my friends, I have explained this situation to you, and you understand it. Now, the Commission wants to hear from you, what you think about it, and what you want to do about it. We want you to express yourselves freely and let us know all there is in your minds and in your hearts. Everything that I have said and everything that you say to us will be taken down by the stenographer here and it will be sent to Washington to the Great Father for him to read. Our business here is to get your views, and to see that no man, whether he is a Brule or whether he is an Ogalalla, is cheated out of his rights.

We have been sent here, my friends, to tell you the truth, and we have tried

to tell you the truth, whether it pleases you or not. We can not help it if it displeases you. We are bound under our oath to tell you the truth and that is what we have done. Now, my friends, I have done, and now we will be happy to hear from you. If you wish to select an interpreter of your own so that he will give your words to us, you can do so. Any arrangement that you want to make to communicate with us we will be very happy to make with you.

It was decided by the Indians to have Frank White act as interpreter for them.

Maj. SWORD, commanding the agency police, said: These are friends of ours who wish to remain here—the Brules—and for my part I am satisfied to let them stay here. That is all I have to say.

STANDING SOLDIER. My friends, I have been watching your words very carefully since you have been here. My understanding is this: You came here to settle as to these Rosebud Indians—whether they should remain here or not. That is the one thing that you came for. You also said that you didn't come here to buy any of our lands. I have my doubts about that and I say so. In your talk you spoke about our land, which if you ask me where it is I could tell you. You spoke about our land on this side of Black Pipe Creek, that is the Pine Ridge Reservation. When you spoke about Pine Ridge Reservation you spoke about our lands.

My friends, I am not a chief nor am I a great man. I am a young man forty years old. I am one of the men who has been raised among the whites. I understand a great deal. Therefore anytime I see anything I always speak about it. My friends, those people who want to be transferred here could be transferred. They are in the hands of the Great Father. The Great Father has control of them. We could transfer those people, but I don't see where there is any land to be given to this reservation, because those people are going to be transferred. That is what I don't understand. You are good men; you are sent here by the Great Father to settle this trouble for us and you want to settle it in a good way for us. Now about this land. There has nothing been said about whether they would bring any with them if they are transferred. My understanding is that you told us those people who are to be transferred would bring their annuities with them and also everything else that they were entitled to. The majority of the people want the Indians to have some land to be transferred with them, but you have not spoken about any land. My friends, there was no one selected me to get up here and talk, but of course I have a right to speak, and therefore I felt like saying what I have. The words you have said to us are all smooth. They are good. We could take them, but that is the only thing we could not see through. That is, these people are coming here without any land. I don't understand why they should be transferred without any land. I just want to say that I don't refuse those people, nor do I consent yet, I simply want to find out the facts before I say anything. That is all.

HIGH BEAR. My friends, I heard that you were coming here some time ago. I was very glad to hear that you were coming. When the trouble took place here and this agency shook, if there was anybody who stood firm and tried to brace this agency up, I am the one. Now as to those friends of ours, the Brules, who want to remain here at this agency. We have had four different agents here, and we consented to each one of them that those who were living this side of the line—Black Pipe Creek—should be transferred here, and I supposed that that was settled. I don't want to change my mind when I make it up once; therefore my mind is the same as it was before. Some of those Indians are here from the other side of this line. I should think we ought to be willing to take them in in place of those Chéyennes who have left this agency. That is all I have to say.

GOOD LANCE. We have been this way before. We have been trying to look through a piece of glass that was smoked and we could not make out the object that we were trying to see; and then you took the same glass and wiped it off, and now we can look through and see the object very plainly. It was explained to us; that is the reason we can see. My friends, everything you have said we can see through clearly. We had a great deal of trouble with those Brule people trying to get them transferred here before, when the other agents were here. We all raised up our right hands and consented that they might remain. Some of us feel this way. We wish that the Great Father would send some white man out here to help us, so that we may gain our wants and wishes and have our friends remain here with us. That has been our thoughts.

The reason I feel that I would like to help them is this: In the council yesterday they all consented that they would live up to the rules and regulations of the Ogalallas. Take a great many of these Brules; they are really Ogalallas—a

great number of women are, anyhow. Take the white man. He may live at a place a long time, and then again he may leave that place and go away for a time. After while he gets tired working at that place and will come back to the place he went from. The same way with these people. My friends, you have explained this to us thoroughly. Therefore, I don't see why there is any need of argument. We ought to settle this thing and settle it soon. That is all I have to say.

BAD WOUND. My friends, you came here to see us. I want to talk to you as friends and with a good heart. I am a man who looks ahead toward the light and walk that way. I am a man who wants to do what is right and walk toward the light. These men who want to be transferred here, I suppose, want to see the light too; therefore, I would like to lead my friends to the light. This land belongs to us. You leave this with us to settle with them. These people belong to us. We are the same blood. You ask us to settle this among ourselves. We should not refuse them, because they belong to us; therefore, we will settle it by saying that we are willing to take them. I am walking on the good road, and they have promised that they would walk on the same road. What I mean by that is to walk on the road that the Great Father asked us to go on. A great many of us live a long way from this agency; some 60 miles from here. We have a hard time getting in here. You sent for us and asked us to come in here. We came, and you have asked us what we have to say. To-day we will answer your words. Each one will get up and say what he has to say. That is all.

BLUE HORSE (talking to the Indians). My friends, wherever a white man wants to go that is the place he goes and stays. The Great Father wants all the Indians to be one. It don't matter whether they belong to the same band. It don't matter whether they speak the same language. Therefore we have no right to refuse our own people from coming to this agency. There was a time when we were at war with one another, but the Great Father told us to quit fighting and be one. We have done so. Why should we refuse one another a home? There are Indians here from four different agencies. They have made up their minds to remain here and they want to do so. That is the reason they came. My friends why should we refuse them?

BLUE HORSE (continuing to the Commissioners). My friends, you are not the first commissioners that have come out here and asked us questions and talked to us. We have come in here lots of times together and talked about such a thing as this, and they take it all down in writing, and it seems like everything goes to the Great Father. But where it does go I don't know. They may burn it up and they may throw it into the water. I don't know what is done with it, but we never hear from it again. It has been twenty-six years since we made the first treaty with the Government, and in that treaty we agreed to let the wild game go and the Government was to raise food for us and give us food and we would live in that way, and we have agreed to this, and we are trying to keep that agreement now.

The Government also agreed at that time that they would give us stock enough so we might be able to raise our own stock. The Government never did what they agreed to do with us. There are a great many people in this house at present who have no stock, and never did have any issued to them by the Government. A great many of them have no wagons, and some are poor and have nothing at all. Liquor—whiskey—is what makes people poor, and that is the reason we have a strong rule at all the different agencies in regard to liquor. When a man drinks whisky he creates trouble, and violates the law, and that is the reason we don't want any liquor on this reservation. The reason I speak about this is because I don't know but there might have been some one that was drunk here on this reservation last winter, and in that way caused the trouble. That is all.

WHITE BIRD. Two delegations have been to Washington and spoken about these people being transferred to this agency. They have been asking for this for some time. Now we have a chance to have it done the way we want it, therefore I think it is right for us to help them to be transferred. But there is one thing I will speak about. Of course we understand now that the line is going to lie from the mouth of Black Pipe Creek, but why, if these people are going to be transferred here, could not that line be laid over a little farther? That is the request of both the Ogalallas and the Brules who wish to stay here. Now, there is one thing that I would like to ask. That is this: I would like to know if this includes these people who are on this side of the line who are not here at present, but who live on this side of the Black Pipe line?

Chairman PEARCE. It includes those who live on this side of the line and those whom you agree to let come here.

WHITE BIRD. Those people who are living there and those that the War Department has been feeding are the ones we have been trying very hard to have transferred here. What I want to know is whether it is necessary for us to include all the Indians who are here from these different agencies, or simply those belonging to the Rosebud Agency?

Chairman PEARCE. It only includes those whom you agree to have transferred. You can exercise your own discretion about that.

WHITE BIRD. There are two factions in this agency. There are some who are willing always to sign anything that comes up, and then again there is one portion of the Indians who are against it. They are divided into two parts. There is one part who didn't sign the last bill and who are afraid of one thing which I would like to speak about. My friends, of course when we don't understand anything we are supposed to ask you to find out. Will this line leave a space between the two reservations large enough to have a railroad run through? There was talk a long time ago about a railroad, and the Indians all objected to it.

Chairman PEARCE. The two reservations come right up close to each other. This is simply an imaginary line that is down on the map, and it is drawn from the mouth of the Black Pipe Creek on the White River due southward to the State of Nebraska. There is nothing on either side.

Commissioner HARRIES. A man can stand with one foot on one side and one on the other—that is, one foot in the Rosebud Reservation and one in Pine Ridge. No railroad could possibly run between his legs.

WHITE BIRD. Another thing, my friends, I would like to ask you about. You mention to us that you wanted us to sign our names to this paper in regard to these Rosebud people. Now, in what way shall we sign this paper? We want to understand that, so we may get together and talk about it. How are we going to sign it, and what is to be done with it?

Chairman PEARCE. After the talk is over then this paper will be read to you and explained so that you will fully understand it, and no one will be allowed to sign it who does not understand it.

WHITE BIRD. My friends, we are willing to have these people transferred to this agency with our whole hearts, but that is the only thing that is going to keep us back. We do not want to sign that paper. We depend on you and the agent to help us. We will talk this matter over and study it. We want to see through it clearly. It may be that we will see through it after awhile.

Chairman PEARCE. The Commissioners will read this paper to you, and then you can choose your own interpreter and have it interpreted to you and then go off among yourselves and talk it over.

WHITE BIRD. That is right. There is one thing we want, and we would like to have you put it down in our talk, and that is, that we want that line moved further.

FAST THUNDER. My friends, I will explain to you as near as I understand what you came here for. Three years ago there was a treaty made for that line to lay on Pass Creek. At that time Pass Creek the other way was supposed to belong to the Brules' reservation, and from Pass Creek this way was supposed to belong to the Ogalallas' reservation. Shortly afterward I went to Washington with the delegation of Indians. At that time we spoke about this reservation. We explained that the reservation was very small for the amount of people living on the reservation. We asked if the line could not be moved from Pass Creek to Black Pipe Creek and from the mouth of Black Pipe Creek straight down south to the boundary line of the State of Nebraska. The Great Father told us that when Congress met he would try to get that through, and in case he could get it through he asked us whether we would be friendly and do what we were asked with regard to the line being moved. Of course at that time those people who are living there now were living there then—on this side of Black Pipe Creek. It was very hard to have the line moved over their heads and put beyond where they were living. I was the one that spoke about this line being moved, and I think that I was the one that was the cause of the line being moved. I am satisfied myself to have these people that live on this side of the line be transferred. I don't want to argue with anybody. The line is moved; it gives us a very large reservation, and I am satisfied for any of the Indians who want to be transferred. That is all I have to say, my friends.

STANDING BEAR. My friends, I suppose that you have noticed our talk. We are talking on two different roads. You asked us to help those people to be transferred here, and to help them we would help ourselves. Our hearts are kind towards them. We understand that whenever an Indian is transferred, what-

ever he has got coming to him at the place from which he is transferred is sent to him to the place to which he is transferred. We don't want to go ahead and do anything blindfolded. We don't want to go ahead and not look at the thing. We want to see through it thoroughly. My friends, there is nothing like having lands for a home. It is away beyond money. You know yourself how much it is a foot for land in Chicago. These friends of ours who left their land where they belong and came here—why should they leave their land? That land belongs to them. They should stay there and take care of it. Those people left their homes down there and came up here. Of course, we understand that they are going to be transferred with everything they have from that agency, except the land, just one thing that ought to be transferred with them, and we feel very much dissatisfied about their being transferred without any land. And they think the same. We may survey this land that we are living on, and the largest part of it is not fit for any of us. The good part of this reservation is very small. There will be one-half, or may be more, of the Rosebud people that want to be transferred here in case it was consented to.

If the Great Father wanted consent for these people to be transferred here he ought to make arrangements with them to transfer their land. Why don't he make arrangements for the line to be moved so that they may be on this side of their reservation with a piece of their land? In that way we should never hesitate, but would consent at once for them to be transferred. If we permitted it we could have a long tribe of Indians come up here and live off us. If we did this and let everybody who wanted to come here be transferred to this agency, it would not be a very long time before all the land would be gone. After this boundary line is surveyed—after we take our lands in allotment, I mean all of us who belong to this reservation—there will be a great many that live on this reservation who will not get a piece of land that is good, and some of them may get left on land altogether, and then it will be too late to correct it. You told us a while ago that there would be land left over after all of us took our lands in allotment. But there are a great many of us who will get married and raise large families. We want the Great Father to move the line and give them their portion of land to be transferred with them. Or else they could leave it in such a way that any Rosebud people who want to get transferred from Rosebud Agency here they could do so, and anyone who wishes to get transferred from this agency to Rosebud could do so.

Chairman PEARCE. Can you all see this map? Can you see the red and the green? My friends, this tract of land which is colored green represents the present Pine Ridge Reservation. This tract of land which is colored red represents the Rosebud Reservation. At the point where my cane is pointing is the mouth of the Black Pipe Creek. And the eastern boundary line runs due south to the boundary line of the State of Nebraska. The mouth of Pass Creek is 16 miles westward from the mouth of Black Creek. This strip of white paper which is laid over the eastern part of the Pine Ridge Reservation represents the quantity of land that was added to the Pine Ridge Reservation two years ago. At this point where my cane is pointing is the mouth of Pass Creek, and where my cane is now pointing is the mouth of Black Pipe Creek. The land which is covered by this white paper is 16 miles wide and 67 miles long. Three years ago the eastern boundary line of the Pine Ridge Reservation was from the mouth of Pass Creek down to the State of Nebraska. Now, as Fast Thunder told you, he went to Washington and asked the Great Father to extend this reservation eastward. He spoke for the Pine Ridge—the Ogalalla people and his voice to the Great Father was your voice. And so the Great Father and the Great Council of the nation consented to their request, and so in the law that was made two years ago he changed this boundary line and moved the eastern boundary line 16 miles further east to the mouth of Black Pipe Creek.

Now, on this tract of land which was added to the Pine Ridge Reservation there was living a good many Indians who were enrolled at the Rosebud Agency. Now, when he granted this request, that brought those Indians and their families and their homes inside of the Pine Ridge Reservation, and in the law that was made two years ago the eastern boundary line of the reservation was fixed for all time from the mouth of Black Pipe Creek. Now, the Great Father can not take any land from this reservation without your consent, and he can not take any land from the Rosebud Reservation without the consent of the Rosebud Indians. The people who lived on this tract of land and had their homes there must either be transferred to this agency and into this reservation or they must go over into the Rosebud Reservation. That must be either so or else you must agree to take those people into your reservation, or else you must agree to move the

line westward, which you do not want to. Here is where they had their homes, and it is for you to say whether it is just that they should abandon their homes and be moved over into the Rosebud Reservation. Now, these two reservations are of about equal size, and there are about the same number of people living on each of them. So that if you consent that these people shall have their homes on this strip of land, shall remain in this reservation and have their homes there in future, it really is not taking their land from you, because they had their homes there already.

Now, in answer to the question that was asked the Commission by Standing Soldier, I will say that the Great Father can not take any of the Rosebud Reservation and put it over into the Pine Ridge Reservation, because it belongs to the Rosebud Indians; and we ask you if it would be just to take the lands away from those who had their homes upon this white strip and move them over into the Rosebud Reservation, where they would have to share in the remaining lands of the Rosebud Reservation. Therefore, the Commission don't ask you to admit into your reservation the Rosebud Indians, excepting those who have their homes upon this strip of land. The Rosebud Indians who live over here on this red tract and are registered at the Rosebud Agency have their rights there and there they must live. Do you understand that? Now, my friends, it is necessary for all Indians whose homes are on the Rosebud Reservation to be upon the rolls of the Rosebud Agency, and it is necessary for all Indians who are upon the Pine Ridge Reservation, and whom you consent to have live upon this reservation and be incorporated here, to be upon the rolls of the Pine Ridge Reservation, so that the officers will know where every man has his home. If it was not so, then the Indians living upon this strip would be entitled to rations and annuities and the interest on the permanent fund, both at the Pine Ridge Agency and also at the Rosebud Agency, which would not be right and just. That is all I have to say just at present.

WHITE BIRD. About changing this line from Pass Creek to Black Pipe Creek. It is not a new thing. It was understood all the time, ever since the agencies have been built, where this line should be. But afterwards the Brules tried to take the land on Pass Creek, and a dispute took place. We spoke about it in Washington and then it was changed over to Black Pipe, and it made the right line upon which we agreed when the agencies were built. That is a permanent line and always has been, and therefore the Brules should come this way, this side of the line. We want those people to be transferred, those who are living on this side of the Black Pipe Creek, although we ask that the line may be on the first ridge beyond the Black Pipe Creek.

STANDING BEAR. If we could not get the line where we want it, what was the use of sending anyone out here to ask us about it? The Great Father should have settled it down there without sending anyone here. You said they either had to take up their homes on this reservation or else change the line back to Pass Creek.

Chairman PEARCE. We can not change the line. We have no power to change the line. Nobody can move the line west of where it is now but the Pine Ridge Indians themselves. All the lands lying west of that line—the Black Pipe Creek line—all the lands lying west of that line belong to the Indians on this reservation to do with what they please. But the Indians living upon this strip of land, if you are not willing that they should have their homes there in the future, then they must go into their own reservation, the Rosebud Reservation, because they must have their homes either in this reservation or in that, and be enrolled either at the one agency or the other. I do not mean to say, nor do we mean to ask you to change this line to the westward at all. We simply say that there are only three ways to settle it, and those three ways are these: You must consent that these Indians shall remain on these lands, or else they must go over to the Rosebud Reservation, or else you agree to move the line further to the west, which you do not want to do, and which we do not want you to do.

FIRE LIGHTNING. My friends, there are as many white men almost as there are blades of grass growing, and from among all of them the Great Father has selected you Commissioners to come out here and settle this difficulty among us Indians. To-day we would like to have it settled. This land belongs to the Indians. All the Indians are of one blood. Of course, we have divided our reservations, although that is no reason why we should keep one another from coming to where we are. I am not going to talk very much about this. What I want and wish is that the people may consent to have these people transferred here, and we would like to have you and the Great Father to so work this that they may be transferred.

REVENGER. My friends, you came here because you are good men, and I have a few words I would like to say to you. I have been trying to do what is right at this agency. These people that came here to the agency want to remain here. They are relations of ours. It makes my heart feel very glad that they came back here to remain with us. They have said that they would live up to the rules and regulations of the agent, and send their children to the schools, and do as the Ogalallas do, and it makes my heart feel glad to hear them talk that way. I will not speak about the line. The line may be where it is, and all that I want is to see these remain here. We are giving up land every day to white men who are not entitled to it; why should we not give up land to our own tribe? My friends, I would like to see this trouble settled soon. If it could be possible to settle it to-day I would like to see it settled.

Chairman PEARCE. That depends upon you, yourselves.

REVENGER. There are a great many of us came a long ways into the agency, and we are suffering from want of food. We are anxious to go home. These people are all hungry, and we want something to eat.

THREE STARS. It is very seldom that I get up in a council in this way and say anything; but what has been said by the Commissioners pleases me very much, and I will speak to-day. This is not the only time we have been working to have these Rosebud people transferred. We have been working for some time to get them transferred to this agency. I supposed that we would all want to settle this thing at once without any trouble. There were three men got up and spoke about having a piece of reservation added to this reservation. We could all ask for the same thing if we wished to do so. But I know that it is impossible for us to get a piece of that land attached to this reservation, and if we were to talk about that we would never get this settled. Those people belong to us. They are our relations, and why shouldn't we let them come here, even if it makes our reservation smaller? I heard them talking in the council yesterday, and the way they talked pleased me very much. I think it would be a good thing to do this. Let all vote, and let the majority rule. Those who want the Brules to remain here and those who don't want them to remain. That would be the quickest way to settle it. Those are just my thoughts, and so I speak.

Chairman PEARCE. The Commissioners are ready to take the vote or to settle it any time you please. We will listen to you till everybody has had a chance to make a speech, if you wish to.

LONE BEAR. Since the Commissioners have been here they have explained everything to us thoroughly so that we understand everything. We can answer the questions that you have asked us to-day. We have held councils among ourselves since you have been here and we decided upon letting those Indians remain on this reservation. There was a time we had a very large reservation, but on account of the white man, our reservation kept getting smaller and smaller because we did what we were asked to do. Hereafter, when our race grows large, there will be a great many who will be short of lands, but who will be to blame for it? No one but the white man. We have made up our minds that if anyone came from the Great Father to talk to us that we would give them a strong talk; that is the reason we did not go right ahead and decide this at once. Since the Commissioners have come here and explained what they came for, we have held a council among ourselves. I know I never heard anyone get up in a council and say they wanted the Brules to go back where they came from. There is one thing we ought to speak about. We do not know how large our reservation is. We did not know where this boundary line lies, and every time there is anyone comes from the Great Father here to talk to us we speak about this and never can find out where the boundary line lies; therefore we will speak about it again to-day. There are a great many Indians from the other reservation that are not here at the present time. It is settled now about the permission given for those people to be transferred to this agency. There are a great many of us that came from these far districts. We have nothing to eat and after this council is over we would like to have you help us with something to eat.

BIG ROAD. Those people who came from the other agency here. They came here wanting to remain here. They have talked to the headmen and asked the consent of the Ogalallas, and after that the Indians from this agency asked the permission of the Great Father to have them transferred to this agency. After the Great Father had heard of this he studied the thing over and he went to work and selected Commissioners to come out and settle this trouble for us, and that is the reason they came here. Now, since the Commissioners have come here they have told us that it was left for us to decide whether those people shall

remain here or not. To-day this is left to the Ogalallas to decide. We have all heard the Commissioners talk to these Brules and those Indians that want to stay here. We have heard what they said. They agreed to do what is right and what the Pine Ridge people do, and send their children to school, and have agreed to live according to the rules of the Pine Ridge people if they are permitted to remain here. We have talked this matter over and over and over many times among ourselves, and we have all consented that they should be transferred here, and all we are waiting for now is Young-man-afraid-of-his-horses to get up and say what he has to say. That is all.

SPOTTED ELK. To-day we want to settle up the transfer of those Rosebud people to this agency. We have consented to it two different times and to two different agents, and have raised up our right hands to the Great Spirit and said we want those people transferred, and to-day we want it settled. My friends, you must have big hearts, you must have big brains, and you must see plainly, or the Great Father would not have sent you here. Last winter, when the Indian delegation was at Washington, they spoke to the Great Father about this. At that time the Great Father told us that this trouble was left with us to settle; that if we would like to have them transferred we could do so. We have some of Sitting Bull's orphans here at this agency and we would like to have them remain. We also have some of Spotted Tail's orphans here at this agency and we want them so stay here. If there is anything coming to them we would like to have it sent here. There are also some of Spotted Elk's orphans with us. I do not see any use talking about anything but this one point. There is going to be a great deal of argument in regard to the boundary line and other things, but this is not the time to settle this. We are waiting for more commissioners to come out here, so that we may be able to argue with them. My friends, we would like to have you help us. We depend upon you to help us and try to get tickets for those who want to remain, as soon as possible, and have their rights here at this agency. I would like to have you tell the Great Father this for me. That is all.

PLENTY BEARS. My friends, we have heard what you had to say yesterday at the council. Yesterday you had a council with the Brules and you asked them to come here and sign their names, which they did. Last night we had a council together, and I said I was satisfied for my part to have the Brules stay here. I will tell you the reason why I am satisfied for them to remain. Last summer we held a council in this yard with the agent and agreed upon those people being transferred to this place. That was a request that was asked of us to help them, which we did. Whenever a white man is put under oath and is telling the truth he raises his hand. That was the same way with us when we were asked if we consented to have them transferred—we raised up our hand. I suppose that the record of it is in the office. You have come here from the Great Father to talk to us about the same thing again. Now, we have all agreed to have those people transferred. I was down to Rosebud Agency not long ago. I see they are holding their annuity goods there for them yet. We would like to have those annuity goods sent up here to them so that they may be able to get them. We have nothing to talk about. There is only one thing to talk about. That is all I have to say.

BIG FOOT. Among the Ogalallas there is one thing we have all the time. That is councils. You come here to ask us questions. To-day all of the Ogalallas' leading men have answered your questions. I was one of the first five that consented to have an agent, and ever since that we have had an agent and I have remained at the agency until this day. Now I am old. I was selected by the Great Father as a head farmer, a man to teach the Indians how to do right, and he should pay me for it, but nothing has been said about it, and as you men come here from the Great Father I speak about it. All of these Brules are going to be transferred here. We will join our fences together and we will live together and get along together.

YOUNG-MAN-AFRAID-OF-HIS-HORSES. My friends, I have a few words to say. We want to live up to the Great Father's words. There are fifty-nine agencies altogether, and the Great Father has asked us all to be one. There are Indians at this agency from four different agencies who want to remain here. Indians are all one. The white men are all one: therefore, we would like to have those people who want to stay here remain. The Great Father has asked us all to be one. These people who came here from the other agencies are of the same blood that we are and want to be one. Now, the Great Father has told us that all the Indians are just the same as one. It don't matter whether we speak the same language or not. You are good men, and came from the Great Father here, and

all the officers here are good men, and they all know this is true. I have an agent here who is a military agent. He is a father for us. Now, we have all decided that he shall give tickets to those people who want to remain here so that they may eat some of our food, even if we have not much. You have told us that the two reservations come together where the line is; that we could jump from one to the other. It don't matter how we mix up, there is room in it. The Great Father's people never stay in one place. They keep traveling around whenever they want to go. And that is our wish now. We want the doors left open so that we may have permission to visit these different agencies if we want to. My friends, these young men who have got up before me and talked are good men. They are good young men. I was waiting for them to get through the talk. We had settled this before we came here to-day, and I want to tell you that we have gone to work and settled it now.

The Great Father wanted us to send our children to school and send our children to church, and those people who want to remain here at this agency have agreed to send their children to school and to church, and it makes my heart feel glad to hear them talk that way, and I suppose when the Great Father hears what they have said he will feel glad also, and I think you feel very much pleased to hear them talk that way. There are about fifty-nine agencies which we look among ourselves as one. The Great Father has his people—the white people. They look at one another as one. Now, we consider ourselves as one. We want to settle this thing in a friendly way and always be good friends. My friends, I want you to tell all the officers and all the soldiers, Gen. Miles, and the Great Father also, that we have all made up our minds strongly, and we want to be friendly and peaceful and live as friends together. From Standing Rock Agency there are some who have left here to go up there after some people. They have not yet got back. I got a letter from them and they wanted to be transferred to this agency, and I would like to have you write a letter up to that agent that they may be permitted to be transferred. Now, those people who have consented for those people to be transferred here, I am going to ask them to stand up, and I want you also to do the same. [Most of the Indians got up.] Those who are against it will please stand up. [No one arose.]

Chairman PEARCE. Now, my friends, you have all given expression in this matter, and you have done it exactly the same way that the white man settles difficulties—by the majorities. That is always the way to do, because the voice of the majority always rules. Now, you have had councils about these things before. We understand that, but the reason why it was not settled and disposed of was because your determination was not recorded. Now we have come here to get your decision recorded in the proper way at Washington and at this agency. That is the reason, and that is the only reason, why we want you to sign these rolls—so as to show us just exactly what you want to have done. We have to send your decision to Washington, and if we undertake to repeat everything that you have said here we would very likely make a mistake. We might forget something, there has been so much said. And therefore it is all to be put in this record just exactly as you have said it. Your names will go into this record and they will all be filed there at Washington. It is necessary under the law for three-fourths of all the adult male Indians living on this reservation to sign these rolls, so that the people whom you represent, they would either have to come here to the agency or we must go to them; but we do not want to take them away from their farms when they are at work. And so the Commission are going to visit your camps so that the Indians can sign the rolls there and need not come here. We know that it will be a good deal of work for us, but we would a great deal rather do that work than to take them away from their farms and make them come here. You who are here can sign the rolls now and then you can go back to your homes and tell the people that we will come to have them sign. So that the Commission understands now from you that you are willing to consent that all the Brules who have their homes inside of this reservation now may remain here permanently in the future, and that those other Brules who have signed these rolls, and the few of the people from Standing Rock, and those widows over here with them may live here also. Is that your decision? [Replies in the affirmative.] Then if that is settled the Commission will carry out your decision.

At the conclusion of the proceedings the agreement was read and fully explained to them by Commissioner Harries (Frank White interpreting).

Chairman PEARCE. You understand, my friends, that this consent which is written here concerns those who have their homes on this side of the line. Now you have decided that a few of those Brules who are on the other side of the line

and a few from the Standing Rock and those widows over here who have signed this roll, you have decided they may also come here, and your decision regarding them I shall add to this agreement. Is that your will? [Replies in the affirmative.] Then there will be no mistake about it.

On Friday, June 19, Commissioners Pearce and Harries left Pine Ridge (Commissioner Appleman still suffering from illness) to visit the principal camps on White Clay Creek. The first of these to be reached was that of Young-Man-Afraid-of-His-Horses, and in that chief's house a council was held in the afternoon. Stenographer Price, Clerk George Means, Interpreter Frank White, Capt. M. W. Day, and Lieut. McAnaney, U. S. Army, were present, as were also about forty Indians.

Brave Bear was the first speaker. He said: My friends, I would like to have you look at this medal. That medal does not belong to me, but it belongs to my father. My father got that medal because he was true, and I have followed his footsteps. When Gen. Harney made the treaty if there was any one had a right to speak in that treaty it was me. At that time when the white man made the treaty with us I suppose they were telling us the truth, but there were a great many things they covered up afterwards. My friends, you have come here and you told us one thing. It made my heart feel glad when you said that. We are of the same blood as our forefathers and our great forefathers. We are treading in the same footsteps that they stepped in. Since that time we have split up into a good many different agencies. Take the present condition of affairs at the Standing Rock Agency and the Cheyenne River Agency. There is no one who is controlling the Indians there. And also Spotted Tail's Agency. He is not there any more. This is the only agency that is left now at which they have a chief, and therefore all the Indians want to come here and remain here. That is what we wanted and you have come here to settle this trouble for us. We depend upon you to be true to us and tell the Great Father what our wants and wishes are. We do not come here for nothing. We have relatives here at this place and that is the reason we come. There are a great many others who are at the agencies at home now. They want to come here and all we ask of you is to try and get them here if they want to come.

BIG BRAINS. My friends, you have come here to help us so that our friends may come and live with us. It is because I want them to come here that I sign this paper.

RED FLY. My friends, you come here to ask us to do this. That is, you came for us to do this if we want to. I am glad to do it. Since I have looked at you I think you are true men. It makes my heart feel glad to think that. Our brother there (Young-Man-Afraid) is working very hard to have those people remain here, and you are helping him. It makes us all feel very glad to have someone think something of our brother. My friends, the Commissioners and the officers who are here, we ask you to help us. We want you to help us. We would like to have our friends and relatives remain here with us. We are signing this paper with a true heart. We want our people to remain here with us, and if there are any of their relatives left at home we want them also. We would like to have them come here if they can possibly get the Great Father's permission.

Commissioner HARRIES. Someone of you, I don't know just now who it was, said he was pleased to know we talked straight. It will be a very pleasant thing for us to remember that the Ogalallas believed we talked straight. You could not say anything more pleasant of us or of our work here than that we have spoken the truth, and we shall be glad to have you always think of us as those who came to you from the Great Father and did not try to deceive you in any way. There have perhaps been white men who have not always dealt fairly by you. There are many men who are selfish; who want all for themselves; and your dealings with these men have not always been to your own benefit.

You were probably very much surprised when you found that a commission had come to talk to you that did not want anything for itself or for the Government. We want you to remember that, because it will be both for the good of the white man and the Indian. You will find out that the white man is not always selfish, that he thinks of the Indian sometimes. You are in very many respects much better than some of your ancestors—some of your fathers and grandfathers. You are becoming more civilized, more like the white man; you work and receive the benefit of your work, and you are better, and as the white man learns more of the Indian he too becomes better and more inclined to be fair. In this difficulty, of which we have talked for some days, the Great Father and the Great Council so arranged it that the Indian should be allowed to settle

the matter for himself. That showed very clearly that the white man believes the Indian is becoming capable of taking care of himself and can govern himself and does not need to have the white man do so much for him in the way of directing. If you continue to improve as you have in recent years there is no reason why you should not in a little while be able to manage your own affairs, of course always being friendly with the white man and being as brothers. The Great Father and the Great Council will then see that the Indian can take care of himself in little matters like this and we shall never have any necessity for coming out here to settle them; you will always attend to them yourselves. You have not tried to make our road rough. Whenever there have been any stones in the way many of you have tried to remove them. You have treated us so kindly that we shall carry away with us nothing but the most pleasant memories of our meeting with you and of our business relations as to this boundary line. We hope there never again will be any necessity for the work of a commissioner among the Indians, but that the Ogalallas and Brules and the Indians from Standing Rock and Cheyenne River will all be as one with the white man.

Chairman PEARCE. We will be very glad to have you send as many people to the agency on Wednesday to sign these rolls as possible, because we have a great deal of work to do and we would like to get it along as fast as possible. We have to get more than one thousand signatures, and you can all help us very much and push the work forward, and the sooner we get it done the sooner we can get everything in good shape.

CAMP OF NO WATER,
White Clay Creek, Saturday, June 20, 1891.

At this council there were present more than 200 Indians, Commissioners Pearce and Harries, Interpreter Frank White, Stenographer Harry N. Price, Clerk George Means, and Lieut. W. D. McAnaney, U. S. Army.

Commissioner HARRIES. A great many of you, my friends, know just as well as we do ourselves why the Commission is here and what it proposes to do, but there are some among you who did not attend the councils held at the agency and for the information of such I will make a brief statement of our purposes. We had intended that Maj. Pearce should make this explanation, but your climate agrees with him too well; his appetite has increased and to-day he has eaten more than is good for him. He is not feeling well, so you must excuse his silence. [Laughter.] The bill which you signed two years ago provided for the enlargement of your reservation. Up to this time I have mentioned the boundary line which divided the home of the Rosebud Indians from your own commenced at the mouth of Pass Creek and moved in a line south to the southern boundary of your reservation. The new treaty changed that line, moving it nearly 20 miles to the east, thus adding to your territory a strip of land almost 20 miles wide and nearly 70 miles north and south. Located on the land lying between the old line and the new one were and still are a number of Brules—Brules whose names are on the rolls at Rosebud Agency.

Now, as you all know, the law is such that no Indian can live upon one reservation and draw his rations from the agency of another reservation. The situation of these Brules was therefore an uncomfortable one. They did not want to leave the land on which they had made their homes for the past thirteen years, and yet it was impossible for them to live on your reservation and annuities at Rosebud. Two propositions therefore presented themselves. The Brules must either be received by the Ogalallas and permitted to remain upon the Pine Ridge reservation or they must be removed to some point east of the new boundary line so as to be on the Rosebud Reservation. This is the matter we have come here to discuss with you. The Great Father has heard that the Ogalallas desired to have these Brules transferred to Pine Ridge; the Great Council has heard of it, and as a result this Commission has been sent out to find out how many of the Ogalallas are willing to receive these Brules as brethren. It was not enough that you should simply hold up your right hands and tell these Brules you desired them to be of yourselves; neither the Great Father nor the Great Council can possibly come here and see you make this promise, so they have sent us to talk the matter over with you and to find out exactly how many of you will renew your promises. In order that the promises may be recorded we have with us a paper that will be presented to you and which you may sign or not, just as you please. Let us have no misunderstanding as to what the signing of this paper means.

There are about six hundred Rosebud Indians who want to live among you

Ogalallas. In addition to these there are a few Indians who once lived at Standing Rock and a few whose homes are on the Cheyenne River. I refer now to the Sitting Bull Indians who came down here after the death of their leader, and to the survivors of the Big Foot Band. If you sign this paper these Indians will be transferred to Pine Ridge. Their annuities and rations and whatever may be due them from the permanent fund will also be transferred; that is, they will draw these rations and annuities at Pine Ridge instead of at the agencies to which they now are attached. Three-fourths of you, or about one thousand Ogalallas, will have to sign before these transfers can be made; and if our rolls, when completed, fail to show the required majority, these Indians I have referred to will have to return to their homes. Remember, the Commission is not trying to dictate to you your course in this matter; you must do as you please. This is your reservation, and you alone have the right to say who shall live on it. The Great Father can not and does not desire to compel you to receive any Indians you do not want; it is a matter you must settle for yourselves and among yourselves. All we can do is to assist you in arriving at a conclusion which will be satisfactory to yourselves and to the Government. Some of you have imagined or have been led to believe that the Commission was here for other objects than those I have stated. We want it distinctly understood that our sole desire is to assist you in every possible way. We are not here to buy any of your land or to ask of you even the smallest favor. [Applause.] We are here as your friends and we desire nothing more than your good opinion. If this trouble which has existed among yourselves for some time can be satisfactorily settled it will please us very much, but fully as desirable as that is it to earn your good will. In years to come when you may have occasion to speak of this Commission you will never have an opportunity to say of us that we did not speak truthfully. Our one aim is to explain everything so that no doubt shall exist in the mind of any Indian as to the agreement which we present here to-day for your action. [Applause.] If any one present desires to ask us questions, or has anything to say we shall be pleased to hear him, and when the speechmaking is at an end those Indians who desire to sign the paper will find it on this table. The Commission will be pleased to hear from you now.

NO WATER. My friends, you were selected by the Great Father to come out here and talk to us. You can see the number of people standing around listening to you—men, women, and children. They all feel very much pleased to hear you talk. You have told us we would find out that everything you have said would be true, and we are glad to hear it. I will tell you the reason we are glad. There are a great many times the Great Father sends out men to talk to us. They give us a great deal of talk that is good. When they return to Washington everything they have said to us is forgotten. It makes us feel very glad to know that there is one Commission comes out here who will tell us the truth. I am a full-blooded Indian. I always like to see my people get along. I like to see my children get along in this world. Whenever a man takes good care of his property or of his family it increases, and he never loses anything. I have been wishing for this for some time to come, and now you have come here for the same thing I have been wishing for since last fall. There was an Indian at Standing Rock Agency whom the Indian recognized as father. Now he is down; he is killed, but he is not dead by any fault of the white man. It was through jealousy among the Indians themselves. Now, they have no one to look after them in the way he used to.

My friends, you came here because the Great Father sent you. You have power to help us. There are some of Sitting Bull's Indians here now, and there are some more at the agency who wish to come here and remain with us, but they don't allow them to come. We grant the permission for them to come. There was also another man who was the same as a father to the Indians that belonged to the Cheyenne River Agency. He started to come here, but he got killed right in the center of our reservation because he wanted to remain here. We would like to have his people come here and remain if they wish to. I speak of Big Foot. At the Rosebud Agency there was also a man who used to be the father of the Indians there. His name was Spotted Tail, but through jealousy the Indians killed him. Now, since Spotted Tail was killed some of his people want to come here, and they are on our reservation at present. We don't want to force them to go back to the place where they come from. Take these big cities in the East, and the more people they have in one city the more pleasant things are. That is the way we would like to be ourselves. My friends, I would like to ask you if everything we have said here to-day will come true?

Commissioner HARRIES. All you have said and all that is said here to-day will be taken down. What you have said has been taken down. By and by, when we return to Washington, these words will be shown to the Great Father, and he will talk with us as to what should be done; what would be best for all the Indians. That there may be no misunderstanding, in order that everything can be perfectly clear to all of you, let me repeat that the Commission was sent here to settle this thing between the Indians of the Rosebud Reservation and the Indians of the Pine Ridge Reservation. That has troubled you very much. That is the greatest trouble, and we want to settle it first. You tell us what you would like the Great Father and the Great Council to do and we will tell them. Then we think they will do the very best they possibly can to make all the Indians happy and contented. I have repeated this because we don't want you to say in years to come that this Commission said all the Indians from all the different agencies could come here to Pine Ridge. We don't say anything of the kind. We are going to settle this matter between the Ogalallas and the Brules first. We have but one duty to perform, and if the Ogalallas will only help us we think it will be well done. We are particularly anxious that you shall remember what we said. We came here to help you in settling this question between Rosebud and Pine Ridge; and anything else that you may want to have done we will tell the Great Father and the Great Council about and we will help you in every possible way.

NO WATER. My friends, when two friends meet they must talk to one another and explain and be sure that they understand each other. My friends, you have come here to tell us the truth, you say, and all the men, women and children have your words in their heads. They will not lose your words if they are not written down. They will not forget you after you are gone. If this thing is settled so that they can come here and stay they will never forget you hereafter. My friends, I want to tell you that all the different agencies have not been treating one another right. But we want to let all the trouble we have been having drop and take a new road from this on. We all understand we must look only to the Great Father. The Great Father is the only man whose words are carried all over this world; he is the man who sent his words here to us through you. There is another thing I should like to speak about. We want to get along friendly together. There are Indians who left here not long ago to visit their homes, and I understand they want to return, but they will not permit them to do so.

Chairman PEARCE. Where are they?

NO WATER. Standing Rock Agency. I am very glad you came here. Their women who have little children and the men have lots of confidence in you, and they wish and pray that you may succeed in what you came for. You have talked to us straight to-day and we want to talk to you in the same way. We don't want to tell you anything that is not true. You came here and explained to us your purpose. The Great Father is the only one we look to for our health. We can not say anything against him or what he asks of us. There is one thing, however, I want you Commissioners to tell the Great Father. There are some people who were taken away from here and went with Buffalo Bill. They left their families here without any horses and no one to look after them. They have to pack their rations on their backs and walk several miles to their children. We would like to have the Great Father arrange it so as to have these people sent back here so they can take care of their families. These women and children are no connection of mine, but I say this because I think the conduct of these men is very wrong. I know if the Great Father knew of this he would not allow them to go off and leave their families in that way. I don't want to say anything that will hurt the Commissioners' feelings, but it is no harm to get up and tell you what is true.

My friends, you have come here to help us and have asked us to help you. We can not do too much for you. Anything that is in our power to do we will do. We all feel that we should like to gain our wants and wishes, and we would like to have the Great Father help us. You can see the large number of people there are down on this creek. We have lost all our schoolhouses. We need a schoolhouse very bad, and if we had one we would soon fill it. Both the Ogalallas and the Brules want to send their children to school. My friends, I know you are in a hurry, because you have lots to do, and as you came here to see us to help us, I am sorrow I have delayed you so long, and as I have talked long enough now I will quit. You see all these men sitting around here. They all belong to me; they are under my control. We want to do what is right toward the Great Father. You came here only for one thing, and it is not worth while for us to

talk to you about other things that we would like to. You have asked us before about these people being transferred from Rosebud. We all held up our hands and agreed upon it, and to-day you have asked us again, and we will do the same as we did before. We wish all to stand up and raise their hands.

All the Indians arising, No Water offered the following prayer:

"Great Spirit, we want you to look at us. We raise up our hands to show that we give our consent that those people may come here and remain with us. We do not want anything to happen that may mislead or upset our words and wishes."

TORN BELLY. I am an Ogalalla. I belong to this agency, and to those people who want to remain here I shall give part of my name. My name is Ogalalla. That is what I am, and we shall call them Ogalallas, and have them belong to this agency hereafter. They have asked permission of the Ogalallas, and they have secured it. I do not give them that name for nothing. They came here wishing to remain, and we have given them a large number of horses. We want them to hereafter be called Ogalallas. We do not want to shove them away from our reservation; we want them to stay with us. Since we have been talking to the whites—since the first treaty was made—there has no one ever talked to us in whom we have had as much faith as the ones here at this time. You have good words for all of us. I have never gotten up before any commissioners and talked, but my heart is very much pleased, and I could not help it to-day. I know that you will help these people to come here.

RED CRANE. There is one thing that I am ashamed of which I would like to explain to-day. When I was in Washington last time the Great Father told us he wanted us to be white; to be civilized and live in houses. I came back here and told my people what the Great Father wanted, but it seems I have thrown my talk away. There is one thing that pleases me very much. There has never been a commission out here for the last forty years but what they came to buy some land of us, but this time it makes me feel glad to know that the commissioners did come here for something else than to buy land from us. The Great Father asked us to be one and to-day he has given us the chance to be one. It makes us feel very glad to have him give us that chance. This is not the first time we have signed papers, nor is it the first time we have raised up our hands to do what the Great Father asked us to do. Whenever we raise up our hands for anything we do not forget it. We think about it afterwards. To-day we have raised up our hands to help our own people, and it pleases me to know that I am helping my own people. You came here with the words of the Great Father. We would like to have the Great Father send whatever these people are entitled to at their agencies to this place. These people belong to us. I am glad you came here, not to buy any land, but to help us. I will not say anything more.

The signing of names was then proceeded with.

He Dog's Camp, at the head of White River, was visited about 4:30 p.m. of the same afternoon. No speeches were made, but a number of Indians signed the rolls.

LOAFERS' CAMP, WHITE CLAY CREEK,
Pine Ridge, S. Dak., June 23, 1891.

The council met at 3 o'clock, there being present Commissioners Pearce and Harries; Frank White, interpreter; Harry N. Price, stenographer. Chairman Pearce opened the council with the following address:

My friends, this Commission has come out here for the purpose of settling the difficulties between the Brules, who live on this side of Black Pipe Creek, and the Ogalallas, so that the Brules can continue to reside here. This is a matter for the Ogalallas to settle among themselves. The Commission has not come out here to buy any lands or to ask anything from the Indians. It has simply come to help the Indians settle the matter among themselves. If the Ogalallas are willing to let these Brules who live on this side of the line continue to live there, they have got to express that willingness by three-fourths of them signing this paper. We understand that the Ogalallas have talked the matter over and that they are almost unanimous in their willingness to allow these Brules to have their homes there where they have always been, and that is what you are called here together for: to give expression to your own opinions about that, and if you are willing to join with the rest in expressing the willingness you will do it in the same way that the rest do it—by signing this paper; and if there is a sufficient number of the Ogalallas that so decide, then a copy of this list is filed in

the agency here and a copy of it sent to the Great Father in Washington, and he issues orders to allow the Brules to live on this side of the reservation line.

This is all that this Commission has got to do, and we are very anxious to get through with this work as quickly as we can, because we have a good deal of work to do up in the Lower Brulé Agency and in Montana. Now, the Commission will be very happy to hear from any of you, and will patiently hear what you have to say. We believe that it will make a very happy settlement of all those difficulties, and the future of the Indians and the whites will be much happier than they have been in the past, but at the same time we do not propose to dictate to you or to tell you what you shall do. We are simply your agents, to carry out your wishes, whatever they may be. We had a council with the Brule Indians living on this side of the line and a few others the other day, and all those who wish to live on this reservation have signed a roll expressing their desire to do so, and that roll will also be sent to Washington and be filed in the office of the Great Father, and the orders will be issued accordingly. This is a matter which the Indians must settle for themselves, and it is our duty simply to carry out their wishes. Now we will be very glad to hear from you.

FIRE THUNDER. There are a great many white men, and among them I presume the Great Father knows that you will do what is right and do justice to both sides. Whenever I meet a white man and know he is good and straight, I always like to talk to him. We have about sixty young men in our band here. My friends, you have come here and told us what you came for. The words you have told us I would like to have written down on this piece of paper so that I may keep it.

[The request was complied with by Chairman Pearce.]

My friends, I have heard what you said, I have listened to it and examined it very closely. Now, my answer will be this: I will say in the first place there are some people here who belong to Sitting Bull's band, Standing Rock Agency, and also some of Big Foot's band. They started to come here, but a great many were killed. There are some left, however, and we wish to have them remain here. There are also people from Rosebud. We have talked it over and all agreed upon letting them stay here. Those people have land of their own. If they are going to be transferred to this place I think it is nothing more than right that there should be some land transferred with them. I was wondering whether they had brought their rations and annuities with them. The people of Sitting Bull's band have their annuity goods and rations reserved for them up there, and we should like to have them brought here. I should like to see them get their goods before the 4th of July. Now, as to those people who live beyond the line, I should like them to furnish land if they wish to remain here. I want that, and that is the reason I say it.

Chairman PEARCE. Now, in order that there may not be any misunderstanding at all, and that you may know fully about this matter, I will explain to you a little more clearly than I did before. The only power that the Great Father gave the Commission was to arrange so that the Brule Indians who live on this side of the boundary line might continue to reside there, because they had their homes there before the line was extended from Pass Creek. If the Ogalallas consent to that, then those Brules will draw their rations and their annuities and their interest in the permanent fund at this agency; but that will not take anything away from the Ogalallas. It will, however, bring over to this reservation whatever they are entitled to over in the Rosebud Reservation. Now, if the Ogalallas consent that these Brule Indians who live this side of the reservation line may continue to live there, then the Commission has got the power from the Great Father to so decide.

In regard to the Indians who live over in the Rosebud Reservation and who live in the Standing Rock Reservation and the Cheyenne River Reservation, the Commission has only the power to report the decision that the Ogalallas make; they have no power to say what shall be done. The Commissioner's clerk has put opposite every man's name a sign which shows just where he belongs, whether in the Rosebud Reservation, whether on this side of the line, or whether in the Cheyenne River Reservation, or the Standing Rock Reservation, so that the Great Father, when he examines this roll will see exactly where everybody lives. If the Ogalallas should consent that those Indians who have signed this roll may come to live here, then if the Great Father decides that it is practicable their rations and annuities will be transferred to this agency. It won't take anything from the Ogalallas, but whether that is practicable or not will be for the Great Father to decide. We can simply report what the pleasure of the Ogalallas is. Now, if the Ogalallas decide that they may come here and the Great Father finds

that it is practicable, then their rations and their annuity goods and the interest in the permanent fund will be brought into this reservation and to this agency. It won't take anything from the Ogalallas, but it will add just so much to the whole amount as there are Indians who come here. If the Ogalallas decide that they want these Indians to come here, then the Commission will do everything they can to carry out their decision. But the only thing we have the power to promise is that the Brules who live this side of the reservation line may continue to live there if the Ogalallas consent to it. Now, is that understood?

(Affirmative replies.)

FIRE THUNDER. Now, that is the way I understand it. I always understood that this thing was not settled until the Great Father decided what should be the best.

Chairman PEARCE. Only in so far as the Brules who live this side of the line are concerned. Ask any questions you want to know.

FIRE THUNDER. There is no doubt that these people who are here now from these different bands have been working for some time to come here and remain. They want to stay here. They have written letters to Red Cloud asking the Ogalallas permission to remain here.

RED SHIRT. Those people who came here from Standing Rock and from Cheyenne River, they came here wanting to remain, and a great many of them got killed because they came here. Now, we sign for them also. I understand that it is within your power to promise that they shall remain.

Chairman PEARCE. We can only say we will aid you all we can.

RED SHIRT. A great many of them got killed and there are only a few of them left. We would like to see them live the same as ourselves.

Signing then proceeded.

CAMP OF BIG CROW, WHITE CLAY CREEK,
Pine Ridge Reservation, S. Dak., June 23, 1891—5:30 p. m.

Present: Commissioners Pearce and Harries; Harry N. Price, stenographer; Frank White, interpreter.

Commissioner HARRIES. I am just going to say a few words so that you will understand very easily what we are here for. Most of you have heard some of the talk at the agency, so there will not be any necessity for a long speech. You all know that quite a number of Brules desire to live on the Pine Ridge Reservation, and you all know that you have very generally agreed that they should do so. I am talking now of the Brules who live on this side of the line, running from the mouth of Black Pipe Creek to the boundary line of Nebraska. Those Brules can not live on this reservation, have their homes here, draw their rations and annuities here unless you say so. The Great Father might have said these Brules shall live on the Pine Ridge Reservation, or he might have said they shall not; but he didn't do either of those things. He said he would let the Indians settle this matter for themselves; among themselves. In order that this settlement might be arrived at this Commission was appointed, and so far as we are immediately concerned, we have nothing to do but ask you whether you will or will not consent by signing the paper. Many of you have said you want the Brules to live with you. If that is true, if you want them with you, you may settle the matter at once by signing this paper. There is nothing more I feel called upon to say, but if you desire to ask any questions, if there is anything you want to know, we will cheerfully answer you.

BIG CROW. There is nothing to say. All we want to do is to do which is right. We will sign now.

Signing then proceeded.

CAMP OF WHITE BIRD AND LITTLE HAWK,
White Clay Creek, Pine Ridge, S. Dak., June 24, 1891—3 p. m.

Present: Commissioners Pearce, Harries, Stenographer Price, and Frank White, interpreter. Indians, about 75.

Chairman PEARCE. My good friends: I am very glad to meet you here in your own camp. I suppose most of you have all learned the object of the visit of this Commission. Perhaps some of you, however, have not been present at the councils which have been held, and therefore I will briefly state the purposes for which we have come:

Some two years ago the eastern boundary line of the Pine Ridge Reservation

was, by act of the Great Council of the nation, moved eastward about 16 miles, so that it now begins at the mouth of Black Pipe Creek and White River, and runs due south to the boundary line of the State of Nebraska. This enlargement of the reservation of the Pine Ridge Indians left a good many Brules with their homes on this side of the line. These Brules were formerly on the rolls of the Rosebud Reservation, and it was either necessary for them to move over to the Rosebud Reservation, or else it was necessary for the Ogalallas to agree that they could live on this reservation. The Brules were very anxious to live here on this reservation, and the Great Father is perfectly willing that they should live on this reservation, provided the Ogalallas will agree to it.

And it was for the purpose of settling this difficulty that the Great Father appointed this Commission to come out and confer with you, to see whether or not this action should be taken. We didn't come here, my friends, to buy any lands or to buy anything else or to ask anything from you; we simply come here to help you settle this difficulty. Now, we understand that all the Ogalallas, so far as we have heard, had had councils about this matter, and we understand that they have all agreed and have held up their hands that the Brules may continue to live on that strip of land this side of the line. Now, if that is so it is not sufficient for you simply to hold up your hands, because your decision about this matter must be recorded both in Washington and at the agency at Pine Ridge. Now, we want you to understand that if these Brules continue to live on this reservation by your consent that it don't take anything from you, but the rations and annuities and interest in the permanent fund to which they are entitled over there is moved over into this reservation, and they get it here. So it would seem to be the best thing to do for the Ogalallas to consent that the Brules may live on the Pine Ridge Reservation. They are largely related to you all; they are your brothers and your sisters and your cousins and your nephews, and it is always well when there are difficulties of this kind existing to settle them in the best way with a good heart. But we want you to understand distinctly that we have no authority to settle this matter unless you consent to it. The Great Father wants you to settle this thing for yourselves and among yourselves, and all the Commission has to do is to put your decision in proper form, and when you sign the rolls they are sent to Washington, where they will be recorded, and where the Great Father will see what your decision is.

Now, in order to reach a decision in this matter the law requires that three-fourths of all the male adult Indians of the Pine Ridge Reservation over 18 years of age shall sign these rolls. That takes about nine hundred. If you decide that these Brules who live on this side of the line may continue to live there then the Commission has the power to say that they shall live there, so far as the Commission has authority, if you decide in favor of the Brules living here. Now, when the Commission came here they found that there were some other relations of the Pine Ridge Indians who were living over in the Rosebud Reservation, some few living in the Cheyenne River Reservation, and some few in the Standing Rock Reservation who wanted to come here, and whom the Ogalallas wanted to have come here, and they have signed a roll expressive of their desire. Most of these Indians are here already, and they want to stay here and their friends and relations among the Ogalallas want to have them stay here, and it is for you to say whether they shall stay here or not. Now, this Commission was not vested with authority to say that these Indians from Standing Rock and from Cheyenne River and from Rosebud may live here; but if you say you want them to live here, the Commission will do everything in its power to help you and will recommend to the Great Father that they live here.

The Commission wants to do everything it can to make you happy in your homes and to make your friends happy. We believe that it is better for people of all kinds and tribes to live together in peace and friendship. And the white people of this country, when they see that the Indians want to live together peacefully and in friendship and with good hearts, they will be disposed to help them all they can. And if we can all do that we will get into one broad road and all move together towards prosperity and peace in the future. Now you understand the purpose of our visit among you. We have come to you with a good heart; we have told you frankly what our purposes are and what we have to do, and when we go away we want to carry with us your friendship and your friendly feeling. Wherever we have been upon this reservation so far, we have been received with open hands and with open hearts and have been treated with a great deal of kindness. We understand what friendship is and we appreciate it. We have come among you to tell you the exact truth, to make you no promises that can not be fulfilled; we have not come to deceive you, but we have come to

explain everything so you will fully understand it. Now, we have explained these matters to you and we will be very glad to hear from any of you, if you have anything to say about it. When you get through talking, those of you who want these Brules to live here will come up and sign these rolls.

CALICO. My friends, you gave us a good, plain talk; it makes me feel glad and I will say a few words. Everything you have said to us to-day we see through and we see nothing bad in your talk at all, so it pleases us very much. All the young men that you see present want peace and quietude; we don't want any trouble. The question you have asked us I have not two minds about; I have only one mind, which I will explain. My friends, you have said to us that you came here not to get anything from us nor to ask us for anything. That pleased us more than anything you have said. If you don't come here to ask us for anything we shall not be afraid to answer any of your questions. You came here from the Great Father to settle the trouble we have had here; now you have given us a chance to decide for ourselves. You came here not to ask us for anything; and all I should like is to have us all raise up our hands together and be friends. We don't want any man to come here hereafter from the Great Father to try to buy any of our lands. You mentioned to us awhile ago that we had already decided that we wanted those people to come and remain with us; that is, the Rosebud people, and also some from the other agencies. That is true; we have already decided that they should come here and remain with us. This band of Indians that is living here together don't want to have any trouble with anyone; we want to remain here and have this for our home. Now I will sign this paper for those friends of ours to remain here.

WHIRLWIND HORSE. We have talked this thing over a good many times before, and we have all consented that they should come here and stay, and we have all raised up our hands to that effect, although it was never carried out. We were asked to do this by the Great Father, but after we consented they didn't come here; therefore, I would like to ask this time, if it will be carried out if we sign?

Chairman PEARCE. As I explained before, this Commission has no authority to say, if the Ogalallas consent to it, that all the Bruies who live on this side of the line may continue to live here in this reservation. Now, we want you to understand there are certain other Indians who are in the Rosebud Reservation, who have signed the rolls to come here, and that there are some few from Standing Rock and Cheyenne River reservations. The Commission has not authority to decide the matter, but if the Ogalallas consent that they shall come here, the Commission will do everything they can to have them come. Everything that you say has been taken down here and will go to the Great Father so that he can see just exactly what you say. All your names and your votes will go to him also, and then he will ask the Commission what they think about it, and the Commission will be very glad to try and settle it just as you want it. They will do everything in their power to help you.

Commissioner HARRIES. Whirlwind Horse has said the Ogalallas agreed in the past to let the Brules come here. That is true, but it was never done at the request of the Great Father; it was never done formally. The Brules wanted to come and the Ogalallas consented they might, but there was never any real effort made to carry this out. You speak of its having been done before.

WHIRLWIND HORSE. I presume there is more than one Great Father. It may not be the same Great Father that sent this Commission out, because we were told it was the request of the Great Father when we agreed before.

Chairman PEARCE. We will try and have it done, anyhow, now.

WHIRLWIND HORSE. There is nothing only to decide whether these people will remain here or not. That is all. That is why the Commission came out here.

Chairman PEARCE. That is the reason we came here.

WHIRLWIND HORSE. The reason I speak of this is we have been trying for so long to get these people here and have never succeeded.

Commissioner HARRIES. Whatever has been done in the past was simply to find out what the Ogalallas and Brules wanted, so that a Commission might be appointed. In the attempts that have been made they simply wanted to find out. Now they want to do something.

WHITE BIRD. My friends, the time we had the council at the agency there was only one thing I forgot, so I would like to speak of that now. We don't understand the three-fourths; we want you to explain this thoroughly so we will all understand it.

Chairman PEARCE. There are about twelve hundred and fifty male adult In-

dians belonging to this reservation, and three-fourths of this number is about nine hundred. To illustrate: One, two, three, four; now, three-fourths is one, two, three.

WHITE BIRD. I just wanted to find out whether everyone had to sign to get this through. I understand it now.

ORPHAN'S CAMP, WOUNDED KNEE,
Pine Ridge, S. Dak., June 25, 1891—5 p. m.

Present: Commissioners Pearce and Harries, Harry N. Price, stenographer; Frank White, interpreter; Indians, about 50.

Commissioner HARRIES. Now, my friends, we don't want to use up any more of your time than is absolutely necessary. You have some provisions here, and I suppose you are anxious to get rid of them, and we will not delay you any more than we have to. The proposition which we bring and which you have discussed among yourselves for some time past is a very simple one. A number of Brules living west of Black Pipe Creek—between Black Pipe and Pass creeks—desire to live on this reservation. That they can not do unless the Ogalallas say they are willing. You have talked this matter among yourselves and have very generally come to the conclusion that the Brules should live on the Pine Ridge Reservation. You have raised your right hands and promised the Brules this should be so. Before that can be done, however, it is necessary that we should have upon this roll—this paper—the signatures of at least three-fourths of the Ogalallas. It is not enough that you tell us the Brules may live here, and that you want them to live here. The Brules can not come unless you sign this paper. Does anybody want to ask any questions? If there is anything you do not understand, just ask about it and we will do our best to explain it. The Commission has nothing to gain by coming here.

The Government does not want any of the land belonging to the Sioux, and we don't propose to ask anything from you. You have had trouble for years past because of the differences between the Brules and the Ogalallas. The Great Father and the Great Council have heard of these troubles, and believing that they could not be settled in any other way, this Commission was appointed to come out here and talk with the Brules and the Ogalallas and see if an agreement could not be reached by which you might live together peacefully and happily. Neither the Great Father nor the Great Council nor the Commission can settle this matter; you must do it for yourselves. All we can do is to give you such information as we may have in our possession and help you in every possible way to settle this matter just as soon as it can be settled. If the words you have spoken in the past are true, and we believe they are, you want the Brules to live with you. If you want them to live with you, you want them now. If you want them now here is the paper for you to sign, and the sooner you do it the sooner will the Brules and yourselves be pleased. We have a great deal of work to do and a great many Indians to see, and our time is valuable. We need not talk much more of this matter; I think you understand it, and if you do there is no better way for you to show it than by coming right up and signing.

FIRE LIGHTNING. I am not going to talk a great deal. I attended the council at the agency, and everything I had to say I said there. My friends, right here by my house is a lot of dead Indians who got into trouble. That is a thing I don't want to happen again. Now I have said all that I wanted. I wish to have the Brules remain with us. You see all the young men in front of you. You have explained what you come for. Each one can do what he thinks best. They can come up and sign if they want to.

LITTLE MOON. Gen. Crook when he was here with the other Commissioners decided where that line should be and told us that the line would be on Black Pipe Creek. That paper shows. At that time Gen. Crook was down to Rosebud Agency. The Rosebud people signed the agreement for their rights on the Rosebud side. Now these people are going to be transferred to this side, and I would like to know how much land they are going to bring with them to this side of the line.

Chairman PEARCE. That is not the proposition. At the time this line was made at Black Pipe Creek the old line was at the mouth of Pass Creek, which is 16 miles west of Black Pipe, and this last Congress and the Commission of which Gen. Crook was a member fixed the line 16 miles farther to the east. Now, then, on the strip of land between Pass Creek and Black Pipe Creek there were a large number of Brule Indians who had their homes there, and this Commission is sent

out here for the purpose of ascertaining whether or not the Ogalallas are willing that these Indians, who have their homes there on that strip of land between Black Pipe Creek and Pass Creek, may live on this reservation. The proposition is not for all the Indians who live over in Rosebud to come over here at all. Now, there are a few Indians who are now living over in the Rosebud Reservation whose relatives are here, members of the Pine Ridge Reservation, and there are a few in the Standing Rock Reservation and a few in the Cheyenne River Reservation. Their relatives who are residents of the Pine Ridge Reservation are anxious to have those Indians live with them in the Pine Ridge Reservation. This Commission has no power to change that matter, but if the Ogalallas are willing to have these people come and live here we will take their vote upon it and report to the Great Father at Washington and he will do what is right about it.

LITTLE MOON. My friends, if these Indians are going to be transferred here to this agency, and if I am the only one to work against it, I am willing; but I am going to work against it. My friends, when an Indian belongs to a reservation and leaves his reservation and comes over to my reservation and shoots off his gun and creates trouble, that man should not be helped by the reservation that he creates the trouble in. These people who want to remain here had a chance to come in here in the right way, not to come up and raise trouble and expect help from us afterwards. Those people who remain here at present from the different agencies I don't think we have anything at all to do with. They are prisoners of war; the military had them under control. They are the ones who should settle what should be done with them, not leave it to us to decide. There was a friend of ours who visited this agency by the name of Two Strike. He belongs to Rosebud. He came right into this Omaha house and sat where that man is now. "My friends," said he, "I would like to come here; I want to stay here with your people." Those are the very words he used. I answered his words and told him I would myself help him, and a great many others would, I thought, do the same. We would do all in our power to have him come here and live with us. So we went to the agency; we all agreed upon these people remaining here. We held up our hands and did everything we could for him to remain at this agency. And then, while we were working to get him to remain he went back to his agency, then left his reservation without permission, and came here to our reservation. He did not come to the reservation to report, but went off into the woods. We all raised up our hands to the Great Spirit and said that we wanted those people to remain with us; that they would do what was right, and afterwards they turned around and did this work. They broke their words and came here and raised all the trouble and made such lots of blood on this reservation. Now the thing is pretty well mixed up. Their annuities they have not received yet, or part of them, and everything else is all in a stew.

I don't think it is right for me to go to work or for any one of us to work and straighten up what they have brought upon themselves, and I don't think it is right to try to do so. There was no one made this trouble and no one brought it on but themselves. Let them go home to their own reservation, where they started from, and get out of it the best way they can. My friends, we have plowed up our grounds, fenced our farms, and the grain is growing, and now the Commissioners come here and request us to let those Rosebud people remain here. Why, that is the same as going to every hill of corn and pulling it up by the roots and letting it fall. My friends, of course it is right for me to explain and say what I want to plainly so the Commissioners may understand my feelings. If these Rosebud people would stay here and go to work and raise trouble again it might lead other people to the same path. Therefore, I would rather see them go home to their own reservation and settle their troubles there. That is all I have to say. I wish them to go back to their own agency.

RED HORSE. My friends the Commissioners, you are good men. You are sent out here to settle our troubles. We don't want to get before you and argue this thing with you at all. You don't make any threats to us; you don't tell us what we shall do, but you simply tell us that we are to settle this trouble ourselves and you are here to hear what we have to say, and that is why I am going to say a few words. My friends, the white men have given us the name—call all these young men around here the orphans. We have no men here with us that we call headmen, but we are orphans. We look to the Great Father and want to do what he asks us to do, and we try to do what is right. There was one time when the whole race of Ogalallas helped these Indians who are here at present and consented to have them remain with us, and we raised up our hands; then they came here afterward from the different agencies onto our reservation and

created trouble. Now, I don't think it is right for us to go to work and open the doors for all these people to come in here to our reservation and create trouble again. My friends, if it was a thing the Great Father asked us to do whether we wanted to or not, we would be willing, but it is left with us to decide and that is the reason we object to it.

Chairman PEARCE. I want to say a word to you in explanation. I am very glad indeed to have Little Moon and our friend over there speak their minds freely about this question. That is why we are here. We want you to understand that the Great Father and this Commission do not ask you to sign this paper unless you so desire, and it is not going to make the heart of the Great Father bad against you if you do not consent to it. The Great Father leaves this whole subject with you to decide just as you think best. The Commission has no authority to do anything excepting they do it by your vote. We don't come here to buy any land from you; we don't come to ask anything from you at all. We come simply because it has been reported to the Great Father that there was a difficulty to be settled, and he has sent us out here to see what is the best way to settle it. When we came on the reservation ten days ago we first held a council with the Brules to find out what they wanted, in order that we might report it to you. The Brules who wanted to live on this reservation were asked to sign a roll stating that they wanted to live here. They signed that roll in order that we might know and that the Great Father might know just exactly who they were that wanted to live here. Now, that action of the Brules don't mean anything unless you are willing that they should live here. Now, the authority of this Commission extends only so far as regards the Brules who live this side of the Black Pipe Creek line, and the Commission has no authority to do anything about that unless you say so.

Now, I want to talk to you a moment about that, so you can understand it. Two years ago the eastern boundary line of this reservation was at Pass Creek, and some of your chiefs and representative men went to Washington, and, as they told me the other day, they asked the Great Father that that line might be extended eastward to Black Pipe Creek. Now, that the Great Father agreed to do, and did it, and that added to this reservation a strip of land lying between Pass Creek and Black Pipe Creek, which is 16 miles wide and 67 miles long, and that strip of land which was added to this reservation contains 48,000 acres. Now, there were living on this strip of land quite a large number of Brule families who were enrolled at the Rosebud Agency, and who, because this line was extended to the eastward, were thrown into the Pine Ridge Reservation, so that the fact was, after this extension was made, those Brules who lived on this strip of land were in the Pine Ridge Reservation and were enrolled in the Rosebud Reservation. Therefore, one of two things had to be done. Either these Indians must be taken away from their homes and taken over into the Rosebud Reservation or else the Ogalallas must agree that they can remain on this reservation. Now, if the Ogalallas agree that they may live here, then this Commission has the authority to say that it is all right, and that shall be so. Now, in order that that agreement may be reached, if it is reached at all, it requires three-fourths of all the male adults who live on the Pine Ridge Reservation; that is, three parts out of four parts. And it is for this purpose of ascertaining whether there are three-fourths of the Ogalallas who want these Brules to live on that strip of land or inside of the Pine Ridge Reservation—it is for that purpose that the Commission is now visiting all the various camps that they can reach.

But we want you to remember that we do not ask you to sign this paper unless you wish to do so, and the Great Father don't ask you to sign this paper unless you want to. That is a matter which you alone shall decide for yourselves. Now, so far as I have explained to you, if you say that you are willing that these Brules shall live on this strip of land inside of the Pine Ridge Reservation, so far this Commission has authority to settle it. Now, I want to explain to you that if you do decide that these Brules may live on this reservation, that it don't take anything away from you. The rations that they are entitled to draw at their agency and the annuities they are entitled to draw, and the interest in the permanent fund they are entitled to come here; it don't take anything from you, but it brings that much over into this reservation from the Rosebud Reservation. Whatever those Brules are entitled to have now in the Rosebud Reservation is transferred over to this reservation and they get it here at this agency, and that is all there is about it. Now, remember that the land that these Brules live upon has already been added to this reservation, and we leave it to you for you to say whether it would be right and just to have this strip of land 16 miles wide and 67 miles long, upon which these Brules have been living, added to this res-

ervation and the Brules taken off that land and put over into the Rosebud Reservation. That is for you to decide whether it would be just. Now, we don't say whether it would be just or whether it would not be just. We leave it for you to say. But we think, my friends, that it would be best if the Indians and the white men would turn their backs upon the past and turn their faces toward the future. What has been done has been done, and we can not make it otherwise.

What we all want to do is to get into one broad road, the white man and the red man, and shake hands and march forward towards the rising sun with good hearts. Now, the council that was held a week ago at the agency, when the Brules were there and the Ogalallas were there; the Brules said they wanted to live on this reservation, those of them who signed these rolls, and the chiefs of the Ogalallas got up and asked them whether or not if they allowed them to remain on the reservation they would obey the laws and rules of this agency, and all the Brules got up and held up their right hands, saying they would. Now, I don't know whether they will keep that promise or not. I only know that they have made it. Among the white men when I asked my white brother if he will promise to do what is right and he raises up his right hand and says he will promise to do it, I believe him. What the Great Father wants and what the Commission want is for all the Indians of the Great Sioux Nation to live together in peace and friendship. And we want you all to live in peace and friendship with your white brother too. Now, I have tried to explain this matter fairly and truthfully; I have come to you with a good heart and shown you how you could settle it, but whether it shall be settled at all, and whatever your decision may be, I want you all to have a kind feeling towards the Commissioners, because we have not come to ask anything from you, but to bring good things to you and to try and help you in every way we can.

GOOD LANCE. My friends, I am a man with one heart and one mind; I don't change my mind when I make it up. I have expressed myself at the agency, and therefore I will keep my words as I promised. This band of Indians that you see is the band they call the orphans. We all want to be true to the Great Father and stand by him. These Brules want to stay here. We have had a great deal of trouble trying to get them here, and have worked hard. We understand that the Brules, if they come here, will bring everything that belongs to them. I was with the delegation that went to Washington the time we spoke about this line that should be changed, and we held a council with the Rosebuds, and the Great Father said he would change the line at this time, and he did so. Those people who are living on this side of the line have said they would live up to the Ogalallas' rules, whatever they may be, and that is why I consented to help them. Those Brules said that any rules the Ogalallas followed they would also follow, and they said they would all send their children to school if they were allowed to remain here. My friends, you have come here from the Great Father to settle this trouble for us. You have nothing more to do with it than to explain why you are here. Of course we all have to get up and say something to find out what we don't know. My friends, the Ogalallas, who belong to this reservation at this time, none of them have any hard feelings toward anyone. They all want to walk on the right road; they all want to walk on the same road the white man walks. That is our feeling one and all. My friends, I will say something. It is saying a great deal, but I will say it, because it is true. There is no one can say that the Ogalallas were the first ones that raised the trouble at this agency. We have talked this thing over before and raised up our hands and consented, and a great many of us have done so, and therefore those who did consent will come up and sign this paper. At that time we all said let's work together as one and help those people who want to come here. That is all I have to say. I am ready to sign.

PLENTY BEARS. My friends, this is not the first time we have held a council on account of the Rosebud people. We have held councils among ourselves and talked about this matter since we held the council with you, and in the councils we held we all said we wanted those people to stay here with us, and the next morning we came to you and told you what we wanted. We all agreed upon those Rosebud people remaining here, and we all got up together with the Commissioners and raised up our hands; which goes to show that we wanted those people to remain here with us. We made a request to you and told you there were a great many people who were not in the council and asked you to come out and visit these different branches so the young men would not have to leave their homes to come in and sign. We said that because we did not want to lose what little we had in the ground. I have already signed.

BOBTAIL HORSE. My friends, this is the first time I ever got up before anybody that came here from the Great Father, but the words you have said please me so much that I can not help getting up and saying something. This is the first Commission that has ever come out from the Great Father to visit us that came to our homes. We have always been called into the agency so that we lost all we had, and your way pleases us very much.

I have noticed that you are different from any other Commission that has ever been out here before on that point. They generally call us into the agency and hold us whether we want to remain or not. You said the right way for us to do is to walk in one big road. That is good. We have a large number of people on this creek. We all want to live as one. There are none of us anxious to die. Those people who came here from the different agencies are our relatives. We should not work against them, but should help them. I don't think it would make very much difference whether they remain or not. I think we would get together in the same road anyhow. Now, these young men have the same feeling and I think a great many will sign. We all want to help one another now and walk on the same road. We don't want to see the Great Father send any more of his white soldiers here, because we want to do what is right and we are willing to do what is right.

BLACK BEAR. My friends, I have a few words I would like to say. I am one who wants those people to remain with us, and when you held councils at the agency I was not at home. A great number of the Rosebud people came here without food, and I helped and fed the people. I will sign for them to remain on this side of the line. I have not much to say. I am a friend of Gen. Miles, and I want to do what is right. Gen. Miles told me the Commissioners were here, and to get back as soon as I could. I was one of the men who helped the Great Father and helped Gen. Miles in the trouble last winter. I am ready to sign.

After this the signing proceeded.

CAMP OF BIG ROAD, WOUNDED KNEE,
Pine Ridge, S. Dak., June 26, 1891—1 p. m.

Present: Commissioners Pearce and Harries, Head Farmer Davis, Harry N. Price, stenographer, and Frank White, interpreter; Indians about 150.

MR. DAVIS. Now give close attention a moment and I will say a few words. The Commission which we have been looking for for some time past has arrived for the purpose of transacting business with which I am not conversant, but which will be explained to you. I will introduce Maj. Pearce, the chairman of the Commission.

CHAIRMAN PEARCE. My friends, I am very happy, indeed, to meet you to-day in this fine Omaha house, and I will explain in a few words what the Commission has come here for. In the first place we want you all to understand that this Commission does not come here for the purpose of buying any of your lands or buying anything else from you, or asking any favors of you. The Great Father in Washington heard some time ago that there were some difficulties here among the Indians themselves that needed settlement, and he sent this Commission out here to help you settle these matters. Some two years ago the eastern boundary line of this reservation ran from the mouth of Bass Creek, and some of the Ogalallas' headmen and chiefs went to Washington and asked the Great Father to move this line eastward to the mouth of Black Pipe Creek.

I have met with a good many of the representatives of the Ogalallas who told me they went on that trip, and the Great Father, after listening to their petition, said he was willing to extend the reservation line to the mouth of Black Pipe Creek, and he did so. Now that action added to this reservation a strip of land on the eastern side of it 16 miles wide and 67 miles long. You know that 16 miles wide and 67 miles long is about one day's and three days' travel respectively, and you can understand the size of this strip of land that was added to the Pine Ridge Reservation. Now, in this strip of land there are about 480,000 acres. On that land were living quite a large number of Brule Indians who had their homes there and these Brule Indians were enrolled at the Rosebud Agency. Now, you know that the Indians of any reservation have to draw their rations and annuities at the agency of their own reservation, so that these Brules who enrolled in the Rosebud Reservation had to draw their annuities and rations at the Rosebud Agency and they lived upon what became a part of the Pine Ridge Reservation. One of two things therefore became necessary. Either these

Brule Indians who had their homes upon this strip of land must move over into the Rosebud Reservation or else the Ogalallas must consent that they live on this reservation. Now the Great Father don't say that you must consent that they live on this reservation unless you want to. This is a matter which you must decide for yourselves. The Commission has no authority to compel you to consent to it unless you want to do it, and they do not want to advise you about it, they want simply to present the facts to you and then let you decide the matter for yourselves.

The Commission understands that these Brule Indians are very anxious to live where they have had their homes. They are many of them your relations—your brothers and your sisters and nephews and neices—and it is of course for you to say whether you are willing that they shall continue to live there in future. Now, I want to explain to you that if you consent to let the Brules live there that it will not take anything away from you. The land upon which they live has already been added to this reservation, and the rations and annuities and the interest in the permanent fund to which these Indians are entitled are not taken from you, but their share in the rations and in their annuities and in the interest in the permanent fund is taken and brought over here and added to this reservation and agency. Now, if you Ogalallas consent that these Brules may live upon the Pine Ridge Reservation, three-fourths of all the adult male Ogalallas have to sign the rolls giving that consent. We understand there are about twelve hundred male adults on the Pine Ridge Reservation. If that is so then it takes about nine hundred. Now, the Commission understands that there have been a good many councils of the Ogalallas over this matter, and that nearly all of them desire to have the Brules live upon the reservation. We understand that in a great many cases where these councils have been held the Ogalallas have stood up and raised up their right hands to express their willingness. But, my friends, that is not enough. The Great Father in Washington and the Great Council can not come out here as we have done and see you raise up your right hands, and therefore it is necessary for all those who are willing that the Brules should live upon this reservation to come up and sign these rolls which we have to send to Washington so that the Great Father may see for himself.

When these rolls have been signed and the Commission sees that three-fourths of all the Ogalallas have agreed then the Commission has the authority from the Great Father to say it shall be so. But the Commission has no authority to say it shall be so unless you first give your consent. This is your matter, my friends, and you must settle it in your own way. The Commission is simply here to help you and will do everything in their power to do so. Now, there is another matter I want to explain to you. Since the Commission has been on the reservation, now nearly two weeks, they have learned that there are a few Brules belonging to the Rosebud Reservation, and a few Indians belonging to the Standing Rock Reservation, and a few others belonging to the Cheyenne River Reservation, who are your relatives, and that they are anxious to come and live with you, and whom, we understand, you are anxious to have come here. In the first council we held at the agency, about two weeks ago, it was held with the Brules and these few Indians I have spoken of. We held that first council with them so we might ascertain just what they wanted, in order that we might report the same to you. And those Indians, the Brules and a few others, they all signed a roll like this, expressing their desire to live upon this reservation, provided you agreed to it; and those rolls we have also to send to the Great Father, in order that he may see just how many and who they are who want to live here. Now, if you shall agree that these Indians may live in the future upon the Pine Ridge Reservation, then a copy of this roll is filed at the agency here, and the names are entered upon the agency book, and their rations and annuities and interest in the permanent fund to which they are entitled is brought over here and also entered in the agency book.

Now, I have told you, you remember, that so far as the Brules are concerned who live upon this strip of land on the eastern part of the reservation, that if you agree to it the Commission has authority to say they may live upon this reservation. But so far as these other Indians are concerned the Great Father did not give the Commission authority to decide; but if you want them to live with you here the Commission will take their names, as it has already done, and it will take your names, and if there are enough of you to make up a three-fourths majority the Commission will report to the Great Father everything you say and do, and if you say you want it to be so the Commission will do everything in their power to help you. We have come among you as friends and with good hearts. We don't want to buy any of your lands, nor

do we want to buy anything else from you or have you give us anything at all. We have simply come here as your friends to help you. We know that in times past, when a commission has come here to do business with you, that they have had you come to the agency and spend two or three days away from your farms and your homes, making you lose a great deal of time that was valuable to you. Now, we don't want to put you to any more trouble than is absolutely necessary, and so instead of making you come to us we have come to you. I am very glad indeed to say that whenever we have been on this reservation we have been received with kindness and with good hearts, and when we go away from this reservation and back to our homes again we shall carry with us pleasant memories of the Ogalallas; and we hope, my friends, that you will always remember us with pleasure. Now, I have explained this business to you fully and truthfully, and there is no necessity for me to talk any more about it. If there is anything about it you do not understand the Commission will be very glad to answer any of your questions, and to listen to any of you who have anything to say about it. Everything I have said and everything you may say will be taken down by our reporter here, and it will all be copied off and sent to the Great Father, so that he may see and understand everything that takes place in this council. That is all I have to say, my friends. Don't be bashful. Let us hear from you, if any of you have anything to say to us.

Commissioner HARRIES. I don't want to talk, but if some of you don't get up presently I will say something, and you will be sorry, because when I talk I always put my audience to sleep. [Laughter.]

BIG ROAD, My friends, we have been working on this thing for a long time past. Now, the Commissioners have come here to help us, and we want to get right up and say something. My friends, the Commissioners, you have come here to settle this trouble among us, you have traveled to the different bands of the Ogalallas on this reservation. To-day you have come here to these Ogalallas and asked us what our thoughts were and what we wanted. We will answer you as near as we know how. My friends, the way we have been looking at it is that when a white man raises up his right hand and takes an oath he is supposed to be telling the truth, but this will be more strong than it would be to raise up our hands, and it pleases us and we will sign. My friends, there is one thing I would like to speak about. When any commissioners come out here to visit us they do not come to our homes and see how we live, but they come to the agency. You have come here to our camps, and it pleases us very much. Another thing I would like to speak of. You didn't come out here for any large amount of things. You came here for one thing; you have explained it to us and we understand it thoroughly, and we shall remember it after you are gone.

Now, my friends, you have told us that these people who are on this side of the line if they come here will bring everything that belongs to them. You came here to settle the matter of those people on this side of the line, but since you have been here you have found that there are people from the Cheyenne River Agency and from the Standing Rock Agency who wish to live here. I supposed the Great Father knew before you came that they were here. A great many of their fathers and mothers and children were killed at this agency and they are orphans. We want them to stay here by all means. About the Rosebud people who live on this side of the line, we wish to have them remain also. There are people here from the Rosebud Agency who came here and left their children at school at Rosebud. They may want to have their children transferred here, and we would like very much to have the Commissioners help us in that matter. There are also relations of those people who want to come here, and we should like to have it fixed so that they can live here. If there are any of their rations remaining at Rosebud belonging to those who wish to come here, we make the request of the Commissioners that they also be transferred. I am very glad to have you explain to us that we shall not lose anything by letting the Rosebud people come here, and that everything they are entitled to shall be transferred to this agency. My friends, these people are of our own blood; they are our relations. I want them to come here and remain with us. I want you to tell the Great Father these words for me. We are all the same blood; why should we not divide our land with them and be one? (Applause.) I could stand here and talk to you all day, but there are a number of others who wish to say a few words, and so I will cut my speech short; but that is what I want, and I would like to have you help us.

FAST THUNDER. My friends, I think there is one thing you have forgotten; therefore I will speak about it. It always has been that whenever there were any people sent here from the Great Father to make an agreement or to buy

lands from us they have always put the mixed bloods first, but this time you have left out those, and I was wondering why it was they were left out. Whenever there is anyone comes here from the Great Father to buy anything from us or to cheat us out of anything, they put the mixed bloods ahead, so they succeed in getting what they want. I regard the mixed bloods ahead of myself because they can see further than I can, and I have made up my mind that I would follow them and do what they do. I don't know whether they had a right to speak about this or not, and that is why I asked.

FAST THUNDER (to the Indians). My friends, look at me. I am a young man, but I look out and think for you. Three years ago there was a council held, and the Great Father settled how much land each reservation should have, and it was settled that each reservation had a certain amount of land. At that time the line was at Pass Creek, but afterwards I helped myself. We went to the Great Father's house, and asked him to move the line to Black Pipe Creek for the benefit of all of you. The Great Council in Washington and the Great Father answered, and said he would help us to move the line to Black Pipe Creek. I mean from the mouth of Black Pipe, running due south. Now, my friends, we all want to know what we are doing when we are signing. If you sign this paper you are giving part of your land. You do not want to do this blindfolded, without you know what you are doing.

(Continuing to the commissioners): My friends, you said there were about 1,200 men over 18 years of age on this reservation. I understand the mixed bloods are counted in that twelve hundred. There is one thing I forgot. This piece of ground we are living on belonging to this reservation I wish to get a map of, so I may see with my own eyes any time how much land we have got. The reason I want this is that if I had it I could see exactly where the line runs in case the white man came inside of this land; then I could kick him off the land. My friends, we don't know exactly where the line is, therefore the white man could come inside of the line and cut timber.

Chairman PEARCE. I will take your name and send you a map. I have not got one with me, but I will send you one. I will send it to the agent to deliver.

SLOW BULL. I am an old man, but I have a few words I would like to say. I am a man who wants peace and I sign every paper that comes along. I am going to sign this paper here again for the benefit of these people who want to stay here. I would like to have my friends, the Commissioners, give these people who want to stay here some horses and wagons as quick as possible and also some plows and mowing machines so they can take up their farms and make themselves at home. These folks are Ogalallas and we would like to have them come here as soon as possible. I am a very old man, but I have lived up to the rules and regulations that have been held up before me by the Great Father. My people do the same. It was settled between ourselves and the Great Father where this agency should be. When this agency was built the Great Father told us that nobody should starve. The Great Father told us that the agency was a house of peace and it was a place at which we should live. We would like to have those people stay here, first bringing with them whatever land belongs to them on their reservation.

PICKET PIN. I am going to sign this paper, but I have a few words I would like to say. I have always been a scout for the Government. I would like to know whether you can not write a letter to the Great Father for me asking him if there could not be about fifty men picked from this reservation to look out for the welfare of the people who are here on the reservation and have them paid for it. You are not backward in saying what you have to. You speak very plainly, and I think you will speak to the Great Father the same way.

(To the Indians): There are a great many people who came here on our land. They have come to us for protection and help, and now all the young men present I don't want to be backward, but to come in and help them.

TALL. My friends, this piece of land we live on belongs to us. This is the first time the commissioners have come out here to see us who have told us that. I think myself all this land belongs to the Indians, but I think we should be asked about this as you have asked us. That is right. At all these different agencies where these men come from they have had headmen, but they have all been killed and there is no one to help them, but we have a headman at this place. They came here for protection and it is right for us to help them. It don't matter where a man may stay or how long he may stay in one place. If he wishes to go to some other place where he can get more clothing and food and be treated better he should be allowed to go. I shall sign this paper to help them and have them stay here. That is all I have to say.

SHOOTS THE GHOST. My friends, when there is anybody comes here from the Great Father even the women and children are anxious and uneasy that they are going to lose some of their land; but since you have explained why you are here the women and children are feeling very glad. That is all.

UNDER THE BAGGAGE. Will it be safe for these people to go ahead and build their homes?

Chairman PEARCE. The first thing to be done is to see whether the Ogalallas will sign. We can not tell till they all sign.

SHIELD. My friends, I have a few words I would like to say to you. Whenever a man comes here from the Great Father to talk to us I carry everything he says to my head; I remember it for a long time afterwards. It has always been the case that whenever a Commission comes here we remember what is said. Shortly after that another Commission will come out and break up the words of the other commissioners. If such is the case after you are gone I shall write a letter to you and tell you about it. Before you leave I would like the names of the commissioners, so I will know who you are. My friends, I am going to sign this paper with a free heart. We depend upon you to help us all in your power. That is all.

CAMP OF WOMAN'S DRESS, WOUNDED KNEE,
Pine Ridge, S. Dak., June 26, 1891—7 p. m.

Present: Commissioners Pearce and Harries, Lieut. Kinzie, Second U. S. Infantry, Lieut. Williamson, Sixth U. S. Cavalry, Harry N. Price, stenographer, Frank White, interpreter. Indians, about twenty-five.

AMERICAN HORSE No. 2. My friends, I have a few words I want to say. I suppose you gentlemen came from the Great Father. That is the white man's way. Whenever they want to decide anything they get together and talk about it. We want to understand this thoroughly. I am no chief, but the headmen of this reservation have been talking over this for some time past. They have decided now what they are going to do. There are only a few of us here, but we have a right to speak and say what we think. We have nothing else to depend upon but this land here and we have got to take care of it. Now, my friends, all of us understand what you came here for and we would like to have you help us. We should like to have them transfer their land to this reservation. They don't belong to this reservation and the reservation where they belong is where all their goods are, and I am willing to help them providing they bring their land and other things here with them. There was a time, my friends, when we had lots of land, but we could not see far enough ahead. Any time the commissioners came from the Great Father we never hesitated but went right ahead and signed everything they asked us to. You told us we would not lose anything by this. I have never been to Washington, but there is always one thing we do here when we hold councils and that is we talk and say we do not want to dispose of any more land. Now, my friends, I want to say I want to always keep my land.

Chairman PEARCE. My friends, I will explain this matter to you as clearly as I can and I hope to make you understand it. Is the first place I will explain to you briefly what the business of the Commission is here and what authority they have from the Great Council and the Great Father at Washington. We have come here simply to settle a difficulty which we understand exists among the Indians themselves. We have not come to buy lands or to ask anything from you; we have come simply to ask you to settle the difficulty in your own way. Now, about two years ago the eastern boundary line of this reservation began at the mouth of Pass Creek and White River. This part of this map that is colored green represents the Pine Ridge Reservation, and that which is painted red represents the Rosebud Reservation. The Pine Ridge Reservation is a little larger than the Rosebud Reservation. That was not so two years ago. At that time the line was where my pencil is pointing and ran from that point south to the State of Nebraska, not exactly south, but nearly so. Pass Creek, as it is laid down on the map, lies a little southwest. Now, about a year ago some of the Ogalallas' chiefs and headmen went to Washington and asked the Great Father that this eastern boundary line be extended eastward to the mouth of Black Pipe Creek, and that the Great Father consented should be done. And so the Great Council passed a law and the Great Father signed it extending the reservation to this mouth of Black Pipe Creek. Now the mouth of Black Pipe Creek is at this point where my pencil is pointing, and from the junction of Black Pipe Creek where the Black Pipe empties into the White River is the starting point. Now,

that was done at the request of the Ogalallas, and it added to this reservation a strip of land 16 miles wide and 67 miles long. That is, the distance from Pass Creek to the boundary line as it now stands is about one day's journey, and the distance from the White River to the State of Nebraska is about three days' journey, and the amount of land that was added to the Pine Ridge Reservation was about 480,000 acres.

Now, there was living upon this strip of land quite a large number of Brule Indians and their families who had their homes there. These Brule Indians were enrolled at the Rosebud Agency and drew their rations and annuities there, and they were very anxious to keep their homes on this strip of land and live hereafter on the Pine Ridge Reservation. Whether they can do that or not depends upon you. If three-fourths of all the Indians living upon this reservation agree that these Brules may live here upon the Pine Ridge Reservation, then the Commission has the authority to say that shall be so; but if the Ogalallas don't agree, then the Commission has no authority. So it is a matter for you to settle among yourselves. All the Commission is here for is to help you settle this matter. Now, the Commission finds out after it gets here that there are some other Brule Indians—not a great many, but a few—who live over in the Rosebud Reservation, and some few in the Standing Rock Reservation, and some few in the Cheyenne River Reservation, whose relatives belong here, and their relatives are anxious to have them come here. Now, the Great Father has not authorized the Commission to say that they may come here, but they have all signed a petition asking to come here, and if you agree that they may come then we will convey your expression to the Great Father.

This boundary line from the mouth of Black Pipe Creek due south to the State of Nebraska has already been fixed as the Ogalallas desired it should be, and now if the Ogalallas decide that these Brule Indians may live on this reservation, then any rations, any annuities, and any interest in the permanent fund is not taken away from the Ogalallas, but those people who live here are enrolled here and their rations and annuities to which they would be entitled in the Rosebud Reservation is brought over here into the Pine Ridge Reservation. And those rations and annuities which belong to those Indians are distributed to them at this agency instead of at Rosebud, etc. They are not distributed to the various bands as a whole, but they are divided up and distributed according as there is number of Indians in each reservation. So that if there are five hundred Brule Indians who are enrolled at Rosebud and who reside on this strip of land and those others who draw their rations and annuities at the Rosebud Agency, they would then draw the same amount of rations and annuities at the Pine Ridge Reservation, and that which is due them in the Rosebud Reservation is brought over here into the Pine Ridge Reservation. If the Ogalallas want these Indians here on this reservation, then the Commission will do all in its power to carry out their desire. Now, do you understand it? If there are any questions you would like to ask I would be very glad to answer them for you, and if you are satisfied to have these Indians live here with you, you should sign these rolls which are to be sent to the Great Father in Washington, so he can see what you have done. That is all I have to say now.

WOMAN'S DRESS. My friends, I have been a scout for twelve years, and when a man does wrong I don't take pity on him, because he brings it upon himself. Now I have quit being a scout. These people need some one to take pity on them; therefore I will do so. My friends, this is not the first time we have spoken about these people who came here wanting to remain. We have been talking about this for some time. I took some of them prisoners of war myself from Standing Rock and brought them here because they were coming here without passes, and now, being as they want to remain, I will sign the paper. It is not worth while to talk about this because we fully understand it.

About 25 Indians signed the rolls.

HIGH BEAR'S BAND, OF MEDICINE ROOT,
IN COUNCIL ON WOUNDED KNEE,
Pine Ridge, S. Dak., June 27, 1891.

Present: Commissioners Pearce and Harries, Lieut. Kinzie, Second U. S. Infantry; Lieut. Williamson, Sixth U. S. Cavalry; Harry N. Price, stenographer; Frank White, interpreter; Indians, about 50.

Commissioner HARRIES. We are pleased to see so many of you here this morning, but would be just as well pleased if there were more. It is no more difficult

to talk to two or three hundred Indians than it is to fifty or sixty. Now, I suppose you know something about the business which brings the Commission here. In a general way you have talked it over among yourselves, and a few of you perhaps have been present at some of the councils and know just why we are with you. Now let us understand each other very clearly in the beginning of the whole case. This is not a matter to be adjusted between the white man and the Indians, but between the Brules and the Ogalallas, and all this Commission wants to do is to help both the Brules and the Ogalallas to a satisfactory settlement of the difficulty. All of you doubtless remember when the line dividing the Pine Ridge and the Rosebud Reservations was at Pass Creek, and all of you know that that line was moved east to the mouth of Black Pipe Creek, and from the mouth of that creek down due south to the line of the State of Nebraska. On that strip of land, which was added to this reservation, were a large number of Brules who had their homes there. They had been drawing their rations and annuities from the Rosebud Reservation Agency, but when the line was changed they were thrown into the Pine Ridge Reservation and could no longer draw their rations and annuities at Rosebud.

You understand that an Indian can not live in the Rosebud Reservation and draw his rations and annuities at the Pine Ridge Agency. They had lived there for many years; it was there home and none of us like to move far away from our homes. They were really of the Ogalallas. They had married Ogalallas, and a great many of the Ogalallas were their relations, so they said, no one will object to our living here; we will stay right where we are, but instead of drawing our rations and annuities at Rosebud why we will draw them at Pine Ridge. They said it will be just as easy for the Great Father to send our food and annuities to Pine Ridge as it would be to send them to Rosebud. They talked the matter over with a great many Ogalallas, and the Ogalallas talked it among themselves, and after a while the Ogalallas, or a great many of them, held up their right hands and said, these Brules shall live on our reservation and be of us. It was not enough though that the Ogalallas held up their right hands and said that the Brules should live here and become Ogalallas; something else must be done. It was not right that the question should be settled by the Great Father or by the Great Council. It was for the Ogalallas to say whether or not they should live on the Pine Ridge Reservation. My home is in Washington where the Great Father lives and where the Great Council meets. They make laws which I obey, but neither the Great Father nor the Great Council has any right to tell me whom I shall take into my house. So they said we will let the Indians settle this matter for themselves, and in order that the Indians may thoroughly understand the whole difficulty we will send out to them three commissioners who will explain everything the Indians want to know.

It don't matter very much to the Great Father whether the Brules live in the Pine Ridge Reservation or in the Rosebud Reservation, but it was very bad to have five or six hundred Indians belonging to one reservation living on another one. Some of the people wanted the Brules moved right back into Rosebud whether they wanted to go or not. Other people said that it would not seem right, because the Brules had long lived on this strip of land that had been added to the Pine Ridge Reservation. A great many of the Ogalallas said no, these Brules must stay here; they are our friends, they our relations, we are really one, and we want them to stay with us; we want them to live here on the Pine Ridge Reservation. So you see the situation was pretty badly mixed up. Then the Great Council made a law that a commission should be appointed to come out here and help you settle this, and we are talking to you here to-day so that you may express yourselves as to how you wanted it settled. The matter is in your hands. Before these Brules can remain permanently on this reservation, draw their rations here and their annuities and get their share of the fund which is for the all the Sioux Nation, three-fourths of all the Ogalallas must sign the paper we have with us. If three-fourths of the Ogalallas sign this paper we can take it back with us to the Great Father and say many more than half, a three-fourths majority, of the Ogalallas are willing to have the Brules live on their reservation, and he will say it is well, and have the Brules live on this reservation. Then there will be no more trouble. Instead of the Ogalallas moving this way, and the Brules moving that way, and coming together and disagreeing, everything will be well and they will all move right along together in the same road.

Now, so that we may not be misunderstood and in order that you may long after we are gone remember that this Commission talked straight, let me say that neither the Great Father nor the Great Council nor the Commission cares

which way this matter is settled. All we want is to have the trouble removed, one way or another. The Commission is not here asking any favors of either the Ogalallas or the Brules. We do not want to buy a foot of your land; we do not want to cut a stick of your timber; we are not going to take a pound of your hay without paying for it. This you will see is a matter for yourselves and among yourselves only. And now none of you will ever be able to say that this Commission came out here and said you will do it this way or that way. We just simply left it for you to decide. The settlement of the trouble is the only thing we have to do here; but you Ogalallas have relatives who live on the other side of that boundary line in Rosebud. Those relatives of yours—and many of them are widows and children and old men, there are not many at all—want to live here on Pine Ridge with you also. There are a few living among you now who came here from Standing Rock, and a few others from Cheyenne River. These, too, want to stay with you, and a great many of you say you want them to stay.

This is a matter in which the Commission has no power; but if you say you want them to stay here, the Commission can take your words back to the Great Father and tell him what you have said. If you really want them to stay, the Commission will do all in its power to help you, but it can not promise now that they may stay. If three-fourths of the Ogalallas, that is about nine hundred men over 18 years, shall say that they want the Brules to live between Black Pipe and Pass creeks on this reservation, the Commission can say it shall be so; but as to those people who live east of the boundary line and at Standing Rock and Cheyenne River, it can do no more than take your words to Washington and have the matter settled there. Now, remember that the coming of these Indians into your land will not cause you any loss. The land on which they have lived so long has already come into your reservation, and now the Indians want to come, too. If you sign this paper and take them into your homes, their rations and annuities and their interest in the general fund will come right in with them. But I have talked enough. If there is anything you desire to know, if there are any questions you desire to ask, talk right out plainly and Maj. Pearce or myself will try to answer them.

HIGH BEAR. My friends, we talked about this thing over at the agency. When we held that council we decided upon letting these people remain here. I have nothing much to talk about to-day, because I said all I wished to say at the agency. These young men you see sitting around belong to my band. They have heard what you said, and they can get up and sign if they wish to help the Brules, who ought to be helped. In regard to the people who live on the other side of the line and those who live at the different agencies I have already said they could remain here and take the place of those Cheyennes who were transferred to another place.

BULL EAGLE. My friends, you have come here from the Great Father to settle this trouble for us, and to-day I have a few words I should like to say. But there is another thing I wish to speak of first. Anything I say I should like to have made known to the Great Father. I am a young man, but I have a very strong heart. I wish to tell you how hard I worked last winter through the trouble. There were Indians here from three different reservations. They came here wild. I was picked out by our agent to come out here and bring them in. I did so with the help of a white man who came from the Black Hills. I think I had a great deal to do with bringing these people to the agency. I think I helped the Great Father. My friends, this piece of land on the other side of the creek which has been flooded with blood is where I make my home. I live there. There were all kinds of men, women, and children laid on top of each other on that piece of ground. That time this boy you see standing here was present.

I will say I had a very strong heart to stay there and see what happened. Some men were killed right inside of my fence on the plowed ground. But yet I have not changed my mind; I am still walking through the field and plowing up the ground, covering up the blood. At this agency they started to dance what they call the ghost dance. This band that belongs to this creek did not join the dance, none of them. At that time the agent here told us there was no harm in having what we call the Omaha dance, and which you saw last night. I am one of the headmen of the Omaha dance; I keep the drum and take care of it. Now, I will speak about my friends, the Brules, who are here and want to stay, and I will explain what my thoughts are. You have talked with these people from the different agencies, and I heard what they had to say, and it made me feel like helping them. They said they wanted to stay here on the Ogalalla Reservation; I understood them to say they would send their children to school. I

also understood that any rules or laws we had here would be lived up to by them as we do. Now, my friends, I think it is right we should help them. I am satisfied to sign. I also think it right to have those relatives on the other side of the line come here if they wish to. That is all I have to say.

GOES-IN-THE-CENTER. My friends, you have come here from the Great Father to settle some of our troubles. I have a few words to say. I know when the whites want to settle any trouble they get together and talk about it, and whatever is best they do. Now, we have headmen and chiefs on this reservation and they have talked this matter over and decided what should be done in regard to these people. You have come here to get the signatures of these men. They will sign with a free will and a good heart. If there are only a few people who want to send these people home it is not worth while for us to argue with them. I am not a chief, but I have a headman and he knows what is best. I listened to him and I always do what he tells me. I have heard what he said. He wants them to remain here. We all think the same; we are as one. Therefore, I will sign. We have had a great deal of trouble about this business, but you have now come to settle it, and I am glad of it. I am satisfied to have the people come here, those who are on this side of the line. My friends, I would like to speak about this trouble we had. A great many of the people who were killed were relatives of mine, but I don't feel bad nor do I carry any grudge against any white man because this thing happened. I still shake hands with the white man with a good heart. There are a great many who have signed this paper and now I will sign myself, and I sign with a good heart. Now, if we all sign to have these people come here and it is a failure, who is to blame for it?

Chairman PEARCE. My friends, Goes-in-the-Center has asked a question which I think ought to be answered squarely and fairly. He asks, if the Ogalallas all sign for these people to stay here and it should afterward be a failure who would be to blame? Now, Mr. Harries, the other Commissioner here, has already told you that the authority of this Commission is that if the Ogalallas sign to have the Brules who live between the mouth of Pass Creek and Black Pipe Creek remain here; the Commission has got authority to say it shall be so, and it will not be a failure. Whether that is a failure or whether it is a success depends entirely upon you. You must decide it. All the Commission can do is to say that if 900 of the Ogalallas sign the paper then those Indians can remain on the reservation. Therefore, everyone of you who is interested in having them stay here must get their friends—those who have not signed yet—to come up and sign now. Of course, you see it is impossible for the Commission to go around into every tepee and ask every one whether he wants to sign or not. We can only meet you in your camps at the agency. Now, as regards those few Brules who live in the Rosebud Reservation and those few others in the Standing Rock and Cheyenne River Reservations, the Commission has not the authority to say they shall come here and live with you, but if 900 of the Ogalallas say they want them to stay here, then the Commission will do everything in its power to aid you.

ONE BEAR. My friends, you have told us time and again that you only came here for one certain thing, and that is in regard to those who want to stay on our reservation. I would like to say a few words regarding those who are here from Cheyenne River and Standing Rock. Now, I ask you to help us and do what you can for us. Those people came here and want to remain. I understand you to say now that you came to speak about those who are living on this side of the line and not those who are living at the different agencies. You have told us you came here for one certain thing, and we should like to have you raise up your hands with us.

MAN ABOVE. My friends, I am very glad to see you here. Whenever there is a piece of paper comes here from the Great Father for us to sign, it pleases me very much. You have spoken and told us that regarding those people who live on the other side of the line, and those from the different agencies, you would explain to the Great Father and let him settle it. We would like you to help us through. We want them here because a great many belong to this agency—women who were married and went to other reservations. Now they want to come here.

LONG CAT. If this were a paper to take our land in severalty I would sign, but it is a different thing. This is on account of the Brules, therefore I do not want to sign it.

SEVEN RABBITS. I am a man of peace; I am a friend of the military. I wish the Commissioner to know that. Everything is at peace now.

Chairman PEARCE. I ascertain that all the Waziahziahs are really Ogalallas. Commissioner HARRIES. I do not see a single Indian here who looks as though

he was hungry. Of course some of you will be after a while, You have done what you could to settle this trouble, and if there are any of your friends—and there are some—who have not signed, I know you will bring them into the agency. The Commission is very anxious to get through with its work; we want to get back to the East, and we have a great deal of work to do at the other agencies before we return. So I feel sure you will do all you can to help us get through with the work. It is enough satisfaction for some men to know that they have done a good thing. You are probably satisfied with yourselves for what you have done this morning, but it won't hurt your feelings if we give you some hard bread, and some coffee, and sugar, and bacon. [Loud applause.]

COUNCIL HELD AT PINE RIDGE AGENCY, S. DAK.,

June 29, 1891—11 a. m.

Present: Commissioners Pearce, Appleman, and Harries; Gen. Cyrus Bussey, Assistant Secretary of the Interior; Capt. Charles G. Penney, U. S. Army, acting Indian agent; Harry N. Price, stenographer; Frank White and Louis Menard, interpreters; Indians, about 150.

Capt. PENNEY (addressing the Indians, Louis Menard interpreting). I have called you here to-day because the Commissioners want to get through with this work, and in order to do so it will be necessary for them to settle this business about the Brules coming onto this reservation. You have been slow in signing, and those who want to sign and have not done so I want to have come up now. This thing has been hanging fire for a long time, and there has been a great deal of talk and discussion, and the only way we can settle it is to find out who wants to sign the paper and who don't. If there are any Ogalallas here who want to sign the paper I would like to have them come up now. The Commissioners are ready for business, and you all know what this business is.

DOG SKIN BELT (Frank White interpreting). I belong to this tribe of Indians here, but I have never got before anyone to make a speech. My father was a man who had influence in his tribe. When I shake hands with a white man I shake hands with a good heart. I depend upon the whites for tobacco and things to eat. I have been among them for twenty years, but I have never before gotten up and made a talk of this kind. That is all I have to say.

RED WILLOW. My friends, I would like to ask you, if we decide upon these people remaining here, will it be so?

Chairman PEARCE. The Commission has authority to have all those remain who live this side of the line, but as to the others who may want to come here the Commission has no authority, but it will do all it can to have them come, and will report to the Great Father what they want, and the Great Father will probably say yes.

RED WILLOW. There is one thing I wish to speak of. The time Gen. Crook's commission was here they said that any Indians who wished to be transferred could be, and we all agreed upon these people being transferred, but it seems like some white man broke up the Great Father's words.

Chairman PEARCE. The law requires that three-fourths of the Ogalallas sign this paper. We have to send this roll to the Great Father so that he can see for himself that the Ogalallas consent to it. The Commissioners will do all they can to help the Indians settle the matter in a friendly way. If three-fourths say they want the Brules here then the Commission has authority to say it shall be so. But the Commission has no authority unless the Ogalallas say so. Therefore it is a matter for you to settle yourselves and that is why we ask you to sign the rolls. If the Great Father should say these Indians should remain here without the consent of the Ogalallas the Ogalallas would be unhappy about it; therefore the Great Father sent the Commissioners out here to have them settle it for themselves and take their decision back so he can see, and then there will not be any misunderstanding about it, and all the Ogalallas and the Brules who live on this side of the line will be contented and happy. That is all I have to say.

RED WILLOW. I would like to ask the Commission if you have heard that the Ogalallas had raised up their hands last summer and consented to have them transferred.

Chairman PEARCE. We heard that a great many of them did, but we don't know how many did. After you have signed the roll we can count them up and see if three-fourths have signed. That is the only way we can count them.

RED WILLOW. My friends, the reason why I say this is that we were asked to

raise up our hands for these people to remain. We did so, and we understood at the time that it was settled, but now we shall sign this paper for the same thing. We don't want it broken now.

Chairman PEARCE. If three-fourths will sign it we will see it is not broken up again; so that you need not only to sign it yourselves, but to get all your friends to sign and then it will be all right.

EAGLE PIPE. I belong to Big Road's tribe on Wounded Knee. I was not there when you visited us to get signatures. I have sat here before and heard you say that you came from the Great Father, and I should like to say a few words. I am going to sign this paper, but when I sign it I hope there will be nothing bad attached to it. I belong here on this reservation and I know there is a guard house inside the agency yard, but I have never been in the guard house, because I have done nothing bad. All the people on the reservation know this is true: My friends, I am uneasy and all we ask is that when the Commissioners get back to the Great Father to tell him not to have any more white soldiers come onto our reservation. That is all.

Chairman PEARCE. My friends, I want you to understand that half-breeds have got as much right to say anything about this as anybody else and we want you to come up and sign. I want all you headmen to bring them right along.

BAD WOUND. I would like to have the commissioners ask the Great Father for some cultivators, and lots of other things we ought to have. We are helping one another here with a good heart. We want to do everything in the right way. Whenever a white man comes here we try to treat him good and kindly. We all want to live and get along in this world. I want to do what is right. There are some here who have not yet signed, but I think all will sign.

After this signing proceeded.

CAMP OF LITTLE WOUND, MEDICINE ROOT,
Pine Ridge Reservation, S. Dak., July 9, 1891—7 p. m.

Present, Commissioners Appleman and Harries, Head Farmer Craven, Lieut. Kenzie, Second U. S. Infantry; Lieut. Pershing, Sixth U. S. Cavalry; Harry N. Price, stenographer; Frank White, interpreter. Indians, about 75.

Mr. CRAVEN. My friends, the Great Father has sent these gentlemen here to settle what trouble there is between you and the Brules, to help you settle the boundary line between Rosebud and Pine Ridge.

Commissioner HARRIES. My friends, a great many of you have heard this story before. Many of you have been at the councils we have held with you since we arrived at Pine Ridge about a month ago, and I think myself all of you understand it thoroughly. But because there may be some present who were not with us, I will put the matter before you as plainly and as briefly as I possibly can. By the terms of a treaty to which you agreed to two years ago, the line dividing the Rosebud Reservation and the Pine Ridge Reservation commences at the mouth of Black Pipe Creek and runs due south to the line of the State of Nebraska. But a little while ago that line ran from Pass Creek. The Ogalallas were not satisfied with it, and they asked the Great Father to move the line eastward so that the Ogalallas' reservation might be larger. The Great Father heard the prayer of the Ogalallas and the line was moved east. That gave you a strip of land 16 miles wide and 67 miles long. Now, on this strip of land when the line was changed there lived a number of Brules—many of them had lived there for years, and had built their homes there, but it was not possible for those Indians to stay on that strip of land unless the Ogalallas said so, by the removal of the boundary line that had become a part of the Ogalalla Reservation. That left the situation in this shape: that these Brules must either move over into the Rosebud Reservation or you must consent that they should stay there in their homes. Their names were all on the agency rolls at Rosebud. They drew their rations and annuities there and they belonged to Rosebud.

In answer to your request the line was moved and those Indians who belonged to Rosebud suddenly found themselves in your reservation. Then the Government, not knowing just what to do and desiring to please the Indians, said, "We will let the Indians settle this matter for themselves." [Applause.] It didn't try to move those Brules and it didn't try to move the line. Then the Ogalallas talked this thing over among themselves, held up their hands and said, "These Brules shall belong to this reservation." You did this more than once, but it was not enough that you should just hold up your right hands and say,

"These Brules shall be of us," so the Great Father decided, that there might be no doubt about this thing, to send a commission out to see just how many Brules wanted to live on this reservation and how many Ogalallas wanted them to live here. Now, so that there may be no mistake about this, let me say that the Commission comes out here only to help you settle this trouble. It is between yourselves. [Applause.] The white man has no interest in it at all except to see the Ogalallas and Brules living together happily. We have not come to buy or beg a foot of land or anything else from you; we are not asking you for any favors. All we want is to have you settle this matter so we can go back and tell the Great Father that you have settled it and settled it effectually, and that there will be no trouble about it. We have been moving around over this reservation for the past three weeks, and we have found almost every Indian willing to have the Brules live on this reservation; and when I say Brules I mean the Brules whose homes were between Black Pipe Creek and Pass Creek. I don't mean the Brules east of Black Pipe.

We have now been to all the camps. This was the last one, and it was a little further away, and we didn't want to make this trip until we had been to all others near the agency first. Everywhere we have been we have been treated very kindly, and there has always been a disposition to settle the matter as pleasantly as possible. Most of the Ogalallas have recognized the fact that the Brules had their homes in that strip of land I have talked of—between Black Pipe Creek and Pass Creek—and they didn't want to take their homes away from them. We found that the Ogalallas and the Brules had intermarried, were mixed up, were related, and wanted to live together, and it has been very plain from the beginning that a harmonious agreement was only a question of a little time. All we wanted to do was to see all the Indians, and we would have this agreement reached. We have seen you in your homes, and we shall remember you and your homes for many years to come. [Applause.] But we want you to remember something about us, too. You have met many people who have made you promises. They have asked you for many things and very often got them. I want you to remember that this Commission did not ask you for anything and that it talked perfectly straight all the time. [Applause.] We don't want to have you say in years to come, after we have gone back to our homes, that this Commission did not talk straight. We don't want you to say that this Commission came out here and asked you to do anything. We want you to settle this matter yourselves just as it pleases you.

Now, as I said a little while ago, it was not enough that the Ogalallas should hold up their right hands and say the Brules should live on this reservation—something more had to be done. It was not possible for the Great Father to come here and see you hold up your hands, nor was it possible for you to go to Washington and hold up your hands before the Great Father, so he sent this Commission out and said, "let all the Ogalallas who want to have the Brules live on the Pine Ridge Reservation sign this paper, and then I will know whether the Brules shall live there or not." Three-fourths or about a thousand of the Ogalallas must sign that paper before the Commission can tell the Great Father their work is done. It was not enough that half the Ogalallas must sign; we must have a big majority. If there ever was any doubt about our getting that majority, that doubt no longer exists. Now, I have made this as plain to you as I can, and after awhile if anybody wants to ask any questions, if anybody wants to say anything why we should be very glad to hear them; but before I sit down I want to introduce one of my colleagues, Judge Appleman, who will talk to you a little while.

Commissioner APPLEMAN. My friends, I am very glad to meet you and especially glad to meet you in this house where you are all smoking the pipe of peace—I mean all who have pipes—and I am very sorry I have not a pipe to give each one and a bag of tobacco, too, so that all might join in this festive occasion. It is much more pleasant for me to meet you smoking the pipe of peace than to meet you with rifles in your hands, and I hope the time will never come when you will take them up again. The Great Father has sent three commissioners out here to visit you upon a mission of peace, and here we are, two of us. Maj. Pearce, one of our commissioners, remained at the agency to finish up the work there, and Capt. Harries and myself came out here to have the last council with you. He has explained to you the treaty in all its different phases, and I want to talk to you about another matter.

The Great Father, who is President of the United States, is President over 60,000,000 of people, including yourselves. He has a great deal to do and can not do it by himself; therefore he must have men known as Cabinet officers to

help him. He has a Secretary of the Treasury; that is the Hon. Charles Foster, who was with you some years ago. He takes charge of the Government's money. The President has several other cabinet officers that do not interest you, but one that does interest you is Gen. Noble, the Secretary of the Interior Department; also the Commissioner of Indian Affairs, Gen. Morgan, and their assistants. Last week one of the assistant secretaries of the Interior Department, Gen. Bussey, visited the Pine Ridge Agency for the purpose of examining the cattle and other articles that are to be issued to you by the Government's agent, Capt. Penney. The Government sent to Pine Ridge Agency yesterday 300 cows and calves, 200 one and two year olds, and about 300 beef cattle. They are to be issued to you under a former treaty made by you with the Great Father. I merely speak of this to show you that every contract the Government makes or the Great Father makes or their commissioners make will be carried out in good faith either sooner or later. It takes time to do this.

Congress meets the first Monday of December of each year. A few days before Congress convenes the Indian Department gets up a paper larger than this paper I hold in my hand, containing an estimate of what you should receive, which says to the Great Father the Indians upon the Pine Ridge Reservation or the Brules are entitled to so much money, the amount being stated therein. That paper is sent by the Great Father to the Great Council of the nation, composed of a House of Representatives of 360 men, and a Senate of 88 men, with his recommendation that a law be passed carrying out the recommendations of the Secretary of the Interior or the Commissioner of Indian Affairs. Those papers are submitted to the Committee on Indian Affairs in each branch of Congress. Mr. Dawes is chairman of the Senate committee, and Mr. Perkins, of Kansas, has been chairman of the House committee. When these papers reach the committees they take them under consideration. Eleven members constitutes the committee in the House, and nine in the Senate. These committees meet every week and attend to the business of every Indian tribe in the United States. After they have acted upon the bills for the different tribes and agreed upon the amounts to be appropriated the bills are reported to the Senate and House, and if the bills are favorably reported it requires sometimes six or eight months to make laws out of them. Till that is done the Secretary of the Treasury, Mr. Foster, can not pay out one dollar to you or to any other tribe of Indians. I speak of this to show you that it takes patience and a great deal of work to accomplish all these things, but I will assure you that everything the Great Father promises you, and that Congress promises you or has promised you, will be carried out in good faith. Neither the Great Father nor the Congress of the United States has time to visit you in person as we have done, therefore they have sent us out here to visit your homes, and we have driven some 50 miles from Pine Ridge Agency to meet you face to face and talk over matters that interest you as a tribe and as wards of this Government. We have not come here to persuade or compel you to sign this treaty, but merely to lay the matter before you for your own action. I am glad to note that you are happy and prosperous, as you seem to be, and hope that peace and plenty may attend your efforts, and with this I bid you good evening.

Commissioner HARRIES. We came here to-night to have you friends act your share in this business. Everything we have said to you and everything you say will be taken down and will be shown the Great Father, and by and by, next winter it will be printed, and we will send you some copies so you can see what we have said and what you have said, and in after years you can refer to it. Some of you may want to ask some questions, some of you may certainly want to talk, so we will get right down to work and as soon as you are through we will take the signature of every Indian who wants to sign. Now, we are ready to hear from you.

WHITE DRESS (to the Indians). You all sat here and listened to what the commissioners have said, at least I have listened patiently to what has been said. I don't think it is my place to get up and talk much, but there is one thing that pleased me very much, and I will say something. One of my friends mentioned something about a pipe in his speech. That goes to show we are at peace. That is the Indian custom. The Indian when he smokes a pipe or goes anywhere and has a pipe with him shows he has a good heart. My friends, you have come here from the Great Father to do some work for him and to ask us what we had to say, and tobacco is a thing which makes peace, and I think it would have been right to have brought a little with you. You have explained about the works of the Great Father. I have not signed this paper yet and there are some young men here who have not. I know that when the Great Fa-

ther settles anything he does it by vote. We have four headmen here, and they have decided upon the Rosebud people remaining here, and I didn't think it necessary to sign. Now, there are some of us who have not signed. You have explained to us, therefore we understand it. Those who are here are willing to sign. My friend, in your speech you told us to be patient and we would gain what we want. We will be patient and we will do as near right as we can. I didn't suppose I was going to get up and talk this way to-night, but I felt so good over the beef you gave us I couldn't help it.

LITTLE WOUND. My friends, everything you have told us we want to do. Now, there are three commissioners, and when you go back to the agency I would like to have the photograph of each one of you. And all this talk you have made to me I would like to have a copy of. I don't want to wait till the Commissioners get back to the Great Father and have the Great Father fix it to suit himself, and then send me a copy of it as it suits him.

Commissioner HARRIES. The Great Father does not do such things. When you tell us anything we believe it, and we want you to do the same by us.

LITTLE WOUND. My friends, I don't doubt your word, but I will explain why I say this. All the commissioners who have come here to talk to us go to work and give us good talk and then we agree upon certain things, and they go back to the Great Father and change the copy to suit themselves, and then they give us the copy.

Commissioner HARRIES. It is a great deal of trouble to do it, but we will do it.

LITTLE WOUND. That is good. There is one thing you have said which does not please me. You simply spoke about the Rosebud people who were on this side of the line; you didn't say anything about the people who came from Standing Rock. These people who are here from these other agencies want to stay. A great many got killed, but a few are left, and General Miles told us before he left here that he would try and arrange to have them stay.

Commissioner HARRIES. As soon as you get through with your speech I will say something about that. It slipped my mind and I have not had a chance to speak about it since.

LITTLE WOUND (to Mr. Harries). My friend, before we went to Washington the last time you was there. You asked me everything about it and how we were getting along, and I explained to you how it was, and you took it down upon a piece of paper and took it back to the Great Father with you. At that time I asked you if you would be sure of what you said to me and you told me you would. You also said I would see you in Washington, and when we went there I did see you, and it made me glad. This last winter when we were in Washington the Commissioner told us, perhaps you heard what he said, that those people who were living on this side of the line it was not necessary to speak about because they belong here. The Commissioner told us that he was going to come out himself and settle this trouble, and he also said it was not right for all the Indians on one agency to leave and go to another agency, but when he came out he would settle that boundary line and arrange so there might be a transfer. We have some orphans here from Cheyenne River and some from Standing Rock and some from Rosebud. If they wish to remain here we want them to. We can not refuse them, and if there are any of their relatives who are at the different agencies who want to come here we would like to have them. [Applause.] The Great Father has told us to be one. All the Indian tribes who carry a bow he has told to quit fighting. There was a time when we were at war with each other and you asked us to quit and be one, and we now are on that road and we want you to help us.

LITTLE WOUND (continuing to the Commission). My friends, as I mentioned awhile ago about the orphans, there is a part of Big Foot's band here and also a part of Sitting Bull's and some from Cheyenne River. They want to stay here and we want them to stay, and we want the Great Father to give them their portion of their land and add it to this reservation so that there may be room for all of us here. There is one thing we want: whatever annuities are sent to the different bands we would like to have sent here first. I mean the things for the bands that are here. My friends, I will go right ahead and tell you the reason some of the Indians here didn't want to sign this paper. They are afraid that if we sign this about the boundary line it may be a piece of land will be thrown open for a railroad to go through or it may be a piece of land, the 60 miles you mention may be for the whites, and we want that fixed. You said in your talk that you didn't come here to buy land. All the young men who are here have heard that and are glad you say it. Last summer a talk was started, I don't

know who started it, that the Rosebud Agency was going to be moved towards the Missouri River. Those people do not want to move towards the Missouri River, and that is why they made such a rush to come here. I do not understand one thing, and I would like to have it explained. That is about the three-fourths you mention. That might cause great talk and argument among ourselves. All the old men here have a mind of their own, and, as near as I can find out, have all signed this paper. My friends, you mentioned awhile ago that it was not sufficient to hold up our right hands, but I consider that we can not do anything more than raise up our hands. When we raise our hands we tell the truth and do what is right, and we suppose by doing that we show what we want. Now, there is another thing I want to ask about. After that boundary line is surveyed I want to know whether there will be any white men take up land there, or if the place will be left open so that we can visit one another.

There is another thing I would like to request of the Commissioners—that you help us to arrange so we can visit one another. There are some of our friends down south in Indian Territory, and if at any time we wish to see them we would like to have the right to visit. The Great Father said, as I told you awhile ago, that we should all get together and to quit the war and be friendly to one another and visit one another. It does not matter how far apart we are. He said in that way we could get along together and not have any more trouble. My friends, you have mentioned to me a little while ago that there were some cows here for us. The Great Father said he would send us a lot of brood mares on account of the money that he held for us. It was spoken of when we went to Washington, and it was spoken at the Great Father's house, but nothing has since been said about it. My friends, you told us awhile ago that it was not enough to raise up our right hands, but that is the only way we do and the only thing we believe. That is the way we tell we are speaking truthfully, therefore I would like to have all the Commissioners hold up their hands, so that I may be able to see for myself. This is not the first paper I signed. The pens I have touched before were false, but this pen I hope will be true, therefore I will put my hand on it again.

YELLOW BEAR. My friends, I will talk to you and consider myself and you as one. You have explained to us what this paper is, and I have been sitting there studying over it. I consider myself the same as a child; I don't know as much as you do, but I would like to say a few words. I will first speak about the Standing Rock Indians. I want those people to stay here. Also the Rosebud people. Since you have come here and explained to us I have been sitting and listening, wanting those Rosebud people to get their tickets for this place as soon as they can. That is all I have to say. When you get back to the Great Father you can explain to him what our wants and wishes are.

Commissioner **HARRIS.** Now, the Commission is very much pleased indeed in what we have heard. We are always glad to have the Indian speak right out and tell us what he thinks. Some of the things that have been referred to, especially by Little Wound, need answering, and I will answer them now. Little Wound told us something we did not know before. He said that many of the young men here had not signed this paper because they feared that this strip of land which lies between Black Pipe Creek and Pass Creek would be used by railroad companies or be opened for settlement by the whites. Neither of these things can be done unless all the Ogalallas and Brules want it done. [Applause.] That strip of land to which he referred has simply been taken from the Rosebud Reservation and added to the Pine Ridge Reservation. It is not a strip of land by itself. It is a part of this reservation, and the white man can not settle upon that any more than he can right down on this creek. The land belongs to the Indians and nobody else can have it. [Applause.] Now, when this Commission gets back to the Great Father, it is going to tell him that it would be a good thing to mark the line that divides the two reservations, not to keep the Ogalallas from going over to Rosebud, or the Brules from coming to Pine Ridge, but so as everybody will know where the Pine Ridge Reservation begins and where the Rosebud Reservation begins. Now, the line dividing these two reservations will not be a wide strip of land; it will be a narrow line, not thicker than that pipe, and even if the Indians were willing, you could not run much of a railroad on a line as thin as that. There will be nothing in that line to prevent the Indians from Pine Ridge going over to Rosebud or the Rosebud Indians from coming here. You will be just as free to visit us you were before. [Applause.]

Now, Little Wound said something about the holding up of the hand being enough, and about the Commissioner of Indian Affairs, I think, stating to him that the people on the Rosebud side of the line could come here and live without any paper being signed; I think there is some mistake there. All the land on

this side of that line belongs to the Ogalallas. When anything belongs to a man it is his own, and no man can tell him what he shall do with it. He can do with it what he pleases. My home is in Washington, where the Great Father lives. The Great Father and Great Council make laws that govern me; I am controlled by them. I have a house where I live, but the Great Father can not tell me who I shall take into my house. He can not say you must take this man and he shall live with you. I have those whom I wish to live in my house. And so it is with the Ogalallas. This reservation is theirs, and nobody has any right to say that the Brules or any other Indians shall live here unless the Ogalallas want it so. [Applause.] Reference was made to this majority—this three-fourths majority. The Great Father knew that the chiefs and headmen of the Ogalallas had decided to have these Brules and these Indians from Standing Rock and Cheyenne River live with them. But he knew that there were a good many other Indians besides the chiefs and headmen, and he wanted everybody to have a chance to speak. He wanted all these young men who are not chiefs or headmen, but who may be some day, to open their mouths and talk about this matter. He recognizes the individual right of each Indian to so much of this land, and he did not want to put any more Indians on this reservation unless more than half of the Indians said they wanted them.

Now, a word about the Indians from the other reservations. I forgot that when I spoke first, but I thought of it before Little Wound mentioned it; now I want to speak of it. The Commission was sent out here to help you settle the difficulty as to those Indians who lived between Black Pipe Creek and Pass Creek. When enough Ogalallas have signed this roll the Commission can say that those Brules who lived between Black Pipe Creek and Pass Creek before the line was changed, may live on the Pine Ridge Reservation and have their homes there. And that is the full extent of the Commission's power. But we see there are many Indians here, some from Standing Rock and from Cheyenne River and from Rosebud, who are relations of yours, and you want them to stay with you. You who have signed this roll, and those who will sign it, will do so to have those Indians stay here. As soon as the Commission gets back to Washington it will say to the Great Father that you want that, and it will be only right and fair to tell you that your wishes will probably be regarded, and these people will live here with you; but the Commission can not promise this. It will do the best it can for you. Little Wound said something about a talk he had with me last winter. He and several other Indians had a great many complaints to make, but the most they had to complain about was the beef. I promised him, and the other Indians who were with him, that I would tell the Great Father all his complaints. I kept my word, and I want to ask him now and all the other Indians if they have not had more beef this spring than they have had for years. [Applause.] They do not get any big-jawed cattle now, and they do not get any old bulls and worn-out steers. I think he out to know by this time that we are his friends. There are some Indians here who were friends of mine many years ago, and I want them to understand that I am just as much their friend to-day, and more so, than I ever was. [Applause.]

The Commissioners and the officers here are ready, all of them, to make you happy if they can, and whatever reasonable request you may make you can depend upon our helping you. Something was said about the annuities and rations of these people who come from the other agencies and whom you want to have stay with you. We want you to understand that you will not lose a thing by having them come. Their rations and annuities and their interest in the general fund will all come with them. Now, we have tried to explain everything, tried to answer all the questions, and so I will sit down and give you a chance to come up and sign this paper. The sooner it is signed the sooner your friends will be able to settle down and build their homes and be with you.

PAWNEE KILLER. My friends, I am very glad to hear you say that you do not come here to buy a foot of land. My friends, I would like to ask you a question. There were some half-breeds and men who had their Indian families living on the piece of land they called the "Box"—the 5-mile neutral strip—who were removed from there not long ago. I would like to know why this was done?

Commissioner HARRIES. That matter is one with which this Commission has nothing to do, and we have not informed ourselves about it. We will talk of it to the authorities when we get back to Washington.

PAWNEE KILLER. The Great Father has asked us to farm and cultivate the ground. We do so, and just about the time it grows and we see we are going to get something out of it they send for us from the agency, and everything is destroyed. I would like to ask why they do that?

COMMISSIONER HARRIES. The Commission really has nothing to do with it; but we want you to remember that the Commission did not call you in, but came out here to see you and the other Indians.

PAWNEE KILLER. I am an old man and it is very hard for me to work, but I do try to raise a little something to eat, but the time I get it raised they call me in and I lose it, and it is very hard. I did have my mind made up not to sign this paper. The reason was that there are men sent out here from Washington who gives us lots of good talk and then I go to work and sign, but that is all I get out of it.

Commissioner HARRIES. I expect to come out here again, and if I was lying to you now I would not want to see you any more. When I come out next time I want you all to meet me and shake hands and say, "How kolah."

CAMP OF CHARGING SHIELD, HIGH WOLF AND GRASS,
Porcupine Creek, Pine Ridge, S. Dak., July 10, 1891—8 p. m.

Present: Commissioners Appleman and Harries, Harry N. Price, stenographer, and Frank White, interpreter.

Commissioner HARRIES. We are not going to talk very much business to-night, my friends. I presume all of you who are here have signed the paper we are talking about, so there is nothing to explain to you; you understand the whole thing and you have acted upon it. But the Commission does want to say something about those who have not signed. Nearly all we have seen have signed. Now it will be your duty—you who are interested in this thing—to see those people, and when you come into the agency on Sunday, and are there on Monday and Tuesday getting your new tickets, it ought to be your pleasure to help them make up their minds and settle what they are going to do. Many of you have heard all that the Commission has had to say about this matter, but I am going to repeat it so that there may be no mistake. We don't want you to say long after we are gone that we misrepresented anything. We want you to say that there was at least one Commission here to see you that you did not misunderstand.

Now, the matter of the coming of these Brules into your Rosebud Reservation and being a part of you is for the Indians alone—you—to settle and not for the white man. Neither the Great Father nor the Great Council had any right to make any decision in the matter; you alone were to decide. And this is just the point I want to have you remember: that the Commission simply laid this case before you and you settled it for yourselves. The Commission did nothing but simply sit here and watch you do it. Neither the Great Father nor the Commission have asked you to do anything. We have simply said, "This is your matter; settle it for yourselves;" and those who are here have done so by signing. You have all shown us that your hearts are big, that you loved those people who had come among you. You have been very kind to them; you have taken them into your homes, and you want them to stay here with you all the time. We think it is a pleasant thing to help those who need help. The white man does that very frequently, and we are very much pleased, indeed, to see the Ogalallas do the same thing. All good people, white or Indian, act in just the same way. We have found on this reservation but very few Indians who do not want the Brules to come here; very few. But there are quite a number of Indians who have not come in at all; we have not seen them, and we do not know whether they want to sign or do not want to sign. They are the people we want to see now. If there are any of them here we want them to say whether they will sign or not. If there are not any here, we want you good Ogalallas to see that they are in at the agency and ready to tell us what they will do on Monday.

Now, I am not going to waste any more of your time by talking business. I see you have got something on the other side of the fire that looks as though it was in our Commission wagon this morning. While I don't know what you are going to do with it I suppose you are going to eat it. There are some people, very few, who would rather talk than eat, but I don't believe the Indians of Porcupine are of that sort. Now, Judge Appleman is going to say a word or two to you. He is a member of the Commission, and he wants to say something before we go back to camp.

Commissioner APPLEMAN. I am very glad to meet you this evening. It is the first time I have had the pleasure of doing so. The first week we came here I was taken sick and remained in my room about two weeks. On Tuesday last the

Commission concluded that Capt. Harries, myself and our stenographer would visit you and leave our Chairman, Maj. Pearce, at the agency to clear up the business there. Now, there is one thing I want to impress upon you people here to-night, and that is that this is the first Commission that ever came from the Great Father that came to your homes. Other commissions have invited you to see them at the agency; we come to see you at your camps and firesides. And so my heart is very glad, and I am very much pleased that we did come to see you, and from the fact that we came through your country without anyone interfering with us, came here as free and unmolested as we could travel through our own country under the same flag that floats over you. We are going back to our homes and will tell our friends and the Great Father that we traveled through your country and we lived in tents in safety and without fear.

There is one other thing I want to talk to you about. We heard several times that there was some complaint about what the Great Father had promised and what Congress had promised in former years, and now I want to say to you that every promise the Great Father and Congress makes through its Commissioners will be kept. As I told the people last night at Little Wound's camp, we must all be patient, and the Indian must be patient, and we must all be patient, and be patient with each other. The Great Father has a great deal of work to do, and he has a great many persons to take care of. He has to watch over 60,000,000 of people. He has not time to visit you himself. Neither has the Commissioner of Indian Affairs time to visit you, nor Secretary Noble; but Secretary Noble did send out here last week one of his assistants, in the person of Gen. Bussey. He came here and was met by a great many of you last week. He came to examine into the goods which you receive, and to inspect your cattle that are now coming in, and your clothing, and your hats, and your shoes, and the other things you receive. This is the first time he has ever visited you, and he is very much pleased. He has promised to improve the quality of clothing and shoes and other things you do not like, and he is going back to Washington and talk to the Great Father and the Great Council, Secretary Noble, and the Commissioner of Indian Affairs. He is going to try and remedy these things.

As my colleague, Capt. Harries, has stated, this Commission came out here for your good and for the good of your people, and not to ask you for anything. You are about to decide a question between yourselves and the Brules that will last as long as time will last, unless you change it yourself by your own vote. The white man cannot change it. A reservation belonging to you as a tribe or to any other tribe can not be taken from you, nor can a railroad run through it without your consent. [Applause.] It belongs to you and your children and your children's children. Now, gentlemen, we are very much obliged to you for your attention and your courtesy, and on behalf of our Commission I thank you from the bottom of my heart for the kindness we have received at your hands and the attention since we have been with you, and I bid you good evening. [Applause.]

Commissioner HARRIES. There may be a few of you here—I do not know whether there are or not—who have not signed. If you want to we would be very glad to have you come right up now. Judge Appleman and myself would be pleased to stay here with you and help you eat all that food but we can not do it. We have been up quite late at night and we have traveled a good deal and we want to go back to camp as soon as we can. There are only two things that will keep us with you to-night. One is to see a string of Indians come in here and sign this paper, and the other thing would be some boiled dog. I have eaten boiled dog more than once—several times at Omahas—but Judge Appleman never did taste any and he wants some, so if you have not any signers you can not detain me and if you have not got any boiled dog, why Judge Appleman will go back to camp. Now, let us have the signers first, if there are any, and then Judge Appleman can have a choice cut of dog.

YOUNG EAGLE. My friends, you have come in here this evening inside of our club room, and it pleases me very much. The first commissioners that ever traveled on our creeks to see us are yourselves. The way you have spoken to us makes me believe that you are straight and true friends. I believe you tell the truth. I am not a headman; but there must be something thought of me that you come out here to see me. I am a man who wants peace, and I am a good man towards civilization. I don't think of anything that is bad. This house is put here for peace and to have councils in; therefore I make the request that it never be molested. I would like to have the Commissioners explain to the Great Father what this house is for, so they will not bother it. That is all I have to say.

Commissioner HARRIES. Only a few days ago I wrote a long letter back to Washington in which I told the people there how harmless and pleasant the Omahas were. People who don't know anything about the Omahas have very funny ideas, so I told them the truth and explained to them just how they were. If anybody after reading that thinks there should not be any Omahas there is something the matter with his mind, and his friends should take care of him. [Laughter and applause.]

Commissioner APPLEMAN. We think this house should not be molested since it is used for peace and to hold councils in.

YOUNG DOG. My friends, you have come here to settle this trouble for us. You came here from the Great Father himself, the only man the white people recognize as the head one. We recognize only one, and that is the Great Spirit, God, and I hope and pray to him that everything that has been told to us will come true, and the one that does fail in the truth shall have misfortune. There is one thing I don't understand, and that is where the line is.

Commissioner HARRIES. The line was fixed by the last treaty. It runs from the mouth of Black Pipe Creek directly south to the line of the State of Nebraska. It was at Pass Creek, but the Ogalallas asked the Great Father to move it eastward so their reservation would be larger, and the Great Father did so. By the changing of that line the Ogalallas' reservation was enlarged 16 miles east and west and 67 miles north and south.

YOUNG DOG. Now, I would like to ask you where the boundary line between South Dakota and Nebraska runs?

Commissioner HARRIES. We have not the slightest idea about it. This Commission came here only for one thing—to help the Ogalallas settle this trouble. We do not know anything about the boundary line between the State of Nebraska and Dakota, but if we did we would cheerfully tell you.

YOUNG DOG. It has been so that the Indians could not see ahead at all, and they didn't know anything. The white man had been handling them just as he wanted to, but we are beginning to see into that, therefore we want to know what we sign, and that is the reason I hesitated about signing. I wanted to know what it was.

Commissioner HARRIES. That is right, and the Great Father and the Great Council see now that the Indian is able to settle this thing for himself, and that is just why the Great Father and the Great Council said, let the Ogalallas settle this for themselves, and sent this Commission out here to try to help you settle it.

YOUNG DOG. Now, I want to ask you, if we sign this paper will the white man ever come out here to try to treat with us for any more land?

Commissioner HARRIES. Whether white men come out or not we do not know what is going to happen. You can't tell me whether it will rain to-morrow or not, and we can not tell you what any other white men will do; but if any other white men do come out here to buy land from you, you do not have to sell it unless you want to. [Applause.] I have a knife there, and here is one of my fingers. Now, I want to know if I cut that finger with the knife will it hurt? If I didn't have good sense I might cut the finger with my knife—do it purposely; put the blade right there and cut it—but I think I have got sense, and that is the reason I do not cut my finger. I don't have to do it; no man can make me cut my finger. It would hurt the Ogalallas perhaps very much if they were to cut a piece of land off their reservation, but no man can make them do it. If they want to cut a piece of land off they can do it themselves, but no man can make them. [Applause.]

EXHIBIT D.

Council held with the Northern Cheyenne Indians at Fort Keogh, Mont., August 6, 1891, 11 a. m.

Present: Commissioners Pearce, Appleman, and Harries; Henry C. Thompson, interpreter; Capt. Ewers, Fifth United States Infantry, in charge of the Indians. Indians, about fifty-eight.

Capt. EWERS. This is the Commission sent here by the Great Father from Washington to consult with you in regard to the matters they will now lay before you.

Chairman PEARCE. My friends, this Commission has been among the Indians

for about two months, and most of that time has been spent at Pine Ridge and the Rosebud and the Brule Reservations, and we have now come up here to talk with you about the business that took us to these reservations, as we are instructed by the Great Father at Washington that you have legal rights in the Pine Ridge Reservation.

In 1887 the eastern boundary line of the Pine Ridge Reservation began at the mouth of Pass Creek and the White River, and in 1889, at the request of the Pine Ridge Indians, the Congress of the United States and the President consented to move that line 16 miles further east, so that the eastern boundary line of the Pine Ridge Reservation now begins at the mouth of Black Pipe Creek. Now, where my pencil is pointing was in 1887 the boundary line, running from that point down to the State of Nebraska. In 1889 it was carried eastward to the mouth of Black Pipe Creek, and that added a strip of land 16 miles wide and 67 miles long to the Pine Ridge Reservation. When that law was submitted to the Indians of the great Sioux Nation and all those who had their rights in that territory, the Indians all signed the law and it became a fixed fact, so that now the eastern boundary line of the Pine Ridge Reservation begins at the mouth of Black Pipe Creek and runs from there due south to the State of Nebraska. Now, there was a good many Brule Indians who had their homes on this strip of land who had lived there for years, and they either had to be moved over into the Rosebud Reservation—they were on the Rosebud Reservation rolls—or else we had to get the agreement of the Pine Ridge Indians that they should have their homes in the Pine Ridge Reservation and be put upon the rolls of the Pine Ridge Agency. Then there were some few other Indians who lived upon the Rosebud Reservation, and a few who lived in the Cheyenne River Reservation and the Standing Reservation, who were relatives of the Pine Ridge Indians, and these Pine Ridge Indians were very anxious that these relatives of theirs should also live upon the reservation. So the Commission went down to the Pine Ridge Reservation and laid all these matters before the Indians, and asked them to tell the Commission whether or not they were willing to agree to that.

Under the law it was necessary, in order to accomplish this, that three-fourths of all the male adults over 18 years of age should sign an agreement to that effect. So, having explained the whole matter to the Pine Ridge Indians, they came up and signed these rolls and said they were willing that these people should live on this strip of land. The Great Father in Washington, in sending this Commission out here, instructed us that the Northern Cheyenne Indians, who have been at Fort Keogh since last winter, had their rights in the Pine Ridge Reservation, and that we must come up here and see them also in regard to this matter; and so we have come here to talk with the Cheyennes to see if they are willing that these Indians should live upon the Pine Ridge Reservation, and if they are willing then we want them to sign these rolls the same as the Pine Ridge Indians have done.

LITTLE CHIEF. I don't want to have anything to do with the Sioux. They are none of my people and I don't want to have anything to do with them. It is all right if the Sioux go there; I am willing that they should go there.

Chairman PEARCE. Well, you have legal rights upon the Pine Ridge Reservation, and you have got a right to say something about it.

LITTLE CHIEF. I am willing for those Indians you have talked about to go there, but I don't want to go myself.

Capt. EWERS. Are you and your people willing to sign a paper that they shall go there; not that you shall go, but that those other Indians shall go there?

Chairman PEARCE. The Commission are not here to ask the Cheyennes to go back there.

LITTLE CHIEF. You go on and tell me more about this and I will answer you later.

Chairman PEARCE. The Commission does not come here to ask you to go to the Pine Ridge Reservation, but you have legal rights in the lands down there, and therefore you have got the right to say whether these Brule Indians I have been talking about shall live there or not, and that is all we want to talk to you about now.

[Little Chief then addressed the Indians asking them their opinion.]

Commissioner APPLEMAN. Are you and your people willing to sign these rolls upon the condition that you are not asked to go back and live with the Ogalallas?

LITTLE CHIEF. I want to hear all you have to say and then we will let you know whether we will sign this document. I want to hear first all you have to say concerning my people.

Chairman PEARCE. We have explained now that we have come here to see

whether you are willing that those Brule Indians shall live upon the Pine Ridge Reservation, and having explained that, the Commission will be very glad to hear from you as to what you want to do about your own situation and whatever the Commission can do, whatever it has the power to do to aid you, it will do very cheerfully.

LITTLE CHIEF. I am glad you have come here. We have been looking for you a long time. Whatever is said or done to-day I want it to be done right, and I want the truth told. To-day is a nice day, and we want to have a nice talk and I want to tell you what we want.

These black hills over here were given to the Indians by the Great Spirit. There was lots of money in them, and it was put there for my people. The Great Spirit put lots of game and meat upon the prairie for us; we used to have lots to eat and lots to wear. This country all belonged to us; it was ours. We were the first that hunted it. There were no white men in this country in those days. This whole country—I mean all this side of the big water—was ours, and the first white men that came came in a boat. These white men had their pockets full of money. They began to settle on the land that belonged to the Indians. They didn't buy it. They would settle upon it and take it from us. This country this side of the Missouri River was not the Sioux country originally. It belonged to us. The Sioux belonged the other side of the Missouri River. This country was the Cheyennes'. The white men came into our country and drove out all the game; killed all the buffalo, and now we are poor. Now there are big herds of cattle all over this country owned by white men. They take the place of the buffalo in our day. If one of these cattle gets fast in a hole or is killed by accident in a fence, the white men send out the word all over the country that the Cheyennes are killing cattle. If a white man finds the carcass of a cow in this country he hunts around for the Cheyenne that killed it; they want to put him in jail. We don't go around hunting for all the white men that killed our buffalo. All our cattle, the buffalo, were killed, but nobody offers us any pay for them.

The white men settle all over this country; they come in and cut our timber, but nobody offers us any money for it, but it all belonged to us at one time. Lots of the white men who cut this timber and grass don't live here. They come in and cut a lot of timber and then go away. I have been to Washington six times and have talked to the Great Father. I always listened to what Capt. Ewers told me and he always told me what is right. He was here when we came in and gave up our guns. He has always been our friend, and I have always listened to what he has said. After we came in and gave up our guns we were told that we must live peaceably. It was not long after that that the soldiers marched against the Sioux, and Gen. Miles asked some of our young men to go along. We went along and helped to run their chiefs out. That was up at our agency on Tongue River, and that is where we want to go now. We fought for that ground and took it from the Sioux. We brought in a big herd of horses we captured from the Sioux and which we turned over to the soldiers. Nobody gave us any money for that; we don't want any. When my people went out with the soldiers a great many of them were killed. My warriors are lying all over this ground. Many of my people are up on Rosebud and Tongue River. I want to go up there and live with the rest of my people. I want the country from the Little Horn running up to the mountains and then across to the mouth of the Otter Creek on Tongue River. That is the country we have always claimed, and is the country we want for our reservation. I want to live like the white man. We want to build houses and be like the white man, far apart, and have each of us a piece of land to ourselves. I don't want any bad white men among us; these men that always want to shoot an Indian. We want to behave ourselves and we want to look after ourselves. We would like to have Capt. Ewers look after us, and put these bad white men away. There are some white men on the reservation now who are mean men. They have no right there. That land is not theirs and I would like to have them put off. There is a man by the name of Cooley on the reservation who is always causing trouble with the Indians. He has a big house, and I want him to go away. That house is good enough for me to live in. I don't talk any foolishness here, I tell you what I want.

Chairman PEARCE. How long has Cooley been there?

LITTLE CHIEF. I don't know; I am told he has been there eight years. I asked a man how long he had been there and he said he had been there eight years, and I asked him why he lived there, and he said he was going to make it his home, and I said that was my land and my father's before me. I want to go up there and settle down and make it my home. The Great Father has promised

me time and again that he would give me wagons, plows, and farming utensils to work with, and I want to get them and live like white people. I want my beef issued to me on foot and I don't want the white man to kill them and issue them to me. I was always used to killing my own beef and cutting it up myself. I want to go up there as soon as I can, right away; winter is coming on and I want to cut grass and build a house to live in. There are no houses nor any wood here and we will freeze if we stay here. If we have to have soldiers up there like there has been for the last few years, we have some Cheyennes here who are good soldiers and we would like to have them sent up there. They would be better up there than white soldiers. They could go all over the reservation and keep people off better than the white soldiers. We have an agent up there who is hard of hearing and he has a clerk still harder of hearing, so it makes it pretty bad business, and we would like to have one or the other that hears good. We would like for you to get another man up there who could hear good.

I have now said all I have to say. I want to go up as soon as I can to this reservation and live there, and if you will promise that you will do all you can to get us up there, we will all sign this document for the Sioux below. When we get up there we want somebody to see that we get those things the Government has been promising us. The agent there is strict about letting them go anywhere, and if a young man goes to him to go anywhere he won't let him go, and I don't want them to be kept so close there. I see white men here every day going both ways on this railroad where and whenever they please, and I don't see why the agent could not let us go anywhere when we want to. We like to go hunting. There are still some antelope and deer in the country. From the time I was a little boy I liked to hunt for a living, and we like to hunt still, but sometimes the agent won't let us go hunting. My people used to have nothing to hunt with but bows and arrows, and the arrowheads we had to make out of rock. The only way we had to make our living was to hunt, and we would like to have permission to hunt still. I know my people are different from the white people. Our ways are different; we used to wear different clothes, but since the Great Father has talked to us we have been wearing white men's clothes. You have on good clothes, but those they send us out here are no good. I would like to wear good clothes too if I had them. Every time I have been to see the Great Father he always tells me he is going to give us plenty to eat and lots of clothing whenever we want them. The agent I think must steal them or somebody else, as we never get them. And I would like to have the agent when he buys cattle buy good cattle. I don't want him to buy those with the big jaws. They are always poor, and there is no meat on them.

We have a few annuity goods here and a few beef cattle, and as soon as we get the annuity goods and it is time to kill the cattle I want to go up to the agency and go to cutting hay and building houses for the winter. If you will send the Cheyenne soldiers up there I will assure you there will be no more trouble. When we were down to Pine Ridge Agency last winter the Sioux, had most of us closed in. Lots of us expected to be killed every night by the Sioux and now I am glad we are out of there alive. We used to be the chief Indians of this country, and we had Indian enemies, the Crows and the Sioux, but they were afraid of us; we don't get tired. All the Indians know we are the best fighters. We have always done as we were told since the Government asked us to surrender. Every time we have been asked we have always said yes, yes, yes; and now to-day we ask you to let us go up to the agency and make that our home. After we have been saying yes so much we want you to say yes and let us go. I have been at big councils and before commissions and they have always given us something to eat, and we would like to have you give us two or three beeves and some hard bread.

CRAWLING. What Little Chief has said to-day is true. That is the way we all feel about our people. We are all poor and we are trying to live the way white men live. We want to get started at the agency as soon as we can to cut grass and build houses. Winter will soon be here, and we have awful cold winters in this country. We had some mowing machines and some other farming utensils at Pine Ridge, and we had houses, and when we had to leave there last winter Gen. Miles told us we would be paid for them, and I want you to look after it. Last fall there was a commission came up here and Gen. Miles was with it. Myself and Little Chief came from Pine Ridge with them, and we told Gen. Miles we wanted to go up there and live, and he promised he would try and arrange to have it so. A good many of our people had hay on the Pine Ridge Reservation last summer, and when the troops came in last winter they took the

hay and fed it, and some of it was burned by the hostile Indians, and we would like to get pay for it. I would like to have Little Chief and some of the head men to go on and see the Great Father again.

LITTLE CHIEF. I want all those men put off the reservation who do not belong there, and I don't believe any of them have any right there, and I want the reservation enlarged, as I said before. I would like to have a map drawn of our reservation, and would like one myself, so I could look at it myself, and I would know then where the Indians belong and where the whites belong.

Chairman PEARCE. All the members of this Commission are friends of the Indians and we want to have everything done that is just and right, and we are going to try to do everything that will be just and right. We are very glad to hear your pleasant opinion of Capt. Ewers, because the captain has a very wide reputation among the white people as being a good friend of the Indians. We want you all to understand that this Commission do not come out here to buy any lands or to get anything from the Indians; we came out here simply to try to settle the difficulties existing among yourselves, and to do what we can to make you happy and prosperous. We went to the Pine Ridge and to the Rosebud Reservations to settle the difficulties there. We didn't ask the Indians there to give us anything or to sell us anything, but we did everything we could to get them in a condition so they would be happy and prosperous. The Commission, all of us, believe that the Tongue River Reservation ought to stay where it is, for the benefit of the Cheyenne Indians. Our reporter here has taken down everything that Little Chief and Crawling has said to the Commission, and all of it will be sent to the Great Father at Washington just as you have said it. The Commission will recommend to the Great Father at Washington that the Cheyennes who are now at Fort Keogh shall be sent down to the Tongue River Reservation where they can live with their own people, but we want you to understand that all these matters take some little time. It can not all be done in a minute. We have got to recommend this to the Great Father and he has got to read it over and think about it and make up his mind what is best to be done.

The Commission will recommend to the Great Father that everything the Indians are entitled to in the way of rations and annuity goods and that all their rights shall be given to them fairly and justly. But we want you to understand that we have not the power to do everything we would like to do, but we will recommend to the Great Father that these things shall be done, and we hope that he will do them. We are very careful not to make any promises that we can not fulfill, because we like to have the Indians think of us as they think of Capt. Ewers. When we were down among the Pine Ridge Indians they called us the people who would not make promises. What we promise to do that we will try to do, and we will do everything in our power to bring about a good condition of things among the Cheyennes, so they can have their farms, each man his own farm and his own house, like the white people do, and own it, and have their lands in severalty, but you must be patient, because we have all to be patient. This is a great big country and a big Government, and it takes time to get things done, you know. We made arrangements down at the Pine Ridge so the Indians could be happier, and you have your legal rights in that land, and if you are willing to sign this paper to have those Indians live there, we should like to have you do it.

LITTLE CHIEF. We used to get tobacco with our rations, but we don't get it up here any more, and we would like to have you folks see about it. There is only one trading store at the agency, and I generally see two or three at an agency, so we would like to have another put there, and then those men could see who could sell in the stores the cheapest.

The Indians then signed the rolls consenting that the Brule Indians should and others should remain at Pine Ridge.

EXHIBIT E.

Articles of negotiation between Charles E. Pearce, A. R. Appleman, and George H. Harries, commissioners on the part of the United States, duly appointed by Hon. John W. Noble, Secretary of the Interior, under act of Congress approved March 3, 1891, and certain Indians of the Sioux Nation, for the adjustment of all differences between the Indians on the Pine Ridge and Rosebud Reservations, South Dakota. Concluded in the month of July, 1891.

PART I.

Whereas by act of Congress approved March 2, 1891, the boundary line between the Rosebud and Pine Ridge Sioux Indian Reservations was established so as to begin at the mouth of Black Pipe Creek on White River and to run thence due south to the north line of the State of Nebraska; and

Whereas by said establishment of said boundary line the locations of the homes of various Indians (Brules) and their families were made to be within the limits of the Pine Ridge Reservation, which said locations had before said act been within the limits of said Rosebud Reservation; and

Whereas many of said Indians (Brules), the locations of whose homes were by said act affected as aforesaid, are desirous of residing permanently within the limits of said Pine Ridge Reservation as now existing, and are also desirous of drawing their rations and annuities to which they are respectively entitled under all existing treaties, laws, and contracts, at the agency of said Pine Ridge Reservation, instead of at the agency of the said Rosebud Reservation, and of exchanging all their respective rights, titles, and interests in said Rosebud Reservation for similar and corresponding rights, titles, and interests in said Pine Ridge Reservation, three-fourths of all the adult male Indians, that is to say, three-fourths of all the male Indians of and above the age of 18 years, now at this present occupying or interested in said Pine Ridge Reservation, consenting thereto in writing executed by their hands, respectively, and sealed by their seals, respectively; and

Whereas there are various other Indians who are at this present within the limits of said Pine Ridge Reservation and who are enrolled at the agencies of the Rosebud Reservation, and of the Cheyenne River Reservation, and of the Standing Rock Reservation, and of the Lower Brule Reservation, respectively, and who nevertheless are desirous of residing permanently within the limits of the said Pine Ridge Reservation and of drawing their rations and annuities to which they are respectively entitled under all existing treaties, laws, and contracts at the agency of said Pine Ridge Reservation, instead of at the respective agencies of the reservations to which they, the Indians, at this present respectively belong, and who are also respectively desirous of exchanging all their respective rights, titles, and interests in said reservations to which they at this present respectively belong for similar and corresponding rights, titles, and interests in said Pine Ridge Reservation, three-fourths of all the adult male Indians, that is to say, three-fourths of all the male Indians of and above the age of 18 years consenting thereto in writing, executed by their hands respectively, and sealed by their seals respectively:

Now, therefore, these presents witnesseth that the said Indians (Brules), the locations of whose homes were as aforesaid by said act of Congress made to be within the limits of said Pine Ridge Reservation, and who desire as aforesaid to reside permanently within the said Pine Ridge Reservation, and to become a part thereof and subject to all laws appertaining thereto, do hereby by their signatures and seals respectively hereto, signify for themselves respectively and for their families respectively their desire as aforesaid.

And the said Indians (Brules), the locations of whose homes were as aforesaid by said act of Congress made to be within the limits of said Pine Ridge Reservation, having as aforesaid by their hands and seals hereto signified their desire to reside permanently within the said Pine Ridge Reservation and to become a part thereof, with all the rights and obligations incident thereto, do also hereby respectively agree that if their said desire shall be granted and shall be consented to by three-fourths of all the adult male Indians now occupying or interested in the said Pine Ridge Reservation and Agency, so that the said Indians (Brules), the locations of whose homes were as aforesaid by said act of Congress affected, and whose names are hereunto subscribed, shall be entitled to reside thereafter, together with their respective families, on said Pine Ridge Reservation, and to draw their respective rations and annuities to which they are entitled under

existing laws and treaties at the agency of said Pine Ridge Reservation, and to have and enjoy all similar and corresponding rights, titles, and interests in said Pine Ridge Reservation and the Agency thereof, the same and to the same extent as they now have and are entitled to have and enjoy in said Rosebud Reservation, they the said Indians (Brules) will then and thereupon each for himself and his family and herself and her family relinquish absolutely all their respective rights, titles, and interests whatsoever in said Rosebud Reservation and to all rations and annuities connected therewith. It is, however, expressly understood and stipulated by the said Indians (Brules) whose homes were as aforesaid by said act of Congress affected, and whose names are hereto subscribed, and this convention is made upon the condition, that if any of the said Indians (Brules) whose homes were as aforesaid affected and whose names are hereto subscribed shall not be permitted to reside permanently on said Pine Ridge Reservation and to have and enjoy the rights, titles, and interests hereinbefore mentioned, then and in such case this instrument, in so far as it relates to or concerns such Indian or Indians who may not be permitted as aforesaid, shall be absolutely void and of no effect.

And the said Indians (Brules) do also declare that the provisions of this instrument have been fully explained to them, and that they understand the same.

And these presents further witnesseth that the said other Indians who belong respectively to the said Rosebud Reservation and the said Cheyenne River Reservation and the said Standing Rock Reservation and the said Lower Brule Reservation, and who are enrolled at the respective agencies thereof, and who desire as aforesaid to reside permanently within the said Pine Ridge Reservation and to become a part thereof and subject to all laws appertaining thereto, do hereby by their signatures and seals respectively hereto signify for themselves respectively, and their families respectively, their desire as aforesaid.

And they, the said other Indians, do also hereby respectively agree that if their said desire shall be granted, and shall be consented to by three-fourths of all the adult male Indians now occupying or interested in said Pine Ridge Reservation and Agency, so that the said other Indians whose names are hereunto subscribed shall be entitled to reside hereafter, together with their respective families, on said Pine Ridge Reservation, and to draw their respective rations and annuities to which they are entitled under existing laws and treaties at the agency of said Pine Ridge Reservation, and to have and enjoy all corresponding and similar rights, titles, and interests in said Pine Ridge Reservation and the agency thereof, the same and to the same extent as they now have and are entitled to have in reservations to which they now respectively belong and the respective agencies thereof, they, the said other Indians whose names are hereunto subscribed, will then and thereupon, each for himself and his family and herself and her family, relinquish absolutely all their respective rights, titles, and interests whatsoever in the reservations to which they at this present respectively belong, and to all rations and annuities connected therewith.

It is, however, expressly understood and stipulated that if any of the said other Indians whose names are hereunto subscribed shall not be permitted to reside permanently on said Pine Ridge Reservation, and to have and enjoy the rights, titles, and interests mentioned, then, and in such case this instrument, in so far as it relates or concerns such other Indian or Indians who may not be permitted as aforesaid, shall be absolutely void and of no effect.

And the said other Indians do also declare that the foregoing provisions have been fully explained to them, and that they understand the same.

In witness whereof the said Indians (Brules) and said other Indians have hereto freely set their hands and seals in the months of June and July, 1891.

PART II.

Whereas by act of Congress approved March 2, 1889, the boundary line between the Rosebud and Pine Ridge Sioux Indian Reservations was established so as to begin at the mouth of Black Pipe Creek, on White River, and run thence due south to the north line of the State of Nebraska; and

Whereas there are various Indians (Brules) and their families who are enrolled at the agency of said Rosebud Reservation, and who have their homes upon the territory lying west of said boundary line, and between said line and a line drawn parallel there to southward from the mouth of Pass Creek of said White River; and

Whereas there are various other Indians who have formerly lived within said Rosebud Reservation, and also others who have formerly lived in the Standing

Rock Reservation, and also others who have formerly lived in the Cheyenne River Reservation, and also others who have formerly lived within the Lower Brule Reservation, who are closely related by ties of blood with the Indians now occupying or interested in said Pine Ridge Reservation; and

Whereas many of said Indians (Brules) whose homes prior to said act were in the Rosebud Reservation and who were by said act brought within the limits of Pine Ridge Reservation, as now existing, are desirous of residing permanently upon said Pine Ridge Reservation and of drawing their rations and annuities to which they are entitled under existing treaties, laws, and contracts, at the agency of said Pine Ridge Reservation instead of at the agency of said Rosebud Reservation, and of exchanging all their rights, titles, and interests, to which they are respectively entitled under existing laws and treaties in said Rosebud Reservation for similar and corresponding rights, titles, and interests in said Pine Ridge Reservation; and

Whereas the said various other Indians who have formerly lived within said Rosebud Reservation and said other Indians who have formerly lived within said Standing Rock Reservation and said other Indians who have formerly lived within said Cheyenne River Reservation and said other Indians who have formerly lived within said Lower Brule Reservation are also desirous of residing permanently upon said Pine Ridge Reservation and of drawing their rations and annuities to which they are entitled under existing treaties, laws, and contracts, at the agency of said Pine Ridge Reservation instead of at the agencies of said other reservations respectively, and of exchanging all their rights, titles, and interests to which they are respectively entitled under existing laws and treaties in said other other reservations respectively, for similar and corresponding rights, titles, and interests in said Pine Ridge Reservation:

Now, therefore, these presents witnesseth that the Indians (other than said Brules, and other than said Rosebud and Standing Rock and Cheyenne River and Lower Brule Indians) now at this present occupying or interested in said Pine Ridge Reservation, three-fourths of all the male adults of said Indians aforesaid occupying or interested in said Pine Ridge Reservation consenting, which said consent is evidenced by their respective signatures and seals hereto, do hereby consent and grant that the said Brule Indians, who at this time have their homes upon said Pine Ridge Reservation, may continue to reside permanently thereon and be enrolled at the agency of said Pine Ridge Reservation and draw their rations and annuities thereat and have and enjoy all respective rights and interests which by reason of said consent and grant they, the said Brule Indians, have relinquished and shall relinquish in said Rosebud Reservation.

And said Indians occupying or interested in said Pine Ridge Reservation do further, as aforesaid, consent and grant that said other Brules or Rosebud Indians and said Standing Rock Indians and said Cheyenne River Indians and said Lower Brule Indians who have formally expressed their desire to reside permanently upon said Pine Ridge Reservation by signing the rolls annexed to said formal declaration of desire made and dated at Pine Ridge Agency, South Dakota, in the months of June and July, 1891, before the Indian Commission, of which Charles E. Pearce, A. R. Appleman, and George H. Harries are members, may reside permanently upon said Pine Ridge Reservation and be enrolled at the agency thereof and draw their rations and annuities thereat and have and enjoy all respective rights and interests which by reason of this consent and grant they, the said Indians, have relinquished and shall relinquish in said Rosebud Reservation and said Standing Rock Reservation and said Cheyenne River Reservation and said Lower Brule Reservation, respectively.

And it is expressly understood, stipulated, and agreed, and the consent and grant herein made and set forth is upon the sole condition that the rights of all Indians (other than said consentees and said grantees hereinbefore mentioned) now occupying or interested in the said Pine Ridge Reservation, in all rations, annuities, and interests in the principal and interest on the permanent fund to which they, the said Indians, are respectively entitled under existing laws and treaties, shall remain and be per capita the same as they are at this present, and it is further understood and stipulated that in case said rights last aforesaid mentioned, or any of them, shall not remain per capita as at this present, and in accordance with present and existing laws and treaties, but shall be in any way modified or diminished by reason of the consent and grant herein given and made, then and in such case this instrument and all the provisions thereof shall be and become absolutely void and of no effect.

And we do also declare that this instrument has been fully explained to us and that we understand the same.

Witness our hands and seals hereto freely subscribed and affixed in the months of June and July, 1891.

PART III.

Whereas, by act of Congress approved March 3, 1891, the Secretary of the Interior was authorized to adjust by negotiation "all differences between the Indians on the Pine Ridge and Rosebud Reservations in South Dakota in reference to the boundary lines of said reservations, their rations, annuities, and interest in the principal and interest of the permanent fund;" and

Whereas Charles E. Pearce, A. R. Appleman, and George H. Harries, commissioners, appointed to conduct said negotiations have ascertained that by the act of Congress approved March 2, 1889, changing the boundary line between the Pine Ridge and Rosebud Reservations various Brule Indians who had belonged to said Rosebud Reservation were thrown into the Pine Ridge Reservation by reason of the fact that they were residing west of a line running due south from the mouth of Black Pine Creek, and have ascertained that said Indians (Brules) so affected by said act are desirous of residing permanently in said Pine Ridge Reservation and of exchanging their rights, titles, and interests respectively in said Rosebud Reservation for similar and corresponding rights, titles, and interests in said Pine Ridge Reservation and have ascertained that various other Indians who have formerly lived and who belong respectively to the Rosebud Reservation, and the Cheyenne River Reservation, and the Standing Rock Reservation, and the Lower Brule Reservation, and who are now within the Pine Ridge Reservation are desirous of residing permanently upon said Pine Ridge Reservation and of exchanging their respective rights, titles, and interests in said Reservations above named for similar and corresponding rights, titles, and interests in said Pine Ridge Reservation; and

Whereas said commissioners have further ascertained that more than three-fourths of all the adult male Indians (other than the Indians above named) occupying or interested in said Pine Ridge Reservation have consented and agreed and do consent and agree that said Indians (Brules) who were as aforesaid by said act of Congress of March 2, 1889, thrown into the Pine Ridge Reservation may hereafter reside on said reservation and become a part thereof and draw their rations and annuities at the agency thereof and have and enjoy all other rights and interests in said Pine Ridge Reservation, which they the said Indians (Brules) had or were entitled to have in said Rosebud Reservation, and have further consented and agreed that said other Indians who have formerly lived within said Rosebud and said Cheyenne River and said Standing Rock and said Lower Brule Reservations, respectively, and whose names are subscribed to these presents may hereafter reside on said Pine Ridge Reservation and become a part thereof and together with their respective families may draw their rations and annuities at the agency thereof and have and enjoy all other rights, titles, and interests in said Pine Ridge Reservation which they the said Indians had or were entitled to have in said reservations, respectively, all which desires, consents, and agreements are expressed, declared, and made manifest by the hands and seals, respectively, of all the Indians herein concerned.

Now, therefore, the said commissioners on the part of the United States do consent and agree as follows, to wit:

First. That the Indians (Brules) who were by the operation of said act of Congress of March 2, 1889, thrown into the Pine Ridge Reservation by reason of the fact that they, the said Indians, were residing west of the line running due south from the mouth of Black Pipe Creek, may with their respective families continue hereafter to reside on said Pine Ridge Reservation and become a part thereof, and draw their rations and annuities and their interests in the principal and interest of the permanent fund at the agency thereof, and have and enjoy all rights, titles, and interests therein, which they, the said Indians, have heretofore had and enjoyed in said Rosebud Reservation, and that all rations and annuities to which said Indians are respectively entitled at said Rosebud Reservation, and which have not been duly issued, shall be transferred to the agency of the Pine Ridge Reservation for issue to said Indians respectively in accordance with the laws and treaties at this present in force.

Second. That the Indians (other than the above mentioned) who have heretofore resided within the Rosebud, the Cheyenne River, the Standing Rock, and the Lower Brule Reservations, respectively, and whose names appear duly subscribed to these presents, may with their respective families continue hereafter to reside on said Pine Ridge Reservation and become a part thereof, and draw their rations and annuities and their respective interests in the principal and interest of the permanent fund at the agency thereof, and have and enjoy all rights, titles, and interests therein which they the said Indians have heretofore

had and enjoyed in the reservations to which they have heretofore belonged, and that all rations and annuities to which said Indians are respectively entitled at said reservations and which have not been duly issued, shall be transferred to the agency of the Pine Ridge Reservation for issue to the said Indians respectively, in accordance with the laws and treaties at this present in force, the consent and agreement of this second provision being however wholly ineffective unless approved by the Secretary of the Interior to whom is reserved the right of approval in whole or in part, and the commissioners recommend that the said second provision be carried into effect.

EXHIBIT F.

*List of Indians desiring to live on Pine Ridge Reservation.**Explanation of abbreviations in the annexed list of signatures.*

Capital "R" signifies that signer lives west of Black Pipe Creek line.
The check mark "v" signifies that signer lives on Rosebud Reservation.
Capital "C" signifies that signer is from Cheyenne River Reservation.
Capital "S" and "S R" signifies that signer is from Standing Rock Reservation.
Capitals "L B" signifies that signer is from Lower Brule Reservation.

No.	Indian name.	Signed with—	English name.	No. in family.	Age.	Band.	Seal.
					<i>Years.</i>		
1	Riola (R)	X mark.	Growler	5	40	Wajaje	Seal.
2	Hoka catka (R)	do	Left Hand Crane	5	41	do	Do.
3	Ite ska (R)	do	White Face	7	48	do	Do.
4	Hohn napin (R)	do	Bone Necklace	2	60	do	Do.
5	Wanbli ohitika (R)	do	Brave Eagle	5	55	do	Do.
6	do	do	Oscar Brave Eagle	3	20	do	Do.
7	Mats waektonja (R)	do	Forgetful Bear	7	44	do	Do.
8	Cetan wakinya (R)	do	Thunker Hawk	3	76	do	Do.
9	Hokisalluta (R)	do	Red Boy	3	32	do	Do.
10	Cetan wakawa (R)	do	Charging Hawk	1	37	do	Do.
11	Amonkasanwaste (R)	do	Good Bald Eagle	4	59	do	Do.
12	Wanbli ciquala (R)	do	Little Eagle	8	49	do	Do.
13	Mato ninyapi (R)	do	Living Bear	10	51	Two Strikes	Do.
14	Conicawanica (R)	do	No Flesh	8	48	Wajaje	Do.
15	Mato anatanpi (R)	do	Charging Bear	3	21	do	Do.
16	Nongewanica (R)	do	No Ears	4	38	do	Do.
17	Matohinsina (R)	do	Hairy Bear	4	63	do	Do.
18	Zintkalahinsina (R)	do	James Hairy Bird	3	20	do	Do.
19	Sunkmanitwakawa (R)	do	Charging Wolf or Wolf Chasing	3	60	do	Do.
20	Tasimkemaza (R)	do	Iron Horse	4	61	do	Do.
21	Wapostancigala (R)	do	Little Hat	8	47	do	Do.
22	Sunkskatanka (R)	do	Big White Horse	7	50	do	Do.
23	Mazasica (R)	do	Bad Iron	3	27	do	Do.
24	Koyanon (R)	do	Crows Fast	5	28	do	Do.
25	Cetan wakawa (R)	do	Charging Haw	3	23	do	Do.
26	Onsiyayanka (R)	do	Sits Pitiful	3	40	do	Do.
27	Cangliskaluta (R)	do	Red Ring	6	45	do	Do.
28	Tatankaptecela (R)	do	Short Bull	9	43	do	Do.
29	Sunkmanitusapa (R)	do	Black Wolf	7	40	do	Do.
30	Napewikcemna (R)	do	Ten Hands	5	31	do	Do.
31	Oglesa (R)	do	Red Shirt	4	19	do	Do.
32	Wacinhihiata (R)	do	Iron Plume	4	45	do	Do.
33	Matowinyan (C)	do	Bear Woman	7	45	Widow	Do.
34	Istagungawin (C)	do	Blind Woman	4	50	do	Do.
35	Waglure (R)	do	Loafer	5	50	Wajaje	Do.
36	Matotaheya (v)	do	Bear Louse	5	35	do	Do.
37	Wihinapa (v)	do	Sun Comes Out	2	60	Widow	Do.
38	Matohanska (v)	do	Long Bear	2	22	Wajaje	Do.
39	Tatankaohitika (v)	do	Brave Bull	3	54	do	Do.
40	Tatankanonpa (R)	do	Two Bulls	2	34	Two Strikes	Do.
41	Tasunkoota (R)	do	Plenty Horses	1	22	do	Do.
42	Akanyankaukte (R)	do	Kills Enemy Horse Back	1	22	do	Do.
43	Catewitko (R)	do	Crazy or Foolish Heart	7	45	Wajaje	Do.
44	Wacinhihiata (v)	do	Red Plume	3	44	Two Kettle	Do.
45	Wiyukcansni (R)	do	Don't Think	3	55	Wajaje	Do.
46	Puthin (C)	do	Beard	7	24	do	Do.
47	Ozyeokihe (C)	do	Joining War	1	22	do	Do.
48	Catkakokepapi (C)	do	Afraid of Left Hand	6	34	Wajaje	Do.
49	Waseocin (R)	do	Begs for Paint	5	50	Wajaje	Do.
50	Wizizintkala (R)	do	Pine Bird	6	36	do	Do.

List of Indians desiring to live on Pine Ridge Reservation—Continued.

No.	Indian name.	Signed with—	English name.	No. in family.	Age.	Band.	Seal.
					<i>Years.</i>		
51	Tasunkewitko (R) ..	X mark.	Crazy Horse	3	38		Seal.
52	Pahin (R)	do	Porcupine	4	33	Wajaje	Do.
53	Waste kaga (R)	do	Makes Good	8	41	do	Do.
54	Tatankaptesau (S) ..	do	Bull White Cow	5	38	do	Do.
55	Cajewanica and grandson (S) ..	do	No Name	2	80	do	Do.
				1	17	do	Do.
56	Matononpa (R)	do	Two Bears	2	56	Wajaje	Do.
57	Wanblito (v)	do	Blue Eagle	4	30	do	Do.
58	Cetan wanbli (v)	do	Eagle Hawk	10	61	do	Do.
59	Hehakaiyanka (v) ..	do	Running Elk	6	40	Two Kettle	Do.
60	Oyunkemazawin (v) ..	do	Iron Bed	1	60	Widow	Do.
61	Sahiyela (R)	do	Cheyenne	3	29	Wajaje	Do.
62	Tunweyaciqala (v) ..	do	Little Spy	3	43	Loafer	Do.
63	Sinaluta (v)	do	Red Blanket	2	25	do	Do.
64	Wakinyanska (R)	do	White Thunder	5	50	Wajaje	Do.
65	Zintkalasa (R)	do	Red Bird	5	26	do	Do.
66	Magawanja (R)	do	Duck Case	9	57	do	Do.
67	Ticaklaekte (R)	do	Kills Close to Lodge ..	1	23	do	Do.
68	Hinyihain (v)	do	Wears the Calfskin Robe.	5	64	do	Do.
69	Wicakiza (R)	do	Fighter	5	26	Wajaje	Do.
70	Makacokan (R)	do	Center of the Ground ..	1	64	do	Do.
71	Heponpinwanica (R) ..	do	No Horns	6	48	do	Do.
72	Otawaahi (R)	do	Brings Plenty	7	69	do	Do.
73	Blotahunkaciqala (v) ..	do	Little Partisan	2	29	Wajaje	Do.
74	Hehakaiyotake (v) ..	do	Sitting Elk	4	48	do	Do.
75	Tokaluta (LB)	do	Red Fox	3	44	do	Do.
76	Tatankapa (LB)	do	Bull Head	4	55	do	Do.
77	Tatankalsta (v)	do	Bull Eyes	5	43	do	Do.
78	Tasunkehinzi (v)	do	Yellow Horse Owner ..	6	46	do	Do.
79	Winkle onaso (v)	do	Pacing Morphadite	3	48	do	Do.
80	Sunkeohitika (v)	do	Brave Dog	3	49	do	Do.
81	Woptura (R)	do	Chips	6	55	do	Do.
82	Cunwiyuruge (R)	do	Breaks the Limb	7	62	do	Do.
83	Naca (v)	do	Chief	7	57	do	Do.
84	Spdca (R)	do	Jumper	3	52	Wajaje	Do.
85	Slyo (R)	do	Prairie Chicken	4	44	Divorcee	Do.
86	Hecapa (R)	do	Buzzard Head	5	35	do	Do.
87	Matosapa (R)	do	Black Bear	5	26	Wajaje	Do.
88	Slohan (v)	do	Crawling	4	49	do	Do.
89	Matowakanlapi (v) ..	do	Holy Bear	7	53	do	Do.
90	Sinteska (R)	do	White Tail	11	65	Wajaje	Do.
91	Wiyukanpaya (R)	do	Lays Studying	3	57	do	Do.
92	Wakan (v)	do	Holy	3	60	Wajaje	Do.
93	Wakinyanska (v)	do	White Thunder (2)	5	49	do	Do.
94	Matokanwenga (S) ..	do	Turning Bear	3	50	do	Do.
95	Itewinla (S)	do	Woman's Face	3	65	Widow	Do.
96	Wambli Nonpa (S) ..	do	Two Eagles	5	47	do	Do.
97	Kinyanluta (S)	do	Red Flying	4	60	do	Do.
98	Ipiyaka (S)	do	Belt	3	32	do	Do.
99	Okiyapisi (S)	do	Don't Defend Him	3	28	do	Do.
100	Wasumato (S)	do	Hall Bear	5	50	do	Do.
101	Tatankaciqala (S) ..	do	Little Bull	3	45	do	Do.
102	Sunkagi (S)	do	Yellow Dog	3	50	do	Do.
103	Wambli Ota (S)	do	Plenty Eagles	4	54	do	Do.
104	Wambli tekiyapi (C) ..	do	Makes Him Shoot	6	65	do	Do.
105	Wambli sapa (C)	do	Black Eagle	3	61	do	Do.
106	Sahiyela (S)	do	Cheyenne (2)	4	45	do	Do.
107	Istarepiska (S)	do	White Eye Brows	4	40	do	Do.
108	Wanagsika (S)	do	White Ghost	4	70	do	Do.
109	Tahinspa (S)	do	Needle	4	66	Widow	Do.
110	Iyuski piwin (S)	do	Pleased With	2	64	do	Do.
111	Cehupanza (S)	do	Iron Jaw	2	64	do	Do.
112	Winyanwaste (S)	do	Pretty Woman	2	58	do	Do.
113	Kangriwanbli (R)	do	Crow Eagle	4	21	Wajaje	Do.
114	Anpetushawin (C)	do	White Day	4	22	Widow	Do.
115	Shasapawin (S)	do	Black Foot Woman	1	66	do	Do.
116	Okpasyahan (S)	do	Dark Hole	2	50	do	Do.
117	Opowazin (S)	do	Foggy Woman	3	36	do	Do.
118	Anpetuwasteum (v) ..	do	Good Day	1	67	do	Do.
119	Herakaska (R)	do	White Elk	3	74	do	Do.
120	Wanbliwaste (R)	do	Good Eagle	2	34	do	Do.
121	Matocatka (R)	do	Left Hand Bear	7	55	Wajaje	Do.
122	Wataluzanhan (R)	do	Fast Boat	2	67	do	Do.
123	Anpetuicage (v)	do	Grows in the Day	6	53	Two Kettle	Do.
124	Sunkgliska (v)	do	Spotted Horse	2	29	Holl'w Horn Bear.	Do.
125	Sunkaheton (R)	do	Horned Dog	2	55	do	Do.
126	Tokeyatokakte (R) ..	do	Kills Enemy Ahead	3	18	Wajaje	Do.
127	Peta (R)	do	Fire	5	39	do	Do.
128	Matocincala (R)	do	Young Bear	4	26	do	Do.

List of Indians desiring to live on Pine Ridge Reservation—Continued.

No.	Indian name.	Signed with—	English name.	No. in family.	Age.	Band.	Seal.
					<i>Years.</i>		
129	Hepanla (R).....	X mark.	Soft Horn.....	2	29	Wajaje.....	Seal.
130	Matonapeska (R).....	do	White Hand Bear.....	3	32	do.....	Do.
131	Wanbliska (R).....	do	White Eagle.....	3	18	do.....	Do.
132	Wanjusto (R).....	do	Straight Quiver.....	6	19	Wajaje.....	Do.
133	Putihinsapa (R).....	do	Black Beard.....	1	71	do.....	Do.
134	Herakaluta (R).....	do	Red Elk.....	4	57	do.....	Do.
135	Sinte (R).....	do	Tail.....	3	17	do.....	Do.
136	Canonakinjin (R).....	do	Stands in the Woods.....	3	24	Wajaje.....	Do.
137	Kanglyunta (R).....	do	Eats the Cow.....	4	30	do.....	Do.
138	Napetpoa (R).....	do	Four Fingers.....	3	55	do.....	Do.
139	Imahewicoli (R).....	do	Village in the Mouth.....	2	71	do.....	Do.
140	Matonawizinwin (R).....	do	Jealous Bear.....	3	61	Widow.....	Do.
141	Pesan (S).....	do	White Crow.....	3	48	do.....	Do.
142	Tasunkenonpa (S).....	do	Two Horses.....	1	33	do.....	Do.
143	Wanbliwastewin (S).....	do	Good Eagle Woman.....	4	43	Widow.....	Do.
144	Snayawakuwa (S).....	do	Ring Chasing.....	4	40	do.....	Do.
145	Wakankliwin (C).....	do	Comes Holy.....	4	54	Widow.....	Do.
146	Ohitika (S).....	do	Brave.....	4	26	do.....	Do.
147	Lecawakan (S).....	do	Just Holy.....	5	28	do.....	Do.
148	Canteta (S).....	do	Dead Heart.....	1	67	do.....	Do.
149	Sunkawakanhiton (R).....	do	Horse with Horns.....	2	70	Two Strikes.....	Do.
150	Wablupiwin (S).....	do	Eagle Feather.....	1	20	do.....	Do.
151	Sukpania (R).....	do	Shot.....	4	61	Wajaje.....	Do.
152	Pesanwakpa (R).....	do	White Cow Creek.....	6	51	Brule.....	Do.
153	Hokilawakan (R).....	do	Holy Boy.....	6	30	Wajaje.....	Do.
154	Itokasanluta (R).....	do	Red Weasel.....	4	38	do.....	Do.
155	Tokanekiti (R).....	do	Moves Camp.....	3	23	do.....	Do.
156	Pejutawicasa (R).....	do	Medicine Man.....	1	18	do.....	Do.
157	Wamniyomni to win (C).....	do	Blue While Wind-woman.....	4	40	Widow.....	Do.
158	Zintkalaluta (S).....	do	Red Bird.....	4	19	do.....	Do.
159	Siohankuwin (C).....	do	Comes Crawling.....	1	17	Orphan.....	Do.
160	Pejutasapa (R).....	do	Coffee.....	2	72	Widow.....	Do.
161	Tasinti (R).....	do	Tail (2).....	2	18	do.....	Do.
162	Tatanka (R).....	do	Bull.....	4	26	Wajaje.....	Do.
163	Herakacigala (S).....	do	Little Elk.....	3	20	do.....	Do.
164	Kangisapa (V).....	do	Black Crow.....	2	24	Brule.....	Do.
165	Wiyakagleska (V).....	do	Spotted Feather.....	3	26	do.....	Do.
166	Woptura (R).....	do	Jefferson Chips.....	1	27	do.....	Do.
167	Woptura (R).....	do	Geoffrey Chips.....	1	27	do.....	Do.
168	Wanblikeyake (R).....	do	Wears the Eagle.....	3	28	Wajaje.....	Do.
169	Tatankaluta (S).....	do	Red Bull.....	3	35	do.....	Do.
170	Kagisniyankke (R).....	do	Runs Without Fear.....	4	23	Two Strikes.....	Do.
171	Matocincala (R).....	do	Young Bear.....	4	32	Wajaje.....	Do.
172	Tokeyagiliwin (R).....	do	Came First.....	5	65	Widow.....	Do.
173	Wanbli Tokake (R).....	do	Leading Eagle.....	7	27	Wajaje.....	Do.
174	Sinata (R).....	do	Stirrup.....	7	32	do.....	Do.
175	Marpiyacigala (R).....	do	Little Cloud.....	3	30	do.....	Do.
176	Taswnketokeyainy- arke (R).....	do	Horse Runs Ahead.....	4	29	Wajaje.....	Do.
177	Canto Suta (R).....	do	Hard Heart.....	2	31	do.....	Do.
178	Talgraka (R).....	do	Forked Meat.....	1	61	do.....	Do.
179	Wanglusloka (R).....	do	Pulls the Arrow.....	1	61	do.....	Do.
180	Maskakae (R).....	do	Cuts Iron.....	1	61	Widow.....	Do.
181	Wicariplota (R).....	do	Plenty Stars.....	9	60	do.....	Do.
182	Marpiyaheraka (R).....	do	Cloud Elk.....	3	24	Wajaje.....	Do.
183	Yusna (C).....	do	Missed.....	3	20	do.....	Do.
184	Tokakakipapi (C).....	do	Afraid of Enemy.....	7	36	do.....	Do.
185	Aske (V).....	do	Frank Locke.....	2	25	do.....	Do.
186	Mariyawakita (R).....	do	Looking Cloud.....	2	68	do.....	Do.
187	Matgleska (SR).....	do	Spotted Bear.....	1	24	do.....	Do.
188	Warpesa (R).....	do	Red Leaf.....	6	30	Wajaje.....	Do.
189	Wapahasuta (R).....	do	Red War Bonnet.....	5	87	Widow, Wa.....	Do.
190	Ticagla Kte (OR).....	do	Kills Closeto Lodge.....	4	20	Brule.....	Do.
191	Ciyotankasapa (R).....	do	Black Whistle.....	1	46	Wajaje.....	Do.
192	(R).....	do	Henry Twist.....	5	39	do.....	Do.
193	Kangiska (R).....	do	White Crow.....	4	49	do.....	Do.
194	Oyate (V).....	do	Nation.....	1	35	Brule.....	Do.
195	Tokayaglinapa (V).....	do	Comes Out First.....	1	70	do.....	Do.
196	Wanbliohitika (R).....	do	Brave Eagle.....	5	55	do.....	Do.
197	Niyakekte (R).....	do	Kills Alive.....	3	29	Wajaje.....	Do.
198	Sunkgleska (R).....	do	Spotted Horse.....	2	22	Ogullala.....	Do.
199	Cetanwakawa (R).....	do	Charging Hawk.....	1	36	Wajaje.....	Do.
200	Warpesa (R).....	do	Red Leaf.....	4	79	Brule.....	Do.
201	George Sunka Ciq- ala (R).....	do	George Little Dog.....	3	28	Wazahiot.....	Do.
202	Sungwinisica (R).....	do	Ugly Wild Horse.....	6	46	do.....	Do.
203	Poota (R).....	do	Lip.....	8	47	do.....	Do.
204	Zuyahanska (R).....	do	Long Warrior.....	10	45	do.....	Do.
205	Julian Yasto (R).....	do	Julian Whistler.....	3	30	do.....	Do.

EXHIBIT G.

Roll of Ogallala signers.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
1	Mirci Wanica	No Water	X mark	57	Ogallala	W. C.	Seal.
2	Tarce Waken	Holy Deer	do	35	do	W. K.	Do.
3	Swnka Bloka	He Dog	do	51	do	W. C.	Do.
4	Taopi Sica	Bad Wound	do	57	do	M. R.	Do.
5	Cankee Tanka	Big Road	do	57	do	W. K.	Do.
6	Kangi Apapi	Struck by a Crow	do	45	do	W. K.	Do.
7	Tantanka Najon	Standing Bull	do	55	do	W. K.	Do.
8	Wiyaka Sakpa	Six Feathers	do	32	do	W. K.	Do.
9	Matg Sowan	Singing Bear	do	55	do	W. C.	Do.
10	Wakinyansuzahan	Fast Thunder	do	49	do	W. K.	Do.
11	Wakinyapeta	Fire Lightning	do	57	do	W. K.	Do.
12	Herakagleska	Spotted Elk	do	45	do	W. C.	Do.
13	Matg Najon	Standing Bear	do	50	do	M. R.	Do.
14	Taswnke Hintg	Blue Horse	do	70	do	W. C.	Do.
15	Watokicun	Revenger	do	52	do	W. K.	Do.
16	Matg Ota	Plenty Bears	do	35	do	W. K.	Do.
17		P. F. Wells	do	39	do	W. C.	Do.
18	Peter Ake Hi	Peter Comes Again	do	45	do	W. K.	Do.
19	Sitanka	Big Foot	do	58	do	W. K.	Do.
20	Matg Kokipapi	Afraid of Bear	do	49	do	W. C.	Do.
21	Tok Kuwa	Charges Enemy	do	59	do	W. K.	Do.
22	Wakinyae Waste	Good Thunder	do	59	do	W. K.	Do.
23	Taswnke Maza	Iron Horse	do	41	do	W. C.	Do.
24	Wasicu Tanatg	American Bear	do	60	do	W. C.	Do.
25	Wanbli Kokipapa	Afraid of Eagle	do	55	do	W. C.	Do.
26	Taswnke Wanbli	Eagle Horse	do	57	do	W. C.	Do.
27	Cetan Wanbli	Eagle Hawk	do	55	do	W. C.	Do.
28	Tokatawayusica	Makes Trouble Ahead.	do	67	do	W. C.	Do.
29	Ite Ran	Scabby-Face	do	60	do	W. C.	Do.
30	Wiyaka Ska	White Feather	do	41	do	M. R.	Do.
31	Nacakte	Kills the Chief	do	60	do	W. C.	Do.
32	Alexsungmanitugi	Alexander Yellow Wolf.	do	28	do	W. K.	Do.
33	Cetankinyn	Flying Hawk	do	35	do	W. K.	Do.
34	Taswnke koton	Hollowing Horse	do	33	do	W. C.	Do.
35	Wahacan K Kopipa	Afraid of Shield	do	77	do	W. C.	Do.
36	Tokeya Inyanka	Runs Ahead	do	38	do	W. K.	Do.
37	Matg Inajon	Bear Stops	do	42	do	W. K.	Do.
38	Cale Kanta	Charles Plume	do	30	do	W. K.	Do.
39	Matg Witkoykoka	Crazy Bear	do	57	do	W. C.	Do.
40	Tasuke Wanbli	Eagle Horse	do	35	do	W. C.	Do.
41	Hamp Itakaka	Moccasin Top	do	40	do	W. C.	Do.
42	Cugnacola	No Dress	do	57	do	W. C.	Do.
43	Ite Waste	Pretty Face	do	48	do	W. C.	Do.
44	Pehin Suta	Red Hair	do	50	do	W. C.	Do.
45	Matg Samna	Striking Bear	do	51	do	W. C.	Do.
46	Masticala Ska	White Rabbit	do	54	do	W. C.	Do.
47	Cepa Wanica	No Fat	do	45	do	W. C.	Do.
48	Hanhepitokakte	Kills Enemy at Night.	do	34	do	W. C.	Do.
49	Akantuya Kte	Kills on Top	do	28	do	W. C.	Do.
50	Akicata Waste	Good Soldier	do	22	do	do	Do.
51	Tantankawangl	Ghost Bull	do	32	do	W. C.	Do.
52	Zitkalawanbli	Eagle Bird	do	18	do	W. C.	Do.
53	Herakawanbli	Eagle Elk	do	38	do	W. C.	Do.
54	Wanagiya W	Coming Ghost	do	30	do	W. C.	Do.
55	Sungmanituwa-kuwa	Charging Wolf	do	25	do	W. C.	Do.
56	Taswnkekkipapa-hoksila	Young Man Afraid of His Horses.	do	55	do	W. C.	Do.
57	Makacincala	Young Skunk	do	25	do	W. C.	Do.
58	Nataohmniska	White Around the Head.	do	75	do	W. C.	Do.
59	Nataohmniska	Poor Elk	do	37	do	W. C.	Do.
60	Wase	Paint	do	34	do	W. C.	Do.
61	Tawahacankagila	Yellow Shield	do	23	do	W. C.	Do.
62	Situpiwakinyan	Thunder Feather Tail.	do	42	do	W. C.	Do.
63	Cejla	Tongue	do	73	do	W. C.	Do.
64	Teziyublaze	Torn Belly	do	63	do	W. C.	Do.
65	Canorlogeca	Hollow Wood	do	44	do	W. C.	Do.
66	Isnalakte	Kills Alone	do	20	do	W. C.	Do.
67	Tokaole	Hunts the Enemy	do	43	do	W. C.	Do.
68	Heyokataswnke	Clown Horse	do	46	do	W. C.	Do.
69	Wanlyetuwa-kuwa	Charges in Winter	do	45	do	W. C.	Do.
70	Wamniyomniwicasa	Whirlwind Man	do	34	do	W. C.	Do.
71	Tantankawacinkg	Pouting Bull	do	45	do	W. C.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
72	Tokeyakte	Kills Frost	X mark	42	Ogallala	W. C.	Seal.
73	Wasicukte	Kills the White Man	do	60	do	W. C.	Do.
74	Kanglawastemin	Crow Likes Water	do	40	do	W. C.	Do.
75	Kanglawakuwa	Charging Crow	do	43	do	W. C.	Do.
76	Matgohitika	Brave Bear	do	59	do	W. C.	Do.
77	Wanbliwaste	Good Eagle	do	29	do	W. C.	Do.
78	Tasinasuta	Red Blanket	do	35	do	W. C.	Do.
79	I Tanka	Big Mouth	do	34	do	W. C.	Do.
80	Aokaksanpi	Surrounded	do	28	do	W. C.	Do.
81	Nopaaokaksanpi	Surrounded two	do	21	do	W. C.	Do.
82	Herakaska	White Elk	do	35	do	W. C.	Do.
83	Itukasanwaste	Good Weasel	do	55	do	W. C.	Do.
84	Ticagiatnyanke	Chases Close to Lodge	do	28	do	W. C.	Do.
85	Nasulatanka	Big Brains	do	43	do	W. C.	Do.
86	Tonweyagli	Comes from Scout	do	49	do	W. C.	Do.
87	Cetaninyanke	Running Hawk	do	41	do	W. C.	Do.
88	Matg Ska	White Bear	do	39	do	W. C.	Do.
89	Heraka Luzahan	Fast Elk	do	54	do	W. C.	Do.
90	Turmaga Luta	Red Fly	do	58	do	W. C.	Do.
91	Jola	Whistler	do	57	do	W. C.	Do.
92	Wicarpa Suta	Red Star	do	42	do	W. C.	Do.
93	Witacan	Body	do	38	do	W. C.	Do.
94	Pehan Suta	Red Crane	do	63	do	W. C.	Do.
95	He Suta	Red Corn	do	39	do	W. C.	Do.
96	Itukasan Mato	Weasel Bear	do	39	do	W. C.	Do.
97	Matg Oniyan Suta	Red Breath Bear	do	43	do	W. C.	Do.
98	Tantanka Maza	Iron Bull	do	36	do	W. C.	Do.
99	Cetan Maza	Iron Hawk	do	55	do	W. C.	Do.
100	Cega Sapa	Black Kettle	do	39	do	W. C.	Do.
101	Mastonca Suta	Red Rabbitt	do	31	do	W. C.	Do.
102	Wapobleca	War Bonnet	do	18	do	W. C.	Do.
103	Joe Kettle	Joe Kettle	do	50	do	W. C.	Do.
104	Kangi Maza	Iron Crow	do	41	do	W. C.	Do.
105	Hecinskayapi Sapa	Black Mountain Sheep.	do	42	do	W. C.	Do.
106	Wanbli Inyanke	Running Eagle	do	48	do	W. C.	Do.
107	Pehin Ska	White Hair	do	70	do	W. C.	Do.
108	Tasunke Taopi	Wounded Horse	do	18	do	W. C.	Do.
109	Cetan Wakinyan	Thunder Hawk	do	35	do	W. C.	Do.
110	Pehinji Sica	Bad Yellow Hair	do	57	do	W. C.	Do.
111	Maka Mahel Yuwega	Breaks in the Ground	do	63	do	W. C.	Do.
112	Cetan Ska	White Hawk	do	29	do	W. C.	Do.
113	Tiyata Nataka	Shut from Home	do	21	do	W. C.	Do.
114		Charles C. Merrival	do	20	do	W. C.	Do.
115	Ihupa Toja	Blue Handle	do	77	do	W. C.	Do.
116	Naca	Chief	do	44	do	W. C.	Do.
117	Ynobleca	Distribution	do	37	do	W. C.	Do.
118	Ohitika	Brave	do	21	do	W. C.	Do.
119	Sunk Glakiyan Rpaye	Dog Lays Across	do	60	do	W. C.	Do.
120	Ista Gonga	Blind	do	26	do	W. C.	Do.
121	Sunka Wankatuya	High Dog	do	34	do	W. C.	Do.
122	Wasicu Wankatuya	High White Man	do	62	do	W. C.	Do.
123	Siyo	Chicken	do	29	do	W. C.	Do.
124	Ogle Sa	Red Shirt	do	50	do	W. C.	Do.
125	Klycla Kute	Shot Close	do	31	do	W. C.	Do.
126	Sunk Ica	Takes Horses	do	21	do	W. C.	Do.
127	Masticala Ska	White Rabbitt (2)	do	28	do	W. C.	Do.
128	Thanktonwan	Caspar Yankton	do	18	do	W. C.	Do.
129	Mato Ninyanpi	Living Bear (2)	do	20	do	W. C.	Do.
130	He Zitkala	Mountain Bird	do	31	do	W. C.	Do.
131	Sungleska	Spotted Horse	do	31	do	W. C.	Do.
132	Wakinyan Putinhin	Thunder Beard	do	31	do	W. C.	Do.
133	Maza Blaska	Flat Iron	do	62	do	W. C.	Do.
134	Herakawin Hotarin Mani	Female Elk Voice Walking.	do	42	do	W. C.	Do.
135	Sunk Ole	Hunts Horses	do	40	do	W. C.	Do.
136	Juo Sungmanitu Ska	John White Wolf	do	20	do	W. C.	Do.
137	Uricigala	Little Sun	do	57	do	W. C.	Do.
138	Mato Hunkesni	Slow Bear	do	45	do	W. C.	Do.
139	Tantanka Ptecela	Short Bull	do	40	do	W. C.	Do.
140	Hoksila Tila	Yellow Boy	do	32	do	W. C.	Do.
141	Sunk O'kle	Hunts His Horses	do	67	do	W. C.	Do.
142	Wasicula	White Man	do	35	do	W. C.	Do.
143	Tantanka Wankatuya	High Bull	do	33	do	W. C.	Do.
144		John Nelson	do	22	do	W. C.	Do.
145		Thomas Nelson	do	19	do	W. C.	Do.
146	Wanbli Nopa	Two Eagles	do	36	do	W. C.	Do.
147		Harry Janis	do	28	do	W. C.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
148	Charles Janis	Charles Janis	X mark	45	Ogallala	W. C.	Seal.
149	Tacupa	Marrow Bone	do	36	do	W. K.	Do.
150	Gliciya	Paints Yellow	do	53	do	W. C.	Do.
151	Caje Oglaka	Tells His Name	do	27	do	W. C.	Do.
152	Wamniyomniyo.	Whirlwind	do	63	do	W. C.	Do.
153	Isna Wakuwa	Charges Alone	do	23	do	W. C.	Do.
154	Owiyuspa	Catch Them	do	26	do	W. C.	Do.
155	Canrpi Wakinyan.	Lightning To ma-hawk.	do	22	do	W. C.	Do.
156	Ogle Sa (2)	Red Shirt (2)	do	45	do	W. C.	Do.
157	Canlila	Tobacco	do	67	do	W. C.	Do.
158	Sinto Nopa	Two Tails	do	30	do	W. C.	Do.
159	Sunka Huste	Lame Dog	do	38	do	W. C.	Do.
160	Otag Sica	Hard To Wound	do	28	do	W. C.	Do.
161	Mato Suta	Red Bear	do	48	do	W. C.	Do.
162	Tiyotahena	Between Lodges	do	46	do	W. K.	Do.
163	Wakinyan Peta	Fire Lightning (2)	do	43	do	W. K.	Do.
164	Marpiya Cigala	Little Cloud	do	40	do	W. K.	Do.
165	Sungila Sapa	Black Fox	do	23	do	W. K.	Do.
166	Spayola	Mexican	do	30	do	W. K.	Do.
167	Aglagala Inyanka.	Runs Close to Edge	do	26	do	W. K.	Do.
168	Mato Sapa	Black Bear	do	54	do	W. K.	Do.
169	Sona Sapa	White Blanket	do	35	do	W. K.	Do.
170	Mato Wakinyan	Thunder Bear	do	45	do	W. K.	Do.
171	Pehin Tasakela	Frizzly Hair	do	28	do	W. K.	Do.
172	Wakinyan Peta	Fire Thunder	do	63	do	W. K.	Do.
173	Newton Cankatanka	Newton Big Road	do	33	do	M. R.	Do.
174	Taswnke Ota	Plenty Horses	do	28	do	W. K.	Do.
175	Wahacanka Inyanke	Running Shield	do	42	do	W. K.	Do.
176	Tantanka Gila	Yellow Bull	do	31	do	M. R.	Do.
177	Sungmanitu Gila	Yellow Wolf	do	61	do	M. R.	Do.
178	Wiyaka Suta	Red Feather	do	38	do	M. R.	Do.
179	Nopa Wakita	Looks Twice	do	38	do	W. K.	Do.
180	Igm Wankantuya	High Cat	do	50	do	P	Do.
181	Wagmiga	Corn	do	29	do	P	Do.
182	Sunka Hanska	Long Dog	do	46	do	W. K.	Do.
183	Onaso	Pacer	do	20	do	W. K.	Do.
184	Ota Opa	Strikes Plenty	do	36	do	M. R.	Do.
185	Taswnke Hinska	Sorrel Horse	do	33	do	W. K.	Do.
186	Ite Ska	White Face	do	25	do	M. R.	Do.
187	Yamni Hi	Comes Three	do	24	do	W. K.	Do.
188	Conica	Flesh	do	55	do	W. K.	Do.
189	Henry Kangi	Henry Crow	do	25	do	P	Do.
190	Kanta	Plume	do	28	do	P	Do.
191	Mato Oyuspapi	Catching Bear	do	26	do	P	Do.
192	Wamniyomni su-zahan.	Fast Whirlwind	do	38	do	W. K.	Do.
193	John Bissonette	John Bissonette	do	21	do	W. K.	Do.
194	James Bissonette	James Bissonette	do	25	do	W. C.	Do.
195	Wahacanka Cigala	Little Shield	do	41	do	W. K.	Do.
196	Mato Sowan	Singing Bear (2)	do	35	do	W. K.	Do.
197	Tantanka Nopa	Two Bulls	do	40	do	W. K.	Do.
198	Tonweya Gii	Comes From Scout	do	26	do	W. K.	Do.
199	Mato Wanagi	Ghost Bear	do	37	do	W. K.	Do.
200	Guy Ipiyaka	Guy Belt	do	33	do	M. R.	Do.
201	Sunkhinto Yuka	Blue Horse Owner	do	46	do	W. C.	Do.
202	Mato Niyampa	Living Bear	do	50	do	W. K.	Do.
203	Wakni Tantanka	Thunder Bull	do	45	do	M. R.	Do.
204	Canto Ohitika	Brave Heart	do	31	do	W. C.	Do.
205	Orioka Oyurioka	Bores A Hole	do	34	do	W. C.	Do.
206	Canku Sapa	Black Road	do	55	do	W. C.	Do.
207	Marpiya Wakita	Looking Cloud	do	36	do	W. K.	Do.
208	Tarca Sapa	Black Deer	do	44	do	W. C.	Do.
209	Hoksila Sila	Red Boy	do	33	do	W. C.	Do.
210	Wahukeza Nopa	Two Lance	do	36	do	W. K.	Do.
211	Ite Nonpa	Two Faces	do	33	do	W. C.	Do.
212	Cankahu	Back	do	53	do	W. C.	Do.
213	Taopi	Wounded	do	28	do	W. C.	Do.
214	Sungmanitu Sapa	Black Wolf	do	50	do	W. C.	Do.
215	Cetan Wakiwa	Charging Hawk	do	62	do	W. C.	Do.
216	Natawitko	Crazy Head	do	26	do	W. C.	Do.
217	Turmaga	Fly	do	55	do	W. C.	Do.
218	Cokaya Iyaya	Goes In The Center	do	23	do	M. R.	Do.
219	Garters	Garters	do	31	do	W. K.	Do.
220	Tantanka Catka	Left Hand Bull	do	52	do	M. R.	Do.
221	Ista Wiyakpa	Bright Eyes	do	32	do	W. C.	Do.
222	Guy Wicarpa Yamni	Guy Three Stars	do	19	do	M. R.	Do.
223	Twnka Wicasa	Rock Man	do	35	do	W. C.	Do.
224	Tarca Ska	White Deer	do	36	do	W. C.	Do.
225	Ben Janis	Ben Janis	do	27	do	W. C.	Do.
226	Heraka Sapa	Black Elk	do	33	do	W. C.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
227	Tucuhu	Ribs	X mark	34	Ogallala	W. C.	Seal.
228	Sungmanitu	Wolf	do	48	do	W. C.	Do.
229	Hepaksa	Blunt Horns	do	33	do	W. K.	Do.
230		Louis H. Bush	do	22	do	W. C.	Do.
231	Naca	Chief	do	21	do	W. C.	Do.
232	Tasunku Inyanke	Running Horse	do	31	do	W. C.	Do.
233	Akicita Najon	Standing Soldier	do	30	do	W. C.	Do.
234	Canka Tanka	Big Road	do	19	do	W. K.	Do.
235	Hulawagapa	Broken Leg	do	20	do	W. K.	Do.
236	Hanpa Sica	Bad Moccasin	do	58	do	W. C.	Do.
247	Mnida	Water	do	26	do	W. C.	Do.
238	Tantanka Mani	Walking Bull	do	28	do	W. C.	Do.
239	Wakacanka Tola	Blue Shield	do	38	do	W. C.	Do.
240	Mato Gleska	Spotted Bear	do	19	do	W. K.	Do.
241	Tiyopa Nakiyaka	Shuts The Door	do	32	do	W. C.	Do.
242	Mato Oye	Bears Tracks	do	42	do	W. C.	Do.
243	Kahinta	Clear	do	38	do	W. C.	Do.
244	Wojwha Suta	Red Sack	do	52	do	W. C.	Do.
245	Kangi Tanka	Big Crew	do	55	do	W. C.	Do.
246	Okicize	Battle	do	28	do	W. K.	Do.
247	Psil Inyanke	Runs Jumping	do	30	do	W. K.	Do.
248	Husa	Red Leg	do	45	do	W. C.	Do.
249	Itazipa	Bow	do	31	do	W. C.	Do.
250	Canhuya	Wooden Leg	do	34	do	W. C.	Do.
251	Sunkeapa	Black Horse	do	34	do	W. C.	Do.
252	Tawakacanka Himte	Wooly Shield	do	18	do	W. C.	Do.
253	Sina Rota	Gray Blanket	do	34	do	W. C.	Do.
254	Nape	Hand	do	50	do	W. C.	Do.
255	Huwegahan	Broken Leg (2)	do	37	do	W. C.	Do.
256	Tasunke Wamenu-yomi.	Whirlwind Horse	do	33	do	W. C.	Do.
257	Marpiya	Cloud	do	35	do	P.	Do.
258	Wiyaka Sapa	Black Feather	do	30	do	W. C.	Do.
259	Yaswnke Honto	Blue Horse Owner	do	59	do	W. C.	Do.
260	Jug Cante Ohitika	John Brave Heart	do	19	do	P.	Do.
261	Heraka Mani	Walking Elk	do	27	do	W. C.	Do.
262	Wazi Ptecela	Short Pine	do	32	do	M. R.	Do.
263	Wosla Najon	Stands Up	do	46	do	W. C.	Do.
264	Jos Sungmanitu Is-nala.	Joseph Lone Wolf	do	29	do	W. K.	Do.
265	Awicagli	Brings	do	20	do	W. K.	Do.
266	Ptesan Ktela	White Cow Killer	do	60	do	W. C.	Do.
267	Jeff Zitkala To	Jeff Blue Bird	do	23	do	M. R.	Do.
268	Iya Wasaka	Strong Talk	do	28	do	W. C.	Do.
269	Sungmanitu Tanka	Big Wolf	do	18	do	W. K.	Do.
270	Nawickikcyon Sica	Bad Partisan	do	43	do	W. C.	Do.
271		Peter Shangran	do	29	do	W. C.	Do.
272	Mnirwha	Calico	do	47	do	W. C.	Do.
273	Koyana	Grows Fast	do	28	do	W. C.	Do.
274	Jacob Ista Ska	Jacob White Eyes	do	22	do	M. R.	Do.
275	Sunk Ehake	Last Horse	do	44	do	M. R.	Do.
276	Mato Sewan	Singing Bear (3)	do	60	do	W. C.	Do.
277	Jug Sungmanitu Ska.	John White Wolf	do	19	do	W. C.	Do.
278	Zitkala Oranko	Swift Bird	do	60	do	W. C.	Do.
279	Cigala Kte	Little Killer	do	41	do	W. C.	Do.
280	Sungmanitu Tanka	Big Wolf	do	67	do	W. C.	Do.
281	Clayton Ohitka	Clayton Brave	do	26	do	W. C.	Do.
282	Okiksya	Cap	do	66	do	W. K.	Do.
283	Canmahe Najon	Stands in the Woods	do	24	do	W. K.	Do.
284	Akicita	Soldier	do	20	do	W. K.	Do.
285	Onaya	Burns the Prairie	do	26	do	M. R.	Do.
286	Wagmiza Wicasa	Born Man	do	66	do	W. C.	Do.
287	Wicarpi Zitkala	Star Bird	do	26	do	M. R.	Do.
288	Hinrota Wicasa	Roan Man	do	42	do	W. C.	Do.
289	Sunkgleska Cigala	Little Spotted Horse	do	22	do	W. C.	Do.
290	Tantanka Cigala	Little Bull	do	33	do	W. C.	Do.
291	Hinkceka	Bay	do	20	do	M. R.	Do.
292	Hanskeya Icimani	Long Visitor	do	63	do	W. C.	Do.
293	Sungmanitu Cigala	Little Wolf	do	41	do	W. K.	Do.
294	Tanyan Wakuwa	Chases In Sight	do	30	do	W. K.	Do.
295	Mato Istima	Sleeping Bear	do	37	do	W. C.	Do.
296	Akicita Hanska	Long Soldier	do	43	do	P.	Do.
297	Zitkala Ciga	Little Bird	do	39	do	P.	Do.
298	Cangleska Cigala	Little Hoop	do	22	do	W. C.	Do.
299	Askaksampi	Surrounded (2)	do	23	do	W. C.	Do.
300	Paha Sapa	Black Hills	do	66	do	W. C.	Do.
301	Mato Cigala	Little Bear	do	36	do	W. K.	Do.
302	Anpaho Wakuwa	Charges At Daylight	do	25	do	W. K.	Do.
303	Tantanka Cigala	Little Bull (2)	do	41	do	W. C.	Do.
304	Kangi Cigala	Little Crow	do	61	do	W. C.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
305	Kaipawer Iyaya.	Switch	X mark	39	Ogallala	W. K.	Seal.
306	Mato Catka.	Left Hand Bear.	do	30	do	W. C.	Do.
307		William Brown.	do	24	do	W. C.	Do.
308	Sungmanitu Ciqala.	Little Wolf.	do	17	do	W. C.	Do.
309	Leon Zithala Ska.	Leon White Bird.	do	18	do	W. C.	Do.
310	He Hanska.	Long	do	68	do	W. C.	Do.
311		John Ladue.	do	42	do	W. C.	Do.
312	Mato Oranko.	Swift Bear.	do	23	do	W. C.	Do.
313	Waslipa.	Licks	do	64	do	W. C.	Do.
314	Kahinta.	Clear (2)	do	30	do	W. C.	Do.
315	Pehan Catka.	Left Hand Crane.	do	41	do	W. C.	Do.
316	Swnka Isnala.	Lone Dog.	do	40	do	W. C.	Do.
317	Pizi.	Gall.	do	61	do	W. C.	Do.
318	Akicita Ciqala.	Little Soldier.	do	44	do	W. C.	Do.
319	Marpiya Ciqala.	Little Cloud (2)	do	33	do	W. K.	Do.
320	Mato Hake.	Last Bear.	do	52	do	W. K.	Do.
321	Atkuku Ciqala.	Little Father.	do	47	do	W. C.	Do.
322	Ceatn Ciqala.	Little Hawk.	do	58	do	W. C.	Do.
323	Zitkala Ska.	White Bird.	do	49	do	W. C.	Do.
324	Istama Ca.	Sound Sleeper.	do	40	do	W. C.	Do.
325	Sunkhinsa Yuha.	Red Horse Owner.	do	40	do	W. K.	Do.
326	Sinte Maza.	Iron Tail.	do	34	do	W. K.	Do.
327	Tasunke Unyica.	Bob-Tail Horse.	do	60	do	W. K.	Do.
328	Wahukeya Waste.	Good Lance.	do	45	do	W. K.	Do.
329	Mato Sapa.	Black Bear.	do	40	do	W. K.	Do.
330	Tawahukeya Nopa.	Two Lance, sr.	do	62	do	W. K.	Do.
331	Sella Kokipesni.	Not Afraid of Pawnee.	do	34	do	W. K.	Do.
332	Sungmanitu Tanka.	Big Wolf.	do	33	do	W. K.	Do.
333	Pehan Sica.	Bad Hair.	do	24	do	W. K.	Do.
334	Tasagye Maza.	Iron Cane.	do	20	do	W. K.	Do.
335	Sutaya Kte.	Kills Hard.	do	26	do	W. K.	Do.
336	Cetan Rupahu.	Hawk Wing.	do	30	do	W. K.	Do.
337	Twahorpi Suta.	Red Nest.	do	30	do	W. K.	Do.
338	Hinham Tantanka.	Owl Bull.	do	50	do	W. K.	Do.
339	Peji Kasla.	Cuts Grass.	do	39	do	W. K.	Do.
340	Jos. Hinhamna Wak-uwa.	Joseph Charing Morning.	do	29	do	M. R.	Do.
341	Mato Ciqala.	Little Bear.	do	55	do	W. K.	Do.
342	Heraka Howaste.	Good Voice Elk.	do	27	do	P.	Do.
343	Nata Opi.	Shot in the Head.	do	30	do	W. K.	Do.
344	Jug Peji.	John Grass.	do	24	do	P.	Do.
345	Sunka Ciqala.	Little Dog.	do	66	do	W. K.	Do.
346	Sunka Wanagi.	Ghost Dog.	do	28	do	W. K.	Do.
347	Sunk O'Kile.	Hunts His Horses.	do	48	do	W. K.	Do.
348	Tantanka Hunkesni.	Slow Bull.	do	67	do	W. K.	Do.
349	Iye Psa.	His Sneeze.	do	75	do	P.	Do.
350	Tantank Nopa.	Two Bulls.	do	57	do	W. K.	Do.
351	Tucuhu.	Ribs.	do	47	do	W. K.	Do.
352	Sungila Sapa.	Black Fox.	do	25	do	W. K.	Do.
353	Itesinkin Owatanla.	Straight Forelock.	do	30	do	W. K.	Do.
354	Heraka Hoksita.	Elk Boy.	do	42	do	W. K.	Do.
355	Cante Suta.	Hard Heart.	do	40	do	W. K.	Do.
356	Fartum.	Foam.	do	66	do	W. K.	Do.
357	Charmi Tanka.	Big Bend.	do	45	do	W. K.	Do.
358	Wanigi.	Ghost.	do	37	do	W. K.	Do.
359	Wiyaka Pegnaka.	Feather on the Head.	do	63	do	W. K.	Do.
360	Whinpaspa.	Picket Pin.	do	40	do	W. K.	Do.
361	Rante Itela.	Cedar Face.	do	62	do	W. K.	Do.
362	Hanska.	Tall.	do	33	do	W. K.	Do.
363	Wanagi Kute.	Shoots the Ghost.	do	68	do	W. K.	Do.
364	Ozuya Waste.	Lacks the War.	do	26	do	W. K.	Do.
365	Wamniyomni Mayo.	Whirlwind Bear.	do	36	do	W. K.	Do.
366	Wanagi Gnaskin-yanyan.	Crazy Ghost.	do	39	do	W. K.	Do.
367	Wanagi Hoksila.	Ghost Boy.	do	89	do	W. K.	Do.
368	Wakan.	Holy.	do	42	do	W. K.	Do.
369	Tantanka Ska.	White Bull.	do	34	do	W. K.	Do.
370	Cetan Suta.	Red Hawk.	do	65	do	W. K.	Do.
371	Kipa Aya.	Yells At Him.	do	30	do	W. K.	Do.
372	Tantanka Tamaheca.	Poor Bull.	do	31	do	W. K.	Do.
373	Wikap Yuslahan.	Drags The Rope.	do	34	do	W. K.	Do.
374	Zitkala Wicasa.	Bird Man.	do	38	do	W. K.	Do.
375	Kutepi.	Shot At.	do	24	do	P.	Do.
376	Cetan Kokipapi.	Afraid of Hawk.	do	43	do	W. K.	Do.
377	Ahiya.	Brings.	do	24	do	W. K.	Do.
378	Akatanhad Sa.	Red Top.	do	73	do	W. K.	Do.
379	Heraka Wanbli.	Eagle Elk.	do	32	do	W. K.	Do.
380	Wakinyan Tamaheca.	Poor Thunder.	do	28	do	W. K.	Do.
381	Skelu.	Spy Low.	do	50	do	W. K.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				Years.			
382	Sunka Wantli.	Eagle Dog	X mark	63	Ogallala	W. K.	Seal.
383	Sunka Paka Akon.	Dog on the Butte	do	53	do	W. K.	Do.
384	Cetan Tg.	Blue Hawk	do	70	do	W. K.	Do.
385	Mato Aokawinge.	Surrounded Bear	do	60	do	W. K.	Do.
386	Famila Zila.	Yellow Knife	do	50	do	W. K.	Do.
387	Zitkala Wicasa.	Bird Man	do	18	do	W. K.	Do.
388	Heraka Suta	Red Elk	do	40	do	W. K.	Do.
389	Wokpa Make	Under the Baggage	do	28	do	W. K.	Do.
390	Tuki Hoksila	Shell Boy	do	55	do	W. K.	Do.
391	Itukasan Iyotanke	Sitting Weasel	do	56	do	W. K.	Do.
392	Canpa Su.	Cherry Stone	do	49	do	W. K.	Do.
393	Spayo Wicarca.	Old Mexican	do	67	do	M. R.	Do.
394	Ablola	Shoulder	do	48	do	W. K.	Do.
395	Sikea	Cut Foot	do	67	do	W. K.	Do.
396	Sunka Guskinyan	Crazy Dog	do	41	do	W. K.	Do.
397	Cetan	Red Hawk	do	33	do	W. K.	Do.
398	Peji Rota.	Gray Grass	do	45	do	W. K.	Do.
399	Ota Waahi.	Brings Plenty	do	42	do	W. K.	Do.
400		Tommy	do	20	do	W. K.	Do.
401	Tasunke Witko.	Crazy Horse	do	40	do	W. K.	Do.
402	Wahacanka	Shield	do	56	do	W. K.	Do.
403	Kangi Suta.	Red Crow	do	60	do	W. K.	Do.
404	Aguypi Wanica.	No Bread	do	63	do	W. K.	Do.
405	Opawinge Kte	Kills Hundred	do	40	do	W. K.	Do.
406	Wanbli Bloka	Male Eagle	do	40	do	W. K.	Do.
407	Mato Uyica.	Bobtail Bear	do	71	do	P.	Do.
408	Mato Cigala	Little Bear	do	23	do	W. K.	Do.
409	Tokeyo Kaskayuzza	Leads First	do	20	do	W. K.	Do.
410	Opo	Fog	do	39	do	W. K.	Do.
411	Mato Riola	Crawling Bear	do	42	do	W. K.	Do.
412		Henry Jonas	do	31	do	W. K.	Do.
413	Wapaka Suta	Red War Bonnet	do	70	do	W. K.	Do.
414	Jones Tunka Suta	Jonas Holy Rock	do	26	do	W. K.	Do.
415	Cetan raka	Real Hawk	do	43	do	W. K.	Do.
416	Mayala	Bank	do	71	do	W. K.	Do.
417	Toka Kte	Kills Enemy	do	26	do	W. K.	Do.
418	Ake He	Comes Again	do	46	do	W. K.	Do.
419	Wacinyanpi	Depends On	do	19	do	W. K.	Do.
420	Miwakan	Sword	do	56	do	W. K.	Do.
421	Tokeya Inyanka	Runs in Front	do	19	do	W. K.	Do.
422	Sungmanitu Ska.	White Wolf	do	20	do	W. K.	Do.
423	Neraka Waste	Good Elk	do	18	do	W. K.	Do.
424	Taswnke Opi	Wounded Horse	do	18	do	W. K.	Do.
425	Hoksila Sica	Bad Boy	do	80	do	W. K.	Do.
426	Herlogeca	Hollow Horn	do	30	do	W. K.	Do.
427	Sunka Suta.	Red Dog	do	41	do	W. K.	Do.
428	Ohitka Kte	Kills Brave	do	24	do	W. K.	Do.
429	Heraka Isnale	Lone Elk	do	26	do	W. K.	Do.
430	Kiyela Kte	Kills Close	do	26	do	W. K.	Do.
431	Winyan Cewignaka	Woman's Dress	do	44	do	W. K.	Do.
432	Ite	Face	do	60	do	W. K.	Do.
433	Okicize Yuha.	Keeps the Battle	do	50	do	W. K.	Do.
434	Tantanka Wapaha.	Bull Bonnet	do	48	do	W. K.	Do.
435	Onasy	Pacer	do	68	do	W. K.	Do.
436	Ota Taopi	Plenty Wounds	do	55	do	W. K.	Do.
437	Thanktowan	Yankton	do	49	do	W. K.	Do.
438	Mato Wakuwa	Charging Bear	do	50	do	W. K.	Do.
439	Nape Kahunpi	Cut Hand	do	71	do	W. K.	Do.
440	Hingnu	Roacher	do	65	do	W. K.	Do.
441	Tasunki Sapa	Black Horse	do	34	do	W. K.	Do.
442	Hoksila Waste	Good Boy	do	34	do	W. K.	Do.
443	Ruphu	Wing	do	38	do	W. K.	Do.
444	Tasunke Waste	Good Horse	do	21	do	W. K.	Do.
445	Winyan Cankahu	Woman's Back	do	66	do	W. K.	Do.
446	Zitka Sapa	Black Bird	do	18	do	W. K.	Do.
447	Tantanka Wanbli	Eagle Bull	do	39	do	W. K.	Do.
448	Mato Wankantuya.	High Bear	do	51	do	W. K.	Do.
449	Cokanyu Iuyaya	Goes in the Centre	do	45	do	W. K.	Do.
450	Mato Wanila	One Bear	do	37	do	M. R.	Do.
451	Wankan Wicasa	Man Above	do	44	do	M. R.	Do.
452	Itukansa Gleska	Spotted Weasel	do	43	do	M. R.	Do.
453	Takwni Kokipesin.	Afraid of Nothing	do	66	do	M. R.	Do.
454	Peyozan Kpazan.	Parts His Hair	do	48	do	M. R.	Do.
455	Kokoran Sapa	Black Chicken	do	34	do	M. R.	Do.
456	Mato Ska.	White Bear	do	37	do	M. R.	Do.
457	Kangi Nopa	Two Crow	do	45	do	M. R.	Do.
458	Mato Ota	Plenty Bears	do	47	do	M. R.	Do.
459	Nasula Tanka	Big Brains	do	65	do	M. R.	Do.
460	Cetan Gi	Yellow Hawk	do	43	do	M. R.	Do.
461	Tantanka Ite Ska.	White Face Bull	do	42	do	M. R.	Do.
462	Frank Wiyakala	Frank Feather	do	31	do	M. R.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
465	Iktomi	Spider	X mark	28	Ogallala	M. R.	Seal.
464	Sunkawakan Ho Tanka.	Loud Horse	do	30	do	M. R.	Do.
465	Tantanka Mato	Bull Bear	do	35	do	M. R.	Do.
466	Heraka Gleska	Spotted Elk (2)	do	34	do	M. R.	Do.
467	Mato Canyonka	Grunting Bear	do	40	do	M. R.	Do.
468	Kangl Gleska	Spotted Crow	do	40	do	M. R.	Do.
469	Mato Sinte	Bear Tail	do	27	do	M. R.	Do.
470	Sunka Cigala	Little Dog	do	30	do	M. R.	Do.
471	Charley Nopnopa	Charley Too Too	do	31	do	P.	Do.
472	Catkala	Left Hand	do	22	do	M. R.	Do.
473	Marpiya Gila	Yellow Cloud	do	37	do	M. R.	Do.
474	Wicasa Isnala	Lone Man	do	37	do	M. R.	Do.
475	Tutaya Rhaya	Lays Hard	do	32	do	M. R.	Do.
476	Mato Iyotanke	Sitting Bear (2)	do	40	do	M. R.	Do.
477	Sahiyela Kaga	Makes Cheyenne	do	64	do	M. R.	Do.
478	Mato Hanska	Long Bear	do	51	do	P.	Do.
479	Heraka Suta	Red Elk	do	56	do	M. R.	Do.
480	Taswnke Wakan	Holy Horse	do	54	do	M. R.	Do.
481	Ista Ska	White Eyes	do	67	do	M. R.	Do.
482	Maka Ole	Hunts Skunk	do	60	do	M. R.	Do.
483	Inyang Ya	Runs on	do	34	do	M. R.	Do.
484	Maka Suta	Hard Ground	do	53	do	W. K.	Do.
485	Itukasan Mato	Weasel Bear	do	60	do	W. K.	Do.
486	Masterinac Sakowin	Seven Rabbits	do	67	do	M. R.	Do.
487	Tantanka Hanska	Long Bull	do	40	do	M. R.	Do.
488	Cetan Wanapaya	Bluffing Hawk	do	20	do	P.	Do.
489	Marpiya Najon	Standing Cloud	do	50	do	M. R.	Do.
490	Cankahu Waste	Pretty Back	do	50	do	M. R.	Do.
491	Wapaha Sapa	Black War Bonnet	do	68	do	M. R.	Do.
492	Ista Sa	Red Eye	do	44	do	M. R.	Do.
493	Tahu Manica	No Neck	do	55	do	W. K.	Do.
494	Tantanka Suzahan	Fast Bull	do	43	do	W. K.	Do.
495	Ituhn Suta	Hard Forehead	do	58	do	P.	Do.
496	Sinte Nopa	Two Tails	do	63	do	M. R.	Do.
497	Sunka Ha Ipiyaka	Dog's Skin Belt	do	50	do	M. R.	Do.
498	Isto Wegahan	Broken Arm	do	55	do	M. R.	Do.
499	Wanbli Wakuwa	Charging Eagle	do	57	do	M. R.	Do.
500	Sungmanitu Sapa	Black Wolf	do	50	do	M. R.	Do.
501	Swngnakpa Ogini	Red Ear Horse	do	55	do	W. C.	Do.
502	Nata Ran	Sore Head	do	32	do	W. C.	Do.
503	Siksa	Cut Foot	do	52	do	M. R.	Do.
504	Eyapaha Ota	Many Haranguer	do	40	do	M. R.	Do.
505	Cansasa	Red Willow	do	34	do	M. R.	Do.
506	Wanbli Cannopa	Eagle Pipe	do	41	do	P.	Do.
507	Cantku	Breast	do	37	do	W. K.	Do.
508	Tahu Wanica	No Neck	do	56	do	W. C.	Do.
509	Mni Mahe Kte.	Kills In Water	do	33	do	W. K.	Do.
510	Kangl Cigala	Little Crow	do	33	do	M. R.	Do.
511	Taswnka Mato	Bear Horse	do	45	do	M. R.	Do.
512	Mato Hu	Bear Leg	do	40	do	W. C.	Do.
513	Wakinyan Gila	Yellow Thunder	do	23	do	M. R.	Do.
514	Ista Yazan	Sore Eyes	do	50	do	M. R.	Do.
515	Sungmanitu Mato	Bear Wolf	do	54	do	M. R.	Do.
516	Marpiya Wakan	Holy Cloud	do	39	do	M. R.	Do.
517	Toka Kte	Kills Enemy (2)	do	36	do	M. R.	Do.
518	Akcita Najon	Standing Soldier	do	63	do	W. C.	Do.
519	Wanbli Naca	Chief Eagle	do	36	do	M. R.	Do.
520	Ista Oguia Opi	Shot In The Eye	do	53	do	P.	Do.
521	Huaka Cigala	Little Elk	do	52	do	P.	Do.
522	Taswnke Waste	Good Horse	do	34	do	M. R.	Do.
523	Mato Ptecela	Short Bear	do	39	do	M. R.	Do.
524	Cetan Wanapaya	Bluffing Hawk	do	26	do	W. K.	Do.
525	Noge Wanica	No Ears	do	28	do	W. C.	Do.
526	Cetan Oranko	Swift Hawk	do	30	do	W. K.	Do.
527	Peyozan Kpazan	Parts His Hair	do	19	do	W. C.	Do.
528	Mato Cigala	Little Bear	do	30	do	W. K.	Do.
529	Wanbli Waste	Good Eagle	do	37	do	W. C.	Do.
530	Sunka Hukeson	Slow Dog	do	70	do	M. R.	Do.
531	Tawahacanka Wanbli.	Eagle Shield	do	35	do	P.	Do.
532	Taswnka Maza	Iron Horse	do	68	do	P.	Do.
533	Tezi Ska	White Belly	do	40	do	P.	Do.
534	Mato Kte	Kills the Bear	do	40	do	P.	Do.
535	Wicasa Hanska	Robert Randall	do	30	do	M. R.	Do.
536		Long Man	do	59	do	M. R.	Do.
537		Henry Colow	do	24	do	W. C.	Do.
538	Sicaya Inapa	Goes Out Bad	do	63	do	P.	Do.
539	Sila	Foot	do	73	do	M. R.	Do.
540	Cetan Sapa	Black Hawk	do	49	do	M. R.	Do.
541	Wayartaka	Bites	do	60	do	M. R.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
542	Sungmanitu Akicita	Wolf Soldier	X mark	54	Ogallala	M. R.	Seal.
543	-----	Z. Z. Morrison	do	38	do	M. R.	Do.
544	-----	Alexander Selway	do	34	do	W. C.	Do.
545	-----	J. Alfred Mooseau	do	25	do	W. C.	Do.
546	Nata Rloka	Hole in the Head	do	44	do	M. R.	Do.
547	Mato Cannopa	Bear Pipe	do	30	do	M. R.	Do.
548	-----	Frank McMahon	do	39	do	W. C.	Do.
549	Wamniyomni Ska	White Whirlwind	do	34	do	M. R.	Do.
550	Sam Wikan Yuspaka	Samuel Broken Rope	do	29	do	M. R.	Do.
551	Wicakiza	Fights	do	21	do	M. R.	Do.
552	Wakute	Shot At	do	25	do	P	Do.
553	Wicakte	Killed	do	22	do	P	Do.
554	Akicizapi	His Fights on Fights	do	30	do	W. C.	Do.
		Over Him.					
555	Maka Ceqa	Dirt Kettle	do	41	do	W. C.	Do.
556	-----	Peter Ladue	do	41	do	W. C.	Do.
557	Ptesan Gleska	Spotted Cow	do	63	do	W. C.	Do.
558	Wanbli Naca	Chief Eagle	do	46	do	M. R.	Do.
559	Rlorpaya	Lays a Growling	do	23	do	W. C.	Do.
560	Cangleska Ciqala	Little Ring	do	60	do	M. R.	Do.
561	Sugmanu	Steals Horses	do	22	do	W. K.	Do.
562	Wacapa	Stabber	do	57	do	M. R.	Do.
563	Wanbli Cannopa	Eagle Pipe (2)	do	30	do	W. K.	Do.
564	Wiyaka Ska	White Feather	do	55	do	M. R.	Do.
565	Heraka Tamaheca	Poor Elk	do	70	do	M. R.	Do.
566	He Wanbli	Eagle Horn	do	40	do	M. R.	Do.
567	Heraka Wanbli	White Elk	do	26	do	P	Do.
568	Mato Akantu	Top Bear	do	62	do	M. R.	Do.
569	Marpiya Suta	Red Cloud (2)	do	28	do	M. R.	Do.
570	Tasagya Wahacanka	Shane Shield	do	24	do	W. K.	Do.
571	Tokeyo Najon	Stands First	do	40	do	P	Do.
572	Sunka Itancan	Dog Chief	do	21	do	P	Do.
573	Cetan Hotanka	Loud Voice Hawk	do	23	do	W. K.	Do.
574	Wicagna	Among	do	22	do	W. K.	Do.
575	Wan Glusloka	Pulls the Arrow	do	24	do	W. K.	Do.
576	-----	Andrew Russell	do	23	do	W. C.	Do.
577	Cetan Wakiwa	Charging Hawk	do	40	do	M. R.	Do.
578	Nopa Kte	Kills Twice	do	18	do	M. R.	Do.
579	Tokicize	His Battle	do	20	do	W. K.	Do.
580	Fred Mato Akantu	Fred Top Bear	do	26	do	M. R.	Do.
581	Hoksila Naca	Chief Boy	do	18	do	W. K.	Do.
582	Naca	Chief (2)	do	22	do	W. C.	Do.
583	Taswnka Hinto	His Gray Horse	do	32	do	W. C.	Do.
584	Joe Bush	Joe Bush	do	53	do	W. K.	Do.
585	Can Mahe Kte	Kills in the Woods	do	34	do	W. K.	Do.
586	Oicimani	Country Traveler	do	46	do	W. C.	Do.
587	Scili	Pawnee Leggins	do	43	do	M. R.	Do.
588	Heraka Najon	Standing Elk	do	40	do	P	Do.
589	Catkala	Left Hand	do	60	do	W. C.	Do.
590	Sunkska	White Horse	do	56	do	W. C.	Do.
591	Alaska Rpaya	Lays Flat	do	54	do	P	Do.
592	Howard Kinyan Ya	Howard Goes a Fly- ing.	do	23	do	P	Do.
593	-----	Nick Randall	do	33	do	M. R.	Do.
594	Tantanka Maza	Iron Bull	do	26	do	M. R.	Do.
595	Tawahulkpe Ota	Plenty Arrows	do	34	do	P	Do.
596	Tantanka Gila	Yellow Bull (2)	do	30	do	M. R.	Do.
597	Wanbli Iyatanka	Sitting Eagle	do	30	do	M. R.	Do.
598	Morrison Makala	Morrison Ground	do	33	do	M. R.	Do.
599	Nape Akicita	Hand Soldier	do	35	do	M. R.	Do.
600	Zitkala Wanbli	Bird Eagle	do	20	do	M. R.	Do.
601	Ticagla Inyanke	Runs Close to Lodge	do	31	do	W. C.	Do.
602	Oranko	Swift	do	25	do	W. K.	Do.
603	Joe Wikan Gsakahen	Joe Broken Rope	do	25	do	M. R.	Do.
604	Ptesan Naca	Chief White Cow	do	35	do	P	Do.
605	Wanbli Hehinrota	Roaming Eagle Horn	do	18	do	M. R.	Do.
606	Edward Owinojo Rpaya.	Edward Lays Bad	do	18	do	W. K.	Do.
607	Wicasa Hanska	Long Man	do	29	do	M. R.	Do.
608	Opisni	Not Shot Down	do	19	do	W. C.	Do.
609	Yuwerawega	Breaks Up	do	18	do	W. C.	Do.
610	Sunknakpaogi Agli	Brings Red Ear Horse.	do	19	do	W. C.	Do.
611	-----	Philip Romero	do	22	do	W. C.	Do.
612	-----	Joe Brooks, jr.	do	23	do	W. C.	Do.
613	-----	William Garry	do	21	do	W. K.	Do.
614	Cetan Wanbli	Eagle Hawk	do	20	do	W. K.	Do.
615	Tokata Wayusica	Makes Trouble Ahead (2)	do	29	do	W. C.	Do.
616	Heraka Sapa	Black Elk	do	28	do	W. C.	Do.
617	Miyogil	Whetstone	do	53	do	P	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
618	George Miwakan	George Sword	X mark	44	Ogallala	W. C.	Seal.
619	Kanki Wakuwa	Charging Crow	do	35	do	W. C.	Do.
620	Zitkala Sapa	Black Bird	do	44	do	P	Do.
621	Frank Yela	Frank Goings	do	20	do	W. C.	Do.
622	Wankan Inyanka	Runs Above	do	45	do	W. C.	Do.
623	Maza Zitkala	Iron Bird	do	34	do	P	Do.
624	Peter Roka	Peter Badger	do	31	do	P	Do.
625	Taswnke Inyanke	Running Horse	do	26	do	P	Do.
626	Casma	Sand	do	42	do	M. R.	Do.
627	Tuuka Suta	Red Rock	do	31	do	P	Do.
628	George Cankahu	George Pretty Back	do	20	do	M. R.	Do.
	Waste.						
629	Tuukala	Rock	do	30	do	P	Do.
630	Albert Tantanka Kte	Albert Kills the Bull	do	24	do	P	Do.
631	Cetan Maza	Iron Heart	do	54	do	P	Do.
632	Sunka Tanmyannajon.	Dog Stands in Sight	do	29	do		Do.
633		Alexander Mosseaux.	do	33	do	P	Do.
634	Asa Wagmu Su	Asa Pumpkin Seed	do	27	do	P	Do.
635	Cetan Wakinyan	Thunder Hawk	do	54	do	P	Do.
636	Mato Bloka	He Bear	do	50	do	W. C.	Do.
637	Maka Mahel Mani	Walks Under Ground.	do	36	do	W. K.	Do.
638	Nopa Kteia	Kills Twice	do	29	do	W. K.	Do.
639	Tantanka Ktepi	Kills the Bull	do	58	do	P	Do.
640	Wanbli Sutupi	Eagle Feather Tail	do	40	do	P	Do.
641	Ptesan Wanbli	White Cow Eagle	do	45	do	M. R.	Do.
642	Heraka Howaste	Good Voice Elk	do	22	do	P	Do.
643	Cante Sapa	Black Heart.	do	65	do	P	Do.
644	Kiyela Kute	Shot Close.	do	20	do	P	Do.
645	Tantanka Waste	Good Bull	do	32	do	P	Do.
646	Akicita Ciqala	Little Soldier	do	26	do	P	Do.
647	Kangtwinicasawin	Crow Woman	do	37	do	P	Do.
648	Tantanka Sapa	Black Bull	do	27	do	P	Do.
649	Itunkala Ska	White Mouse	do	30	do	P	Do.
650	Ista Gi	Yellow Eyes.	do	30	do	P	Do.
651	Isnala Kte	Kills Alone	do	26	do	P	Do.
652	Marpiya To	Arapahoe	do	47	do	W. K.	Do.
653	Ista Rmi	Crooked Eyes	do	56	do	M. R.	Do.
654	Maza Hoksicala	Iron Child	do	52	do	P	Do.
655	Ptesan Wicasa	White Cow Man.	do	42	do	P	Do.
656	Martin Cetan Wakinyan.	Martin Thunder Hawk.	do	20	do	P	Do.
657	Rante	Cedar	do	26	do	P	Do.
658	Heraka Waste	Pretty Elk	do	32	do	P	Do.
659	Tantanka Ciqala	Little Bull.	do	48	do	P	Do.
660	Tantanka Ciqala	Little Bull (2)	do	20	do	P	Do.
661	Wahacanka Wakuwa.	Charging Shield	do	56	do	P	Do.
662	Jno. Peji	John Grass	do	63	do	P	Do.
663	Albert Wanbli	Albert Eagle	do	30	do	P	Do.
664	Thomas Peji	Tommy Grass	do	22	do	P	Do.
665	Mato Wakuwa	Charging Bear	do	48	do	M. R.	Do.
666		Joe Marshall	do	42	do	P	Do.
667	Kirmwa	Swimmer	do	65	do	W. C.	Do.
668	Sungmanitu Ciqala	Little Wolf	do	40	do	W. C.	Do.
669	Wakin Waci	Medicine Dancer	do	25	do	W. C.	Do.
670	Ista Gi	Yellow Eyes (2)	do	22	do		Do.
671	Ista Gi	Yellow Eyes (3)	do	23	do		Do.
672	Mato Wanbli	Eagle Bear	do	37	do	W. C.	Do.
673	Inyan Mato	Rocky Bear	do	55	do	W. K.	Do.
674	Waste Kaga	Makes Good	do	32	do		Do.
675	John Mato lyotanka	John Sitting Bear	do	28	do		Do.
676	Wiyatke	Cup	do	37	do		Do.
677	Okicize Taura	His Fight	do	61	do	W. C.	Do.
678		Sam Deon	do	65	do	W. C.	Do.
679	Wambli Ista	Eagle Eay	do	26	do		Do.
680	Pehin Wicasa	Old Hair	do	27	do	W. C.	Do.
681	Taswnke Wahuwa	His Horse Chasing	do	58	do		Do.
682	Patrick Wicarpi	Patrick Starr	do	31	do	M. R.	Do.
683	Mato Canwegna Inyanke.	Bera Runs in Woods.	do	42	do	P	Do.
684	Taswnke Suzahan	Fast Horse	do	37	do	W. K.	Do.
685	Anpag Wakuwa	Charges Daylight	do	20	do	W. C.	Do.
686	Hektakiva Kte	Kills Back	do	28	do	W. C.	Do.
687	Hinhan Tanka	Big Owl	do	30	do	W. C.	Do.
688	Marpiya Wahacanka	Cloud Shield	do	51	do	W. C.	Do.
689	Zitkala Gleska	Spotted Bird	do	33	do	P	Do.
690	Mato Ska	White Bear	do	71	do		Do.
691	Wica Istagongan.	Blind Man	do	84	do	W. C.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
692		John Whelan	X mark	50	Ogallala ..	W. C.	Seal.
693	Wagmu Su	Pumpkin Seed	do	60	do	P	Do.
694		Thomas Tyon	do	38	do	W. K.	Do.
695	Moses Cega Suta	Moses Red Kettle	do	32	do	M. R.	Dq.
696	Charles Sungmanitu Isnala.	Charles Lone Wolf	do	40	do	M. R.	Do.
697		Geo. W. Means	do	20	do	W. C.	Do.
698	Gnaskan	Frog	do	48	do	M. R.	Do.
699	Wiyaka Wanbila	One Feather	do	36	do	M. R.	Do.
700	Wakanyan Yanka	Sitting Holly	do	28	do	W. K.	Do.
701		Edward Janis	do	22	do	M. R.	Do.
702	Yusese	Dripper	do	50	do	W. C.	Do.
703	Heraka Isnala	Lone Elk	do	38	do	do	Do.
704	Sungila Tezi	Fox Belly	do	38	do	W. K.	Do.
705	Capa Maza	Iron Beaver	do	29	do	W. C.	Do.
706		Louis P. Mouddeau	do	23	do	W. C.	Do.
707	Cantku Tamaheca	Poor Breast	do	42	do	P	Do.
708	Tantanka Waste	Good Bull	do	39	do	W. K.	Do.
709	Mato Hakikta	Bear Looks Back	do	45	do	W. C.	Do.
710		Frank Selway	do	63	do	W. C.	Do.
711	Sungmanitu Paha Kan Najon.	Wolf Stands on Hill	do	22	do	do	Do.
712	Anpagel Hiyu	Comes at Daylight	do	25	do	do	Do.
713	Jno. Wamanu	John Steal	do	34	do	W. C.	Do.
714	Tinsila Tanka	Big Turnips	do	43	do	W. K.	Do.
715		Lewis Hawkins	do	34	do	W. K.	Do.
716	Clarence Wicarpi Yamni.	Clarence Three Stars	do	27	do	M. R.	Do.
717		Frank Twiss	do	25	do	P	Do.
718		John Graham	do	38	do	W. C.	Do.
719	Taswnke Suzahan	Fast Horse	do	46	do	W. K.	Do.
720	Jasper Tonwaya	Jasper Scout	do	19	do	do	Do.
721	Tokeya Mani	Walks Ahead	do	20	do	do	Do.
722	Wamniyomni	Whirlwind	do	24	do	W. C.	Do.
723	Wateseakiton	Crown on the Head	do	76	do	do	Do.
724	Wanbli Wicasa	Old Eagle	do	57	do	W. C.	Do.
725	Sunka Cigala	Little Dog	do	39	do	W. C.	Do.
726	Makutepi	Makatepi	do	39	do	W. C.	Do.
727	Maza Cante	Heart Iron	do	46	do	W. K.	Do.
728	Ohitka	Brave	do	22	do	W. C.	Do.
729	Maza Tuki	Iron Shell	do	47	do	W. K.	Do.
730	Iyaye Wicaya	Lets Them Go	do	21	do	do	Do.
731	Zitkala Maza	Iron Bird	do	19	do	M. R.	Do.
732	Hiyohi	Comes After	do	22	do	do	Do.
733	Peta Carli	Coal of Fire	do	35	do	do	Do.
734	Okicnize	War	do	28	do	W. C.	Do.
735		E. J. Batleyoun	do	20	do	W. C.	Do.
736		F. M. Baggage	do	19	do	do	Do.
737		P. E. Livermore	do	21	do	W. C.	Do.
738		Zella Vespucia	do	20	do	W. K.	Do.
739		Frank Livermore	do	18	do	W. C.	Do.
740		Charles Twiss	do	30	do	P	Do.
741		Joe Velandry	do	24	do	W. K.	Do.
742	Tantank Ita Ska	White Face Bull	do	47	do	do	Do.
743	Noah Taopi Sica	Noah Bad Wound	do	24	do	M. R.	Do.
744	Mazawakan	Gun	do	22	do	do	Do.
745	Mato Isnala	Loan Bear	do	44	do	P	Do.
746	Heraka Wakan	Medicine Elk	do	26	do	M. R.	Do.
747	Psica Wanbli	Jumping Eagle	do	30	do	P	Do.
748	Mato Cannopa	Bear Pipe	do	18	do	do	Do.
749	Scili Kte	Pawnee Killer	do	60	do	M. R.	Do.
750	Mato Suta	Red Bear	do	34	do	W. C.	Do.
751	Alfred Wahacanka	Alfred Shield	do	27	do	do	Do.
752		Peter Bissonette	do	48	do	W. K.	Do.
753		William Pane	do	26	do	do	Do.
754	Sahiyela Wapata	Cheyenne Butcher	do	26	do	W. K.	Do.
755		James Grass	do	25	do	P	Do.
756	Mato Naca	Chief Bear	do	24	do	M. R.	Do.
757	Ptehincala Ska	White Calf	do	34	do	W. C.	Do.
758	Mina Naca	Kaife Chief	do	55	do	P	Do.
759	Mato Wamniyomni	Whirlwind Bear	do	31	do	M. R.	Do.
760	Armuya	Buzzing	do	18	do	W. K.	Do.
761	Henry Zitkala Zila	Henry Yellow Bird	do	18	do	M. R.	Do.
762	Wiyaka Snlyan	Fuzzy Feathers	do	29	do	W. K.	Do.
763	Wanbli Psica	Jumping Eagle (2)	do	36	do	M. R.	Do.
764		Charles Randall	do	19	do	M. R.	Do.
765	Sungleska	Spotted Horse	do	52	do	M. R.	Do.
766	Jacob Canhanpa	Jacob Shoe	do	23	do	W. K.	Do.
767	Oye Wakan	Medicine Track	do	29	do	M. R.	Do.
768	Mato Wanbli	Eagle Bear	do	30	do	P	Do.
769	Mato Suat	Red Bear	do	46	do	W. K.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
770	Ptesan Itancan	Chief White Cow	X mark	60	Ogallala	M. R.	Seal.
771	Wisicu Taswnke	American Horse (2)	do	46	do	W. K.	Do.
772	Tuki Suta	Red Shell	do	49	do	W. C.	Do.
773		Joe Pableau	do	40	do	W. C.	Do.
774	Sinterlaxercasa	Rattlesnake Man	do	20	do	P.	Do.
775		John Bouyer	do	21	do	W. C.	Do.
776		William D. McGaa	do	32	do	P.	Do.
777		Charles Cuney	do	29	do	W. C.	Do.
778	Hinhan Suta	Red Owl	do	30	do	M. R.	Do.
779	Mato Inapa	Bear Goes Out	do	32	do	P.	Do.
780		John Bissonette	do	70	do	W. K.	Do.
781	Proka Akan Najon	Standing on the Hill	do	22	do	W. C.	Do.
782	Sunka Nopa	Two Dog	do	44	do	M. R.	Do.
783		John Bissonette	do	29	do	W. K.	Do.
784		Manuel Romero	do	51	do	W. C.	Do.
785	Cante Ohitka	Brave Heart	do	49	do	P.	Do.
786	Iyatagle	Runs Into (or Against).	do	31	do	P.	Do.
787	Canku Tanka	Big Road	do	19	do	W. K.	Do.
788	Pehan Wankantuya	High Crane	do	23	do	W. K.	Do.
789		Frank Cross	do	20	do	P.	Do.
790	Wiyaka Wanjila	One Feather	do	33	do	W. K.	Do.
791		John C. Glenn	do	28	do	W. C.	Do.
792		John Savally	do	21	do	W. C.	Do.
793	Ohitka	Brave	do	18	do	W. K.	Do.
794	Taswnke Maza	Iron Horse	do	23	do	W. K.	Do.
795	Nata Wilko	Crazy Head	do	25	do	W. K.	Do.
796	Wicasayatapika	King Man	do	20	do	W. K.	Do.
797	Pte Inyanka	Run Buffalo	do	30	do	W. K.	Do.
798	Sintupi Gleska	Spotted Feather Tail	do	66	do	W. K.	Do.
799	Mazacangleska Tuki	Iron Shell Ring	do	19	do	W. C.	Do.
800	Wan Yusloka	Pulls Arrow	do	18	do	P.	Do.
801	Pejuta Cekiya	Medicine Prayer	do	23	do	W. K.	Do.
802		Placida Lnyan	do	28	do	W. C.	Do.
803	Mato Hanska	Long Bear	do	55	do	M. R.	Do.
804	Heraka Hanska	Long Elk	do	68	do	W. K.	Do.
805	Tahunska Tanka	Big Leggings	do	30	do	W. C.	Do.
806	Wicarpi Yamni	Three Stars	do	43	do	M. R.	Do.
807	Capa Ska	White Beaver	do	20	do	W. C.	Do.
808	Heraka Ciqala	Little Elk	do	18	do	W. C.	Do.
809		Felix Trace	do	19	do	W. C.	Do.
810	Maza Mato	Iron Bear	do	48	do	W. C.	Do.
811	Albert Cean Ciqala	Albert Little Hawk	do	18	do	W. C.	Do.
812	Tamila Maza	Iron Knife	do	18	do	W. C.	Do.
813	Oape Sica	Hard to Hit	do	30	do	W. K.	Do.
814	Wanbli Mato	Eagle Bearer	do	22	do	W. C.	Do.
815	Adam Canli	Adam Tobacco	do	18	do	W. C.	Do.
816	Taswnka Huirata	Gray Horse	do	20	do	W. C.	Do.
817	Jack Marpiya Suta	Jack Red Cloud	do	34	do	W. C.	Do.
818	Napela	Runs Away	do	22	do	W. K.	Do.
819	Mata Wapala	Bear Wear Bonnet	do	22	do	W. K.	Do.
820	Sunk Hinto Agle	Brings Blue Horses	do	18	do	W. K.	Do.
821	Rumya Mani	Noisy Walker	do	18	do	W. C.	Do.
822	Wallace C. Waha- caruka	Wallace C. Shield	do	21	do	P.	Do.
823	Tok Icu	Takes Enemy	do	26	do	W. C.	Do.
824	Wanyankapi	Looks at Him	do	18	do	W. C.	Do.
825	Tawahakeza Wanbli	Eagle Lance	do	20	do	W. C.	Do.
826		Antonie Marshall	do	35	do	P.	Do.
827	Zuyala	Warrior	do	22	do	W. K.	Do.
828	Alfred Wamniyomni	Alfred Whirlwind	do	19	do	W. K.	Do.
829	Wicarpi	Star	do	21	do	W. K.	Do.
830	Hoksila Sica	Bad Boy	do	18	do	W. K.	Do.
831	Tokaga	Makes Enemy	do	38	do	W. C.	Do.
832	Cetan Kinyala	Flying Hawk	do	70	do	W. C.	Do.
833	Pehan Pa	Crane	do	19	do	W. C.	Do.
834	Zitkala Pa	Bird Head	do	31	do	M. R.	Do.
835	Marpiya Taswnka	Cloud Horse	do	40	do	M. R.	Do.
836	Sungila Sapa	Black Fox	do	30	do	W. K.	Do.
837		Joseph Merrival	do	70	do	W. C.	Do.
838	Zitkala Ciqala	Little Bird	do	38	do	W. C.	Do.
839	Cante Wanbli	Eagle Heart	do	25	do	M. R.	Do.
840	Taspan	Apple	do	42	do	W. C.	Do.
841	Sunk Ska	White Horse	do	42	do	W. C.	Do.
842	Wamniyomni Ska	White Whirlwind	do	40	do	W. C.	Do.
843	Wanble Cannopa	Eagle Pipe	do	18	do	W. C.	Do.
844	Naca Kte	Kills Chief	do	18	do	W. K.	Do.
845	Heraka	Elk	do	20	do	W. C.	Do.
846	Maza Ciqa	Little Iron	do	31	do	W. C.	Do.
847	Wicakte	Kills	do	18	do	W. C.	Do.
848	Taswnke Ciqala	Little Horse	do	36	do	W. C.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
849	Wiyaka Maza	Iron Feather	X mark	20	Ogallala	W.C.	Seal.
850	Kangi Wakuwa	Wm. Charging Crow	do	21	do	M.R.	Do.
851		John Lee	do	27	do	W.C.	Do.
852		Joe Smith	do	36	do	W.K.	Do.
853	Sunkokile	Hunts His Horses	do	40	do	M.R.	Do.
854	Zitkala	Nicholas Bird	do	43	do	W.K.	Do.
855		James Richards	do	37	do	P.	Do.
856		George Harvey	do	29	do	W.C.	Do.
857		Peter Velandry	do	26	do	W.C.	Do.
858	Dan Otao Sica	Daniel Bad Wound	do	28	do	M.R.	Do.
859	Anpag Wakuwa	Charges At Daylight	do	29	do	M.R.	Do.
860	Aquyapi Sika	Thick Bread	do	51	do	W.K.	Do.
861		Peter Livermont	do	46	do	W.C.	Do.
862	Mato Kawinge	Turning Bear	do	27	do	W.C.	Do.
863	Cetan Kokipapi	Afraid of Hawk	do	53	do	W.C.	Do.
864	Tankal Ti	Lives Outside	do	37	do	W.C.	Do.
865	Tacannapa Wakan	Holy Pipe	do	40	do	W.C.	Do.
866	Sunkuakpa Ogi	Red Ear Horse	do	22	do	M.R.	Do.
867	Levi Sunk Hinto	Levi Blue Horse	do	23	do	W.C.	Do.
868	Igmawakuwa	Chasing Cat	do	54	do	W.C.	Do.
869		James Janis	do	24	do	W.C.	Do.
870	Wanbli Naca	Eagle Chief	do	25	do	W.C.	Do.
871		Samuel Ladue	do	19	do	W.K.	Do.
872	Mato Nakpa	Bears Ears	do	25	do	W.C.	Do.
873	Charley Zitkala	Charley Bird	do	25	do	W.C.	Do.
874	Sunkiyanajinca	Runs Away With Horses.	do	21	do	W.C.	Do.
875		Ed Government	do	38	do	W.C.	Do.
876		Frank Galligo	do	27	do	W.K.	Do.
877		Marshall Hand	do	25	do	W.C.	Do.
878		Edward Livermont	do	38	do	W.C.	Do.
879		Lewis Martin	do	18	do	W.C.	Do.
880	Taswnke Wakan	Medicine Horse	do	54	do	M.R.	Do.
881	Mato Wakan	Medicine Bear	do	18	do	P.	Do.
882	Marpiya Suta	Red Cloud	do	70	do	W.C.	Do.
883	Taopi Cigala	Little Wound	do	60	do	M.R.	Do.
884	Igmua Hanska	Long Cat	do	42	do	W.K.	Do.
885	Wankan Kinyan	Flies Above	do	36	do	M.R.	Do.
886		Benny Mills	do	19	do	W.C.	Do.
887	Inapa	Walks Out	do	29	do	W.C.	Do.
888	Amos Paha Isnala	Amos Lone Hill	do	34	do	W.C.	Do.
889	Zitkala Hinsma	Hairy Bird	do	55	do	W.C.	Do.
890		Peter Richard	do	42	do	W.C.	Do.
891		Frank Young	do	29	do	W.C.	Do.
892	Tantanka Suta	Red Bull	do	36	do	W.C.	Do.
893	Mastincala	Rabbit	do	20	do	W.C.	Do.
894		William Shangran	do	29	do	W.C.	Do.
895	Kul Irpeyapi	Throws Down	do	18	do	W.C.	Do.
896	Taswnke Waste	Pretty Horse	do	40	do	W.C.	Do.
897	Akicita Najon	Standing Soldier	do	40	do	W.C.	Do.
898	Huste	Lame	do	28	do	W.C.	Do.
899	Heraka Wanbli	Eagle Elk	do	51	do	M.R.	Do.
900		Peter Sayrs	do	22	do	P.	Do.
901		Charles Means	do	23	do	W.C.	Do.
902		Joe Knight	do	31	do	W.K.	Do.
903	Mato Sika	Bears Foot	do	36	do	M.R.	Do.
904	Cantka Sni	Cold Breast	do	71	do	M.R.	Do.
905	Tacanka Mato	Bear Road	do	64	do	W.C.	Do.
906	Tucuhu Tankonyan	Big Ribs	do	70	do	W.C.	Do.
907		Joseph Brown	do	22	do	P.	Do.
908		George R. Brown	do	20	do	P.	Do.
909		Charles Provost	do	22	do	W.C.	Do.
910		John Conroy	do	30	do	W.C.	Do.
911	Mato Taopi	Wounded Bear	do	49	do	P.	Do.
912	Akicize Ciga	Little War	do	22	do	W.C.	Do.
913	Wanbli taheya	Eagle Louse	do	31	do	M.R.	Do.
914		Dave Gallinaux	do	45	do	W.C.	Do.
915	Taopi	Wounded	do	18	do	W.C.	Do.
916	Waglor Joe	Loafer Joe	do	34	do	W.C.	Do.
917	Hanpa sica	Bad Moccasin	do	33	do	W.C.	Do.
918	Asanpi	Milk	do	39	do	W.K.	Do.
919	Sunkalcitaga	Imitates Dog	do	58	do	W.K.	Do.
920		John Rooks	do	27	do	M.R.	Do.
921		Albert Berning	do	31	do	M.R.	Do.
922		Beaver Montaux	do	32	do	P.	Do.
923		Louis Deon	do	22	do	W.C.	Do.
924		Louis Matthews	do	20	do	W.C.	Do.
925		Antoine Janis	do	31	do	W.C.	Do.
926		Alexander Adams	do	45	do	W.C.	Do.
927		Thomas Mills	do	28	do	W.C.	Do.
928		John Pulliam	do	20	do	W.C.	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	English name.	Signed with—	Age.	Band.	Dis.	Seal.
				<i>Years.</i>			
929	.....	Nick Janis.....	X mark.....	29	Ogallala..	W. C.	Seal.
930	.....	Benjamin Gerry.....	do.....	22	do.....	W. C.	Do.
931	.....	Charles Richards.....	do.....	41	do.....	P.....	Do.
932	Mato lootah.....	Howard Red Bear.....	do.....	18	do.....	W. K.	Do.
933	.....	Allan Last Horse.....	do.....	24	do.....	W. K.	Do.
934	Kangi ho waste.....	Good Voice Crow.....	do.....	31	do.....	M. R.	Do.
935	Psito.....	Beads.....	do.....	65	do.....	M. R.	Do.
936	.....	White Dress.....	do.....	52	do.....	M. R.	Do.
937	Mata gila.....	Yellow Bear.....	do.....	45	do.....	M. R.	Do.
938	Sciti kte.....	Pawnee Killer.....	do.....	45	do.....	M. R.	Do.
939	Itukasan.....	Weasel.....	do.....	24	do.....	W. C.	Do.
940	.....	Charles Geraux.....	do.....	37	do.....	W. C.	Do.
941	Nachowee.....	Nachowee.....	do.....	20	do.....	P.....	Do.
942	Nopla kanya.....	Rope Necklace.....	do.....	38	do.....	P.....	Do.
943	.....	James Mosseou.....	do.....	19	do.....	W. C.	Do.
944	Wicasa Anpas.....	Daylight Man.....	do.....	62	do.....	P.....	Do.
945	.....	Batiste Pourier.....	do.....	55	do.....	W. K.	Do.
946	.....	Amos Ross.....	do.....	37	do.....	M. R.	Do.
947	Conica Wanica.....	William No Flesh.....	do.....	22	do.....	M. R.	Do.
948	.....	Daniel Velandry.....	do.....	33	do.....	P.....	Do.
949	.....	Peter Rulson Barck.....	do.....	26	do.....	W. C.	Do.
950	.....	Harry Three Stars.....	do.....	20	do.....	W. C.	Do.
951	.....	Crow.....	do.....	21	do.....	W. C.	Do.
952	.....	Short Horn.....	do.....	34	do.....	W. C.	Do.
953	.....	White Crow Chief.....	do.....	39	do.....	W. C.	Do.
954	.....	Papa Eagle.....	do.....	33	do.....	W. C.	Do.
955	.....	White Cloud.....	do.....	25	do.....	W. C.	Do.
956	Alila.....	Joseph Smith.....	do.....	26	do.....	W. C.	Do.
957	.....	Spilling Bear.....	do.....	38	do.....	W. C.	Do.
958	.....	Heart Eagle.....	do.....	25	do.....	W. C.	Do.

[NOTE.—The names from 958 to 984 were lost and could not be restored from the duplicate roll.]

No.	Indian name.	Signed with—	English name.	No. in fam-ily.	Age.	Dis.	Band.	Seal.
					<i>Years.</i>			
984	Kangi kild.....	X mark.....	Kills the Crow In-dian.....	1	19	P.....	Ogallala	Seal,
985	.....	do.....	Keeps the Bone.....	5	60	P.....	do.....	Do.
986	Mato Wanbli.....	do.....	Eagle Bear.....	1	30	P.....	do.....	Do.
987	.....	do.....	Sesslee Bear.....	4	60	P.....	do.....	Do.
988	Cetam Maza.....	do.....	Iron Hawk.....	4	27	P.....	do.....	Do.
989	Kugrwitko.....	do.....	Fool Crow.....	2	23	P.....	do.....	Do.
990	Padani sica.....	do.....	Bad Rea.....	3	65	P.....	do.....	Do.
991	Mautli cineola.....	do.....	Young Eagle.....	3	55	P.....	do.....	Do.
992	Sunke cineola.....	do.....	Young Dog.....	5	37	P.....	do.....	Do.
993	Mato gleska.....	do.....	Spotted Bear.....	2	20	M. R.	do.....	Do.
994	.....	do.....	William Gay.....	1	21	M. R.	do.....	Do.
995	Ista sa George.....	do.....	George Red Eyes.....	1	21	M. R.	do.....	Do.
996	.....	do.....	Frank Conroy.....	1	26	W. C.	do.....	Do.
997	.....	do.....	George Twist.....	1	22	P.....	do.....	Do.
998	.....	do.....	William Sears.....	4	25	W. K.	do.....	Do.
999	Istospu.....	do.....	Black Eyes.....	5	70	M. R.	do.....	Do.
1000	Cenignaka ka.....	do.....	Allen White Dress.....	19	19	W. K.	do.....	Do.
1001	.....	do.....	Defends Him.....	2	29	W. K.	do.....	Do.
1002	Mato conwinga.....	do.....	Turning Bear.....	5	51	W. K.	do.....	Do.
1003	.....	do.....	Kills Across the River.....	1	18	W. K.	do.....	Do.
1004	Talohpichah Geo.....	do.....	George Little Wound.....	1	24	M. R.	do.....	Do.
1005	Mato nahzee Ellis.....	do.....	Ellis Standing Bear.....	1	20	M. R.	do.....	Do.
1006	Hinhonzi.....	do.....	Yellow Owl.....	1	26	W. K.	do.....	Do.
1007	Tatankozi Thomp-son.....	do.....	Thompson Yellow Bull.....	1	23	M. R.	do.....	Do.
1008	Mato channopah.....	do.....	Bear Pipe.....	1	18	M. R.	do.....	Do.
1009	.....	do.....	Fat Boy.....	3	28	W. C.	do.....	Do.
1010	.....	do.....	Louis Shangran.....	5	42	P.....	do.....	Do.
1011	.....	do.....	James Twist.....	5	33	P.....	do.....	Do.
1012	.....	do.....	Trunk.....	4	73	W. C.	do.....	Do.
1013	.....	do.....	Lawrence Industri-ous.....	22	22	W. K.	do.....	Do.
1014	Hintnkalo natapi.....	do.....	Tramped By Mice.....	3	54	P.....	do.....	Do.
1015	Kangimaza.....	do.....	Iron Crow.....	2	27	M. R.	do.....	Do.
1016	Waukigleska Har-ney.....	do.....	Harney Spotted Eagle.....	2	30	M. R.	do.....	Do.

Roll of Ogallala signers—Continued.

No.	Indian name.	Signed with—	English name.	No. in family.	Age.	Dis.	Band.	Seal.
1017	Hoksilazi	X mark	Yellow Boy	3	29	W. K.	Ogallala	Seal.
1018	Kisunsni Abel	do	Abel No Braid	1	28	W. K.	do	Do.
1019	.....	do	Teth gary	2	36	P.	do	Do.
1020	Eshecahoola	do	Knee	6	60	W. K.	do	Do.
1021	Orioka ota	do	Plenty Holes	1	18	W. K.	do	Do.
1022	Wakinyan witko	do	Crazy Thunder	4	34	W. K.	do	Do.
1023	He tantanka	do	Mountain Bull	2	64	W. K.	do	Do.
1024	.....	do	Frank Bissonette	1	18	W. K.	do	Do.
1025	.....	do	Jackson Bissonette	1	22	W. K.	do	Do.
1026	.....	do	Hubbard Bissonette	1	20	W. K.	do	Do.
1027	Takukokipesni	do	Afraid of Nothing	3	37	W. K.	do	Do.
1028	Wicasa wanbli	do	Eagle Man	1	29	W. K.	do	Do.
1029	Mato ciqqla	do	Little Bear	2	23	W. K.	do	Do.
1030	Nonpote	do	Kills Two	2	26	W. K.	do	Do.
1031	Ciqala sunkala	do	Dog Chief	3	22	W. K.	do	Do.
1032	Huste	do	Lame	2	33	W. K.	do	Do.
1033	Taswnkanakan	do	Medicine Horse	2	37	W. K.	do	Do.
1034	Ohshotah	do	Smoke	6	47	W. K.	do	Do.
1035	Sinte canala	do	Few Tails	1	18	W. K.	do	Do.
1036	Wapahakicum	do	Wears the Bonnet	4	48	W. K.	do	Do.
1037	.....	do	James Bucknow	5	33	W. C.	do	Do.
1038	Hinkasa	do	Bald Eagle	2	29	W. K.	do	Do.
1039	Matomeyanke	do	Running Bear	1	18	W. K.	do	Do.
1040	Wimati	do	Sun Bear	5	30	W. K.	do	Do.
1041	.....	do	Conquering Bear	5	61	M. R.	do	Do.
1042	Kangl tanka	do	Big Crow	5	32	W. C.	do	Do.
1043	.....	do	J. E. Livermont	2	25	.....	do	Do.
1044	Wakuwa	do	Charging	1	19	W. K.	do	Do.
1045	.....	do	W. B. Gerry	5	28	W. K.	do	Do.
1046	.....	do	Charles Oubray	1	18	.....	do	Do.
1047	.....	do	Sorrel Horse	1	36	W. C.	do	Do.
1048	Wanblihota	do	Gray Eagle	4	28	W. C.	do	Do.
1049	.....	do	Frank White	5	36	W. C.	do	Do.
1050	.....	do	Charles Clifford	3	24	W. C.	do	Do.

UNITED STATES INDIAN SERVICE,
 _____ AGENCY,
 _____, 189-.

I hereby certify that I am the Acting United States Indian agent at the Pine Ridge Agency, South Dakota; that the number of adult male Indians (inclusive of the Northern Cheyennes removed to Fort Keogh, Montana) belonging to said agency according to the latest enumeration is thirteen hundred and fifty-six (1,356). Given under my hand at said agency this 14th day of July, 1891.

CHAS. G. PENNEY,
Captain Sixth Infantry, Actg. U. S. Indian Agent.

UNITED STATES INDIAN SERVICE,
 Pine Ridge Agency, July 15, 1891.

I, Frank White, having been employed as interpreter at Pine Ridge Agency, South Dakota, by the Indian Commission, of which Charles E. Pearce, A. R. Appleman, and George H. Harries are members, do hereby certify that the foregoing agreements were by me fully explained to the Indians whose names appear therein and subscribed thereto.

FRANK WHITE.

PINE RIDGE AGENCY, July 15, 1891.

We hereby certify that we were present and witnessed the signatures of the above Indians to the foregoing agreements.

FRANK WHITE.
 HARRY N. PRICE.

FORT KEOGH, MONT., August 9, 1891.

We the undersigned members of the Sioux Indian Commission and clerk of said Commission do hereby certify that on the 15th day of July, 1891, while en route from the Pine Ridge Agency to the city of Rushville, Nebr., the satchel containing the original roll of the signatures of Pine Ridge Indians (Ogallalas), amounting in the aggregate to one thousand and fifty was either lost or stolen from the possession of the Commission, and the same has not yet been recovered.

And we do further certify that the names of Pine Ridge Indians, or Ogallalas, contained in the list herewith annexed, is a correct copy of the names contained

in said original list from Nos. 1 to 953 inclusive, and that the said names were kept in the unofficial record of the Commission, and that the persons, Indians, whose names appear in said duplicate roll as aforesaid, signed the agreements hereto annexed in execution thereof.

That the names appearing in the attached lists and numbered from 984 to 1050, inclusive, are original signatures.

Witness our hands this 9th day of August, 1891.

CHAS. E. PEARCE,
A. R. APPLEMAN,
GEO. H. HARRIES,
Commissioners.

HARRY N. PRICE,
Clerk.

EXHIBIT H.

List of signatures of Northern Cheyennes.

No.	Indian.	Signed with—	English.	Age.	No. in family.	Band.	Seal.
				<i>Years.</i>			
1151	Kaskonemi	X mark	Little Chief	68	7	Cheyenne	Seal.
1152	Mamobata	do	Big Foot	68	8	do	Do.
1153	Amowoneh	do	Crawling	37	4	do	Do.
1154	Hechmaka	do	Old Shoe Bear	46	5	do	Do.
1155	Awsir	do	Hail	25	4	do	Do.
1156	Itiwohewa, sr	do	Arapahoe Chief, sr	62	4	do	Do.
1157	Honiheeta	do	Pawnee	35	3	do	Do.
1158	Homiyok	do	Oil Gum	50	5	do	Do.
1159	Hehaesta	do	Wounded Eye	45	11	do	Do.
1160	Arwihhaeki	do	Little Hawk	43	4	do	Do.
1161	Mochtowa	do	Black Horse	30	2	do	Do.
1162	Hohkot	do	Grasshopper	40	5	do	Do.
1163	Hotnehcwihi	do	Wolf Chief	40	5	do	Do.
1164	Heewoteaba	do	Womans Leggins	50	7	do	Do.
1165	Maenotowa	do	Red Neck	56	8	do	Do.
1166	Mohenn	do	Big Leg	48	4	do	Do.
1167	Makkitaweyoni	do	Black Rea	48	5	do	Do.
1168	Nahkowennis	do	Bear Tusk	38	5	do	Do.
1169	Mochtawblio	do	Black Man	36	3	do	Do.
1170	Nakkona	do	Bear Man	43	4	do	Do.
1171	Homaest	do	Beaver Heart	33	4	do	Do.
1172	Hehonas	do	Round Stone	45	3	do	Do.
1073	Tahonosaso	do	Bites	24	5	do	Do.
1074	Wochimaest	do	Red Antelope	25	2	do	Do.
1075	Wiwakewa	do	Arapahoe Chief, jr	24	4	do	Do.
1076	Kamakenyote	do	Wooden Leg	30	5	do	Do.
1077	Moewowohist	do	Spotted Elk	28	6	do	Do.
1078	Wahwahseast	do	Walks Farming	27	1	do	Do.
1079	Miseesinelio	do	Mexican Cheyenne	42	4	do	Do.
1080	Wihiylost	do	Sweet Grass	25	2	do	Do.
1081	Mibs	do	Red Fox	26	3	do	Do.
1082	Moahkinakist	do	Lone Elk	22	2	do	Do.
1083	Moahkinahko	do	Old Bear	45	4	do	Do.
1084	Holme	do	Wolf	20	1	do	Do.
1085	Moctke	do	Loves His Knife	70	3	do	Do.
1086	Hohneyohi	do	Blind Wolf	21	1	do	Do.
1087	Arthur Moehnieb	do	Arthur Standing Elk	27	2	do	Do.
1088	Mochmatatanes	do	Elk Shoulder	33	5	do	Do.
1089	Mohtayoesin	do	Black Whetstone	47	9	do	Do.
1090	Wokkeesi	do	Sharp Nose	28	3	do	Do.
1091	Maimis	do	Red Bird	27	3	do	Do.
1092	Heeheen	do	Black Bird	22	4	do	Do.
1093	Waponts	do	Hollow Log	25	5	do	Do.
1094	Hatoesceva	do	Tangle Hair	59	3	do	Do.
1095	Woensceya	do	No Brains	25	4	do	Do.
1096	Eugene Mochines	do	Eugene Standing Elk	25	4	do	Do.
1097	Nahmus	do	Left Hand	18	1	do	Do.
1098	Otowhisto	do	Tall Bull	38	2	do	Do.
1099	Kaats	do	Little Mouth	20	3	do	Do.
1100	Mahaenotowa	do	Old Bull	62	5	do	Do.
1101	Hokomphaekir	do	Little Wolf	45	5	do	Do.
1102	Bob Machneh	do	Bob Standing Elk	22	1	do	Do.
1103	Frank Moehnieh	do	Frank Standing Elk	20	1	do	Do.
1104	Hewaihone	do	Yellow Eyes	20	1	do	Do.
1105	Inisto	do	Hawks Voice	18	1	do	Do.
1106	Wokaus	do	Crooked Nose	28	1	do	Do.
1107	Momahata	do	Big Foot, Jr.	30	1	do	Do.

FORT KEOGH, MONT., *August 6, 1891.*

I, Henry C. Thompson, having been employed as interpreter to the Northern Cheyenne Indians at Fort Keogh, Mont., by the Indian Commission, do hereby certify that the annexed agreements were fully explained to the Indians whose names are hereinbefore subscribed, and that I was present and witnessed the signatures of each.

HENRY C. THOMPSON.

FORT KEOGH, MONT., *August 6, 1891.*

We certify that we were present and witnessed the signatures of the above-named Northern Cheyenne Indians, who are at this present located at Fort Keogh, to the agreements hereafter attached.

HENRY C. THOMPSON,
E. P. EWERS, *Captain Fifth Infantry.*

FORT KEOGH, MONT., *August 6, 1891.*

I hereby certify that, in pursuance of General Orders of Division Commanded, I am in charge of the Northern Cheyenne Indians, removed to Fort Keogh from the Pine Ridge Agency, and that the adult male Indians over eighteen years of age, belonging to said Northern Cheyennes, according to the latest enumeration is seventy-five (75).

Given under my hand at Fort Keogh this sixth day of August, 1891.

E. P. EWERS,
Captain Fifth Infantry.

EXHIBIT I.

Proceedings of the councils held at the Rosebud Agency on the evening of Monday, July 20, with the representatives of the Lower Brule Indians who desired to take lands in severalty south of the White River on the Rosebud Reservation, and also of the council subsequently held on the same evening with the representatives of the same tribe who were opposed to that movement.

Commissioners Pearce, Appleman, and Harries, Agent J. G. Wright, Stenographer Price, and Interpreter Flood were present.

Agent WRIGHT (Thomas Flood interpreting). These gentlemen arrived here this morning. They have come here to talk with you, and to see what you want to do about coming on to this reservation. We asked you to come in this evening so that they could talk to you and could think over what you have to say. Be frank and open and say what you want to, so there will be no misunderstanding. This gentleman, Maj. Pearce, is chairman of the Commission. The other two gentlemen are the other members of the Commission. I hope for your own sake you will talk and say what you want to say, so you will be understood. That is all.

Chairman PEARCE. Now, my friends, I want to explain to you in a very few brief words what this Commission came out here for, so that you will understand our mission. The Great Father in Washington understands that there are various Indians belonging to the Lower Brule Reservation who are living, some of them, upon the land south of the White River, and some of them on the ceded lands north of the White River, and some of them who live in the reservation—the Lower Brule Reservation—who desire to take their lands in severalty, and who want to live upon the territory south of the White River; and therefore the Great Father sent this Commission out here to ascertain just exactly what it was that the people belonging to the Lower Brule Reservation wanted; and when we found out what they wanted, then we should see what could be done in their interest. We don't come here to ask for any lands belonging to the Indians; we don't want to buy anything; we don't want to ask any favors; we have just come here to see what we can do to settle the difficulty between the Indians themselves and help them settle it satisfactorily, and of course before we can do anything at all here, we must understand just what it is the Indians want; and when we find out what they want, then we must find out how many of them want it. And when we find that out, then we have got to council with the Rosebud Indians to see whether or not they are willing. We want you to understand that the Commission—all the members of the Commission—and

earnestly desirous of doing everything we can to settle all these matters in a satisfactory and friendly way, so that all the Indians upon both these reservations will be happy. Now, we asked you to come down here to see us because we knew you were representative men, and that you brought with you the opinions of your people, and we wanted to talk with you about it, and we want you to express yourselves freely, so we will understand just exactly what you think about it. Now, I don't know that we have anything else that we need to say to you just now, unless one of the other members of the Commission desires to say something about it. You now understand what we came here for, and we would be very glad to hear from you as to just what you think about it and what you want to do.

Commissioner HARRIES. There is just one thing I might say, and that is: We are depending upon you for the facts in the case. If you don't tell us precisely the situation there will be no one to blame but yourselves, and if any misunderstanding should arise it must not be forgotten that it originated with you and not with us. We don't want any of you to be able to say that the Commission was the cause of any misunderstanding.

Commissioner APPLEMAN. Before you begin I want to ask you a question. Are you all that have been sent here to meet us, or are there more? I understood there were five.

LAYS OVER HIM. We have sent one back, one of the five; we have sent him back to get some more.

Commissioner APPLEMAN. Well, are you authorized to act for your people; you four?

LAYS OVER HIM. I am representing my band. Each one of the other people here has a band and each is representing his own band.

Commissioner APPLEMAN. How many more bands are there? Are there only four bands?

LAYS OVER HIM. There are several bands.

Commissioner APPLEMAN. The reason I ask the question is we don't want to go over the question twice, and we ought to have all the bands here it seems to me before we talk, because they want to hear each other talk—each will want to hear what the other has to say. If I understand it there are several other bands from your agency. Is that correct?

LAYS OVER HIM. I live on the north side of the White River—right on the edge of the river. The reason why I want to take up my land and why my people do on the south side of the White River is that before we made the last treaty some of my people were on that side. They had their homes there; they had farms there. They have been there for thirteen years. For my part, I don't want to leave my home where I am living now, but my people are on the south side of White River, and I want to be included with those people, and yet I don't want to cross over the White River. I am living there, and I don't want to leave that place. Two-thirds of my people want to go over on the south side of the river.

Chairman PEARCE. How many people are there in your band—men, women, and children?

LAYS OVER HIM. I don't know how many people I have, but this is the number of families [presenting a roll of manuscript].

Commissioner HARRIES. These are all heads of families, are they?

LAYS OVER HIM. Yes.

Chairman PEARCE. Are these people on the south side of the White River now?

LAYS OVER HIM. Some are on this side and some are on the other side.

Chairman PEARCE. Do any of them live within the Lower Brule Reservation?

LAYS OVER HIM. All those are living on the ceded lands.

Chairman PEARCE. I would like to borrow this list until to-morrow and I will have it copied off so we can have the names. I will give it back in the morning.

LAYS OVER HIM. All right. That is all I have to say.

Commissioner APPLEMAN. Which side of the river do most of your people live on?

LAYS OVER HIM. I think the most of them are on the north side of the river.

MEDICINE BULL. My friends, you have said a few words that makes my heart feel glad. I only try to follow the Great Father's words. I know he is the only man that makes a straight road, and he is always the man I listen to. Whatever the Great Father says to me I always hold fast to it. You are three men. You say you have come here from the Great Father, and you have told us you came here to straighten our affairs, and I am glad to hear it. This land belongs to me. It is

mine. Three Stars (Gen. Crook) came here one time a little while back with two other men. He came here and wanted some of our land. We listened to him. All we have left is what our people can cover and only land enough for our children. That is all we have now. I am glad to see you come here to do whatever is right by us and straighten up our affairs among ourselves. Two-thirds of my people want to live on the south side of the White River, in their agency, for the benefit of their children. These are the words that Three Stars told us: "You may come and take up your land on your own reservation wherever you want to; wherever you wish to take up your lands you can." Those are the words Three Stars (Gen. Crook) told us. That is the reason it is our choice. We want to go on the south side of White River where we have taken up our lands now, and over two-thirds of my people want to go over there. Three Stars (Gen. Crook) is dead now. We know he is dead, but his word is still in sight. The Great Father has selected you men to come out here to straighten up our affairs, and I am glad to see you. I am ready to take up my land in severalty. That is why I have picked out this land. I am ready to take my land in severalty. This is all I will say. I am not the headman. Iron Nation is our chief. He will be here with the main body of our people. That is all we will say now. Some of the headmen will be here.

Chairman PEARCE. Medicine Bull, how many people are there in your band?

MEDICINE BULL. Fifty-two in all, men, women, and children.

Chairman PEARCE. Do these people all of them now live south of the White River?

MEDICINE BULL. They are all on the south side of White River.

Chairman PEARCE. How far from the White River are they?

MEDICINE BULL. All the way from the river down to Whetstone, scattered all through there. I live on Bull Creek myself, and have a house and farm there.

STANDING CLOUD. We men see you here; we are the leaders among our people, and we have heard that you have left the Great Father, and we have been waiting for you for some time, wanting to see you. You have told us to-night that you came out here to straighten up our affairs. I am glad to see that. I am one of the headmen. I have a band of my own, composed of fifty lodges, and all of them want to come over on the south side of the river. Out of those fifty families there is one family on the north side of the White River. This one family I speak of also wants to come over on the south side. What you have said made our hearts very glad. We want our agency on the south side of White River, and also we want our schoolhouses and churches all built on the south side. Some of the chiefs are not here. Iron Nation, who is one of our leaders, is not here, and we want to wait for him. We know that land is good down there, and that is the reason we want to go over there. We want to go over where there is good land. We want to raise up our children there. We want to go over there for the benefit of our children. We have our farms over there now. That is all I have to say. I am in hopes we will gain what we talk about.

Chairman PEARCE. Can you tell me how many people there are in these fifty families?

STANDING CLOUD. I have made a mistake. I wanted to say fifty people. I said fifty families, but I made a mistake. There are over two-thirds of my people want to come over on the south side of White River.

Chairman PEARCE. I understand, Standing Cloud, that you say all but one family of your people are on the south side of the river. Is that correct?

STANDING CLOUD. There is only one family on the north side.

Chairman PEARCE. Now, let us hear from our friend here, Yellow Hawk.

YELLOW HAWK. There are over two-thirds of my people want to come over on this reservation. That is what we came here for. We want to come over here. I think there are ninety-five families. They are all over on White River now.

Chairman PEARCE. How many people altogether, men, women, and children?

YELLOW HAWK. I am not sure, but in the neighborhood of three hundred people. I didn't count the people.

Commissioner HARRIES. Have any of these people—these three hundred you speak of, ninety-five families—been counted in these other bands, or are they separate and distinct?

YELLOW HAWK. Those 95 families compose the whole outfit here.

Chairman PEARCE. How many do you, Yellow Hawk, represent?

YELLOW HAWK. Fifty-four.

Chairman PEARCE. Fifty-four people; men, women, and children?

YELLOW HAWK. Yes. We came here to represent our people. Some of the chiefs are not here, but they will be. They are on the road. We came here to

help our people. We want to show you that there are over two-thirds of our people on this reservation now who want to stay here. All of them are ready to take their lands in severalty. There is one thing I want to tell you. Whenever we come into this reservation we want to sell what we leave behind; the land we leave behind.

Chairman PEARCE. Have you ever counceled with the Rosebud Indians about this?

YELLOW HAWK. I had a council with some of the headmen here last fall in regard to this matter.

Chairman PEARCE. And what did they say about it?

YELLOW HAWK. Hollow Horn Bear has said to me—this is what I said in the council last fall to them: "We have signed a paper here, this last treaty. We signed that bill for the reason we wanted to go on that side of White River"—and Hollow Horn Bear got up and said: "I am the headman. I represent this agency, and whatever I say all the headmen will follow. I am speaker for them all, and I will say that you will come over on this side. Whatever I say all the headmen follow." That is what Hollow Horn Bear said to me.

Commissioner HARRIES. Yellow Hawk, you spoke of selling what you left behind. You mean the land that belongs to you on the Lower Brule Reservation?

YELLOW HAWK. Two-thirds of our people want to come over here. What land they would occupy if they stayed there—that is what we want to sell.

Commissioner HARRIES. To whom do you want to sell it?

YELLOW HAWK. We want to sell it to the Great Father's people.

Commissioner HARRIES. What do you propose to do with the money?

YELLOW HAWK. We want to use the money we get for that land for things that will be of benefit to our people and ourselves.

Commissioner HARRIES. Do you propose, then, to sell that which you have at Lower Brule, and expect to come in here and take up land for nothing? Do you want to sell your land and have the Rosebud Indians give theirs away to you?

YELLOW HAWK. I mean that the Rosebud people can have their share of it.

Commissioner APPLEMAN. How much do you think is their share?

YELLOW HAWK. I don't know what will be their share. I am an Indian, and of course don't know what that will be.

Commissioner APPLEMAN. What do you think will be their share?

YELLOW HAWK. I think they would be entitled to half of whatever we get. Our chief, the main man we have, he is the man who told me to say these words.

Chairman PEARCE. What kind of land is it in the Lower Brule Reservation? Is it good farming land?

YELLOW HAWK. The Lower Brule Reservation is not good farming land. The ground is no good.

Chairman PEARCE. Now, I want to explain to you that the reservation that is called the Rosebud Reservation, according to the treaty that was made two years ago, belongs to the Indians who live on this reservation. The land that is in the Lower Brule Reservation belongs to the Lower Brule Indians. Now, in order that the Commission may bring about an agreement by which these Lower Brules who live on the south side of White River can take up their lands in severalty, we have got to get the consent of the Rosebud Indians, and we have to have the consent of three-fourths of all the male adults over 18 years of age. We have to have three or four parts. They have to sign, each one of them, a paper, so the Great Father can see it. Now, if three-fourths of the Rosebud Indians should be willing for your people to live on this reservation and take their lands in severalty you would have to relinquish your rights in the Lower Brule Reservation, because you could not have your rights in both. The Great Father is perfectly willing that you should live on the south side of the White River, provided the Rosebud people are willing you should do so too, and the Great Father would be very glad to have you take your lands in severalty and have it surveyed, so that your farms can be put on record. But of course the Great Father can not give you the lands that belong to the Rosebud Indians unless the Rosebud Indians agree to it, because that would not be fair nor right, and if this Commission can effect an arrangement by which you can have these lands in severalty on the south side of the White River, you would have to relinquish your rights in the Lower Brule Reservation. Now, do I understand you correctly when you say that altogether there are about 300 Lower Brules that want to live south of the White River?

LAYS OVER HIM. Yes.

Chairman PEARCE. And the rest of the Lower Brules want to live up in your reservation, do they?

LAYS OVER HIM. Yes; they want to live up there.

Chairman PEARCE. There are about 1,000 of the Lower Brules, and there would be about 300 of them who would want to live south of the White River, and the other 700 want to live on the Lower Brule Reservation. Is that correct?

LAYS OVER HIM. We are not counting the people. We are counting the families. What we have given you are the families.

Chairman PEARCE. You don't mean to say there are 300 families.

LAYS OVER HIM. The paper I gave you; what names are there are families?

Chairman PEARCE. Yes, that is all right. We understand that.

LAYS OVER HIM. Those names of families I gave you are not included with the 300 people Medicine Bull spoke of.

Commissioner APPLETON. Can you not find out by to-morrow about how many men, women, and children there are who want to come here?

LAYS OVER HIM. When do you want to see us again?

Commissioner APPLEMAN. Well, I should like to know how many people there are who want to come here.

LAYS OVER HIM. We would like to wait for those men we have sent back for the people.

Chairman PEARCE. When will they be in?

LAYS OVER HIM. I think they will be in here in about two or three days. Don't you think you will be down at Lower Brule? We would like to have you come down there, and then you can find out all about it.

Chairman PEARCE. Before we can treat with the Rosebud Indians we have got to be able to tell how many people there are who want to come on the south side of the river, because if they ask us that question, if we don't know, we won't be able to tell them.

MEDICINE BULL. We have not made arrangements to count them, and we don't know, and we would like to have you come down there so you can find out just what there is.

Chairman PEARCE. Are all the heads of families who want to live south of the White River willing to sign a paper to take their lands in severalty?

MEDICINE BULL. We just asked you a little bit ago to wait. We don't want to say anything till they come.

Chairman PEARCE. Of course we are going to wait, but we want to get your opinions about it now.

MEDICINE BULL. Yes, we have all said we would take our lands in severalty. We told Three Stars (Gen. Crook) so when he came out here. I don't like to say much now. I want to wait for my people. My body is full of the Great Father's words. Whatever the Great Father has been telling me, the advice he has been giving me for many years back, I have in my body. I could tell you all of that. I don't want to tell you all of that. I want to wait for my people.

Chairman PEARCE. Will they be in in two days?

MEDICINE BULL. I look for them in about three days. The man that has gone after them left here this morning, and all the people down there are scattered out, and it will take them some time to get back.

MEDICINE BULL. If these people here consent to let us live on this reservation, why, then, we want you to go down and count our people—those who want to live on this reservation.

Commissioner HARRIES. That is just exactly what we want to get at, only we want to know before we talk to the Rosebud people.

MEDICINE BULL. That is just what I want. I want you to go down there and count just how many there are. We will try and let you know in the morning just what we can do. I would like to have that paper back and I will give it to you again. We have not much to eat now and we would like to have something to eat.

Chairman PEARCE. We came up here to try and help you settle one of your own difficulties, and we didn't bring any rations with us, but we will try and see that you do not suffer for anything to eat.

Commissioner HARRIES. When a man comes to help me I give him something to eat. Now, we are ready to help you and you ought to invite us to live in your teepees. [Laughter.]

Commissioner APPLEMAN. You ought to feed us while we are here. [Renewed laughter.]

Chairman PEARCE. We have made arrangements to have a council with the Rosebud people on Wednesday morning, so we would like to hear from you to-morrow. After we have had our council with the Rosebud Indians we will be glad to hear from you again. By that time your friends will be in here from the country.

EXHIBIT J.

Council with the opposing faction of Lower Brule Indians.

Present: Commissioners Pearce, Appleman, and Harries, Agent Wright, Stenographer Price, and Louis Rubideaux, interpreter.

Agent WRIGHT (Louis Rubideaux interpreting). These gentleman, the Sioux Commission, have asked you to come up here and meet them and tell them what you want, so they can submit it to the Indians of this reservation. Whatever you have to say you should say frankly, so there will be no misunderstanding.

Chairman PEARCE. My friends, the Great Father sent us out here to settle the difficulty about the residence of the Lower Brule Indians. Now, we understand that there are some Lower Brule Indians who are living in the ceded land tract north of the White River, and we understand that there are some who are living south of the White River on this reservation, and we understand that there are some of these people who want to take their lands in severalty on this reservation, and the Great Father has sent this Commission out here to listen to what all the Indians have to say about it; so we have come out here and invited the Indians who want to live on the south side of White River, and those who don't want to live there, we have invited them to come here and tell us what they all want. We want you to speak frankly and fully, so there will be no misunderstanding about it.

We have heard that you were the leading Indians among the Lower Brule people, so we want to get your opinions about it. Now, you understand my friends, that it is not the object of this Commission nor the object of the Great Father to get the Lower Brule Reservation or any part of it. It is not the object of the Great Father or the Commission to treat for any lands or to buy anything from you at all. We have simply come out here to settle the difficulties between the Indians themselves and to help them all we can, and we come here and shake hands with you with a good heart, and we want you to treat us in the same way. Now, you understand fully what we are here for, and we would be very glad to hear from each one of you. Now, let each in turn get up and say what he thinks about it.

BIG MANE. This season the young men are working for themselves; we are all working for ourselves. We got a telegram the other day that you wanted us to meet you on this agency, and the agent told us you wanted about ten men to come and meet you here. We are here in response to your asking. We have signed a bill establishing our reservation, and of course whenever we sign a bill we will stand by it. Every man has his own reservation, and there is no use interfering with any other man's reservation. We have seen with our own eyes where the reservation line runs for the different agencies. Our line runs up to Bad River and Antelope Creek, and from there to the Crow Creek Agency. Every man has his own reservation, and we are expected to work on the reservation we have and to look towards the Great Father, and we have done as we agreed to do. We have our own reservation, and we ought to take care of it ourselves and stay there. The Lower Brule Reservation is ours, and we want to keep it tight.

Now, those are my wishes. Some of the Lower Brules have moved down on the south side of White River, and some are on the north side of White River. They took up their lands there and some have got their papers for it. Our agent issued papers to them to take their lands in severalty. Of course you are gentlemen and you came here to understand fully everything. I know that I don't want to live on this side of the White River. We want to teach ourselves to go to church and to learn. We have our own reservation and we want to take care of it and listen to the Great Father and do as he says. The agent received a letter from Washington, and it said there would be three men at Rosebud and he wanted all to be good and take care of them. I hope you will go down to the Lower Brule Reservation. That is all I have to say.

Chairman PEARCE. I would like to ask you whether you live in the reservation or on the ceded lands?

BIG MANE. I live in the reservation.

JOHN DESOMET. I will only say a few words. The other men may want to say something. When you telegraphed to the agent I was out 15 miles from the agency, and a policeman came and told me I had been selected as one of ten men to come here to meet you. Everybody there is anxious to see you. We have two agents and they are anxious to have you come down there. There are only

ten of us here. Do you think we will accomplish what we came for? What are we going to accomplish with these ten men? We want to see you here and afterwards at Lower Brule. I would like you to answer.

Chairman PEARCE. We asked the agent to send you here because we wanted the headmen of your people to come down and talk with us in order that we might learn what the people thought. Then, after we got through here, we expected to go up to the Lower Brule Reservation and meet all the Lower Brule people; but we wanted you to come down here first, because you are the leading people up there, and we could learn how the people generally thought about these matters.

JOHN DESOMET. That is what I wanted to hear from you. Some of the Lower Brules are on the ceded lands and they have got their papers. Some of them went there and took their lands in severalty, and some of the Indians want to come to the Rosebud Reservation.

STABS. These men who have just spoken tell you the truth. I am not a chief. Iron Nation is our chief. There are a good many white people, but I think you three men are honest, and the Great Father picked you out and sent you here, and I think you are good judges about anything. We want you to go to our reservation. Our chief fell off a horse, and he is weak and sick and he was not able to come. I hope, my friends, you will come down to our reservation. We shall be very glad to see you.

BLACK ELK. I want to say a good many things. Whatever the white man has done for us and whatever we have done for him we all remember. We know we are all the same Indians, but we have our own reservation. The Great Spirit gives us this land. Whatever the white man has done for us we are glad of. If I make up my mind to live on a reservation of course I want to live there. If there was a man who tried to do something and tried to stick to his word, I am the man. The Great Father gave us the Lower Brule Reservation and all our people belong there, and there is where my heart stands. We heard you were coming and I thought you would come down to our agency and I want you to come there. I am right in the middle of the reservation. The policeman came to me and told me to come here and I came. I could say lots more, but I want to give these other gentlemen a chance and that is all I will say.

Capt. FIRE THUNDER. I belong to church. I always take care of myself and watch myself as I go along. I have been one of the Great Father's policemen for eight years. The first Commission that came to our reservation was composed of Mr. Cleveland, Capt. Pratt, and Mr. Wright. They brought a map with them, and the second commissioners who came, they brought the same map. They hung the map up and they told us where the line was; that that would be our reservation. The map hung there for several days and all the women and children saw it and were glad and they agreed to it. The first man that signed was Iron Nation and then each one signed quietly. This agreement they all signed, and it looks to me every one ought to live on his own reservation. Some of our people want to go off somewhere. The law we signed is strong but some of them want to go off from us, but we signed the bill and that is what we ought to go by. We did that with a good heart. I would like to have you come down to our reservation; I would like to have you go down there and see with your own eyes and accomplish what you are out here for. I want to tell the truth and I want to be honest. That is all I have to say.

Chairman PEARCE. Now, my friends, we have listened to all you have said to us and we are very glad to have heard from you. Now, I want to say one or two things. Now, supposing one of the Lower Brule Indians wanted to go and take his land in severalty south of the White River. Have you got any objection to that?

BIG MANE. My friends, that is why I meant for you to come down to Lower Brule. We can all get together and answer that.

Chairman PEARCE. I know, but what do you think about it yourselves?

BIG MANE. Of course I will say something. Some of the Lower Brules want to come on the Rosebud Reservation. That is what I have heard. Some want it that way. Now they keep working it up and working it up and now they want to move our agency on this reservation. That is what I understand.

Chairman PEARCE. You don't want them to go?

BIG MANE. That is what I don't like. This is the way I think. If any man wants to come and live on this reservation that is his own heart.

Chairman PEARCE. Suppose one of the Lower Brule Indians wanted to come on this reservation, take his land in severalty, would you, Big Mane, have any objection to it?

BIG MANE. I am very glad you asked me that. We have our own reservation, and we want to take our lands in severalty on the reservation. Now, that is what we have said. Some of them want to come on this side and take their land in severalty. That I don't want to do myself. That is the way I think. If any Lower Brule wants to come into this reservation and take his land in severalty that is his own wish and I have no objection. Of course we have not many people there and we would like to live with each other.

Chairman PEARCE. We are very glad to hear what you have had to say.

BIG MANE. I mean if the Rosebud people are willing to have them come here I have no objections.

Chairman PEARCE. We expect to go over and pay you a visit at your agency. It is not the purpose of the Commission at all, and they have no power to move the Lower Brule Agency over into this reservation. The agency of the Lower Brule Reservation will stay where it is. We have nothing to do with that. All we want to ascertain is, who the Indians of the Lower Brule Reservation are that want to take their lands in severalty on this reservation. When we ascertain that we want to find out whether the Rosebud Indians are willing to have them come. If it is all fixed satisfactorily here, then everybody will be happy and contented, but that don't affect the agency of the Lower Brule Reservation, nor does it effect the Lower Brule Agency itself. We want to do everything we can to make everybody contented and happy. That is all we have to say.

BIG MANE. You have sent for us and we are very glad to come and meet you, and, if that is all, we would like to go home, for we have work to attend to.

Chairman PEARCE. That is all right. You may go home now.

EXHIBIT K.

Proceedings of councils held with the Rosebud Indians at the agency on Wednesday, July 22.

Present, Commissioners Pearce, Appleman, and Harries; Agent Wright; Stenographer Price; Interpreters Thomas Flood and Louis Bordeaux, and about 250 Indians, including the Lower Brule representatives.

Agent WRIGHT (Thomas Flood interpreting). The time the last Sioux Commission was here it made some changes in the boundaries of the reservations. Last year some of the Indians had trouble and were not satisfied with the boundaries of the different reservations, so the Great Council in Washington passed a law which gave the Great Father authority to appoint another Commission to come out and talk with the Indians and see what it was they were not satisfied with. It gave this Commission power to make any changes that might be necessary so that all the Indians would be satisfied. This Commission did not come here to buy any lands or to take any of your land from you, but simply to fix these things satisfactorily to the Indians.

Now, after this Commission has got through, after it has settled the trouble, it will be settled and won't be opened again, so that I want you to pay attention to what the Commissioners have to say, and I want you to tell them frankly what you want, so that when these gentlemen go away they will know, and the Indians will know, just exactly what they have done, and there won't be any misunderstanding in the future. I want to say to you again that they have not come here to buy any of your lands [applause]; that the Great Father has not sent them here for that purpose; that these gentlemen want to fix it up honestly and in such a way that it will be satisfactory, and there won't be any further question about it, and therefore you should pay attention to what they have to say and ask any questions that you want to about it. This gentleman, Maj. Pearce, is the president of the Commission. The other two gentlemen are the other members of the Commission. They have a clerk here to write down what is said, so there will be no misunderstanding about what has been said afterwards. They will give the Indians time to consult about this matter, but they would like to have you stay together and settle it as soon as you can, so it will be over and settled satisfactorily. The president of the Commission will explain to you the purpose of the Commission, so that you will understand it.

Chairman PEARCE. My friends, this Commission has come out here from the Great Father in Washington on a mission of friendship to you. As your agent has already told you, the Commission has not come out here to buy any lands or

to buy anything else from you. They have simply come out here to try and aid you in settling some difficulties among yourselves. Now, the Great Father in Washington heard that some of the Indians were discontented with their present locations, and therefore he has sent this Commission out here to learn what the difficulty was, and to see whether or not it could be settled in a friendly and pleasant way. Whatever is done will be in your hands to do, and you must do it yourselves. We have no right to tell you what you must do, and we have no right to ask you to do anything that you do not think is just and proper. [Applause.] Now, we have been among the Indians for about six weeks, and we do not believe that the Indians who have talked with us, any of them, have ever thought that this Commission has sought to deceive them or to tell them a lie. We have tried to tell them all the truth, to protect all their interests, and that is what we are going to do as long as we are among you. And we come among you with a good heart, and we hope that you will receive us with a good heart, and that when we go away from you you will all remember us with pleasure and kindness.

Now, when the Great Council and the Great Father at Washington set apart this reservation for the Indians living here, and agreed in the treaty that was made two years ago, they agreed that no part of this reservation should ever be taken away from them and that no man should have the right to buy it from them [applause], and that whenever anything was done it must be agreed to by three-fourths of all the male adult Indians living on the reservation, that is three parts out of four parts, and that if it was not done in that manner it should go for nothing. Now, we want you to understand that the Great Father says to you that this is your reservation and that whatever is done must be done by you. Now, understand my friends, that there are various Indians of the Lower Brule band who want to have their homes on this reservation. We understand that some of them are now living on the reservation south of the White River, and that others of them are living upon the ceded lands north of the White River, and we understand that these Indians wish to have their homes upon this reservation. Now, whether they can have their homes on this reservation is not for us to say but for you. We can not decide it for you; we can only present the facts to you, and then in order to make everybody happy, ask you to settle the matter as you think best. [Applause.]

We understand, my friends, that you have talked this matter over among yourselves a good deal, and I suppose a good many of you have expressed yourselves as to what you wanted to do about it. Of course, if these Indians are allowed by you to live upon this reservation, the annuities and the rations to which they are entitled will be brought to this reservation and given up to them here instead of at their own reservation—the Lower Brule Reservation. Whatever rations and annuity goods and interest in the permanent fund they are entitled to over there will be transferred over into this reservation, and they will get them here. [Applause.] Now, of course, if these rations and annuities are brought over here and given to the Indians here who come upon the reservation to live it will not take anything from you. The same rations and the same annuity goods that you are entitled to now you will receive then. And that understanding and that condition will be fully expressed in the contract and agreement so that there will be no misunderstanding about it, and it will also be expressed in the contract and agreement that if these rations and annuity goods and interest in the permanent fund are taken away or made any smaller by your allowing these Indians to come upon this reservation, that then the contract will go for nothing. Of course, we understand, my friends, that all these various people, the Ogalallas and the Brules, and the Lower Brules, and the Cheyenne River, and the Standing Rock Indians, all belong to the great Sioux family, and I suppose that if any of you can do anything to make your people happy that you will be glad to do it. But of course that is for you to say.

We simply want to do what we can and aid you in making this arrangement, if you choose to make it, and make it in a just and fair manner. Now, after you have made up your minds about it, if you say you will allow these Lower Brule Indians, those who want to come over here, to come and have their homes upon this reservation, then we will have to go up there, and find out just who they are, and every head of a family will have to sign a paper stating just exactly who he is, and who his family is, that wants to come here, and a copy of that paper, with all the names on it, will be filed in the office of your agent here, so that any of you can see who they are at any time, and another copy will be filed at Washington, so that the Great Father may see who they are, too. Now, we want you to understand, my friends, that we don't think any the less of you if you say you don't want to have these Indians come here, because it is your mat-

ter. Whichever way you settle it our hearts will be just as good towards you. Now, we understand that the Indians who want to come here on this reservation, some of whom are living south of the White River and some on the north side, we understand that there are about five hundred and fifty of them, all told; that is, men, women, and children. I suppose that they would make about one hundred families, possibly a little more and possibly a little less. We can not tell the exact number until we go up there and have them sign the rolls, so we can count them; but, as near as we can find out, that is about the correct number.

Now, this is our mission to you, my friends, to ascertain what you wish to do about it, and the Commission will be very glad to hear from you, and will listen with patience to anything you may have to say. We want you to talk about it among yourselves, and when you have made up your minds what you want to do about it, we want you to come and tell us. Everything that I have said to you and everything that you may say to us will be taken down by our reporter here, and will be sent to the Great Father at Washington, and we will try to help you as well as we can, just as we have tried to help the Indians on the Pine Ridge Agency to settle their difficulties over there; and if you want to find out what the Ogalallas think of us—whether they think we have acted fairly and justly by them—you send one of your men over there and ask them. In the roll that the Ogalallas had to sign in order to settle the difficulties over there, nearly every male Indian on the reservation signed it, and that enables a good many Indians, who were wandering around without any home, to be located where they want to be, so that they can get on in the future prosperously; and hereafter those Indians who were wandering around and had no home, and who had to live upon their friends, will be put upon the agency rolls and draw their rations there, as you draw them. As we have acted with them so we want to act with you, so that when we get back to our homes, and you think of this Commission, you never will have any reason to think of them unkindly. Now, this is all I have to say to you, and we will be very glad to hear from any of you who desires to speak to us about this matter.

Commissioner HARRIES. It probably astonishes you a good deal, my friends, to know that a commission has come out here from the Great Father that does not expect to get anything out of you. The history of your dealings with the white man is something we need not to go over now, but it has been, at times, very unfortunate for yourselves. In the light of your past experience, many of you have become suspicious of the white man. Now, we want you to understand, if you will, that this Commission differs very materially from any commission, perhaps, that has ever been to talk to you. Many of the other commissioners were good men, but they generally came out here to help the white man and left the Indians to look out for themselves. That is not the situation to-day. We have come out here to help the Indians. [Applause.] There has been more or less of disturbance among yourselves because some of those Indians whose homes were not on this reservation wanted to live here. Some of you wanted those Indians to come on the Rosebud Reservation and live here, and some of you did not. That caused more or less disturbance, and as long as there was any disturbance, any disagreement, things could not move pleasantly. Now, Maj. Pearce has explained to you very fully and very clearly just why we are here, and all I want to do is to have you believe all he said, because it is true. In talking of the commissions that have been here, you will say, "That one bought so much of our land," "That one did something else," but when you talk of this Commission in years to come you will say, "It came out here to help us, and it has told us the truth, and nothing but the truth." [Applause.]

Some of you may find it difficult to understand why the white man takes so much interest in the Indian just now. That is very easily explained. You are better men than your grandfathers were, and of course the white man gets better too. There are some very selfish white men, and you have, I presume, a good many of them living around your own reservation. I mean those who live around the edges of it and who want to break in. But we want you to understand that they are very few indeed compared with the great many good white people who live in other parts of the country and who want the Indian to have all that belongs to him. We have told you that we came here solely to help you. Some of you may not believe that just now. That is because you do not know us. But the time will come very soon when you will know that we spoke the truth.

Commissioner APPLEMAN. My friends, when I came out here to-day I did not intend to say anything, but I have changed my mind. This Commission has been appointed by the Great Father to come 2,000 miles from our homes to see you.

We have left our private business to come out here upon this mission of peace. [Applause.] Before we left home the Secretary of the Interior told us it would take about six weeks to finish up this work. The Great Council of the nation—I mean the Congress of the United States—appropriated money to pay our expenses. We do not ask you to pay it, and it will not come out of your annuities or any money coming to you from the Government, but the money that the Great Council gave us for this purpose is nearly all used up, and if we do not go home pretty soon you will have to keep us and ration us here. [Laughter.] Now, the question is, have you gotten enough to go around and feed us for two or three weeks? [Laughter.] If you have not, we will have to make arrangements to go towards our homes and get through this job before we go.

Now, I for one would like to have the Indians talk to us here this afternoon, and not put off till to-morrow what we can do to-day. You have been in council to-day and several other days, and perhaps several times before this week, before we came out here, and I know no better time to begin this work and hear from you chiefs and headmen. We have time to hear you if you come up to-day, but if you have not we will have to wait your time and patience.

HOLLOW HORN BEAR. In the first place I will ask you if you have a paper from the Great Father to have this council with these people. I would like for you to read it. Whatever word you have come out here to explain to these Indians we would like to hear from you, and then we can consider this matter.

(At this point Louis Bordeaux relieved Thomas Flood as interpreter.)

Chairman PEARCE. My friends, in answering the question which Hollow Horn Bear asked the Commission, I will say: Last winter the Great Council of the nation passed a law and it read like this: [Here Commissioner Pearce read an extract from the law.] Now, that law gave authority to the Commission to come out here and settle this matter, or help you settle it. The Great Father, in instructing us to come out here and help you settle this matter, said that he had "received a petition signed by 170 adult male Indians of the Lower Brule tribe stating that they had visited the Rosebud Indians and held councils with them and told them that they much desired to live on the Rosebud Reservation, and that the Rosebud Indians, in reply, said to them that they also wanted them to live there, and that they were the owners of the reservation and could do what they pleased with it, and would do everything in their power to bring about that arrangement." And it was because this information came to the Great Father in Washington that this Commission came out here to see what could really be done about it.

HOLLOW HORN BEAR. We do not desire to have a talk to-day. All we came here for was to hear what you have to say to us, and then we will go home and consider the matter among ourselves, and came back to-morrow. You came here to have a peaceful talk with us, but I don't see any signs of a feast.

Commissioner HARRIES. Are there any other Indians here who wish to ask any questions? We want everybody to have a chance to say something.

Agent WRIGHT. These gentlemen are, as they say, not to take any of your lands or anything else, but they are here to settle this matter between the Indians. Now, when a commission comes out here to get something from the Indians they ask the Indians to come here so they can hear them and they entertain them; but this time the Commission has come out here to work in the interest of yourselves, and therefore the Indians should entertain them this time. [Laughter.] This is a question that concerns yourselves, and you should remain here and not go home till it is settled. Try and fix it so you will all be together, and let nothing be left undone. It is very important that they should settle this matter so there will be no misunderstanding, and that they should settle it as soon as possible. The Commissioners would like to meet you at 9 o'clock to-morrow—when the 9 o'clock bell rings—and listen to what you have to say. You can go to the office, and I will give you an order for something to eat.

TWO STRIKE. We want to have two councils. After that, the Commissioners have told us, we will go home and settle the question and come in to-morrow and give our answer, and then the Commission can go next day if they want to. Whenever the Commission comes here and holds us here we don't look after our food, and of course the Commission is the cause of the loss of any food we ought to have.

Agent WRIGHT. If there is any question you want to ask the Commission now which you want to consider you should ask it; then you can consider all the questions together.

STRANGER HORSE. I am very glad to meet you as good friends, and we are pleased at what you have said to us with the exception of one. You say that

there are some white men among us who are not good. I want to know where these white men are?

Commissioner HARRIES. I said they were outside of the reservation and wanted to break in.

STRANGER HORSE. I am satisfied now. I thought you meant those in the reservation.

Commissioner HARRIES. No; I meant those outside of the reservation.

At this point the council adjourned for the day.

Pursuant to adjournment the council met at 10 a. m., July 23.

Present, the Commissioners, Agent Wright, Stenographer Price, and Interpreters Thomas Flood, Louis Ribideaux, Louis Bordeaux, Charles Tackett, and Reuben Quick-Bear.

Agent WRIGHT (Louis Bordeaux interpreting). Yesterday, when you had the meeting here, the Commissioners told you what their object was, and you said you would think it over and consider it and would answer to-day, and the Commissioners meet you to-day for that purpose. I hope what you say you will say clearly and so the Commissioners will understand it, and talk right to the point so you will get along as fast as you can.

Chairman PEARCE. Now, my friends, in order that there may be no misunderstanding in the talk to-day, the Commission would be very glad to have you select some one as your interpreter to see to it that everything that is said is interpreted correctly. He can stay by us here when your talk is interpreted and can see if any mistake is made, and if there is he can correct it at once, because we want to understand you correctly and we want you to understand us correctly so there will be no misunderstanding. We think that is right, because when people come together to have a friendly talk they want to thoroughly understand each other.

Now, we explained to you yesterday what our mission here was, and we invited you to go off and talk about it among yourselves and to come here this morning and let us hear what you think about it, and now we will be glad to hear from you. We hope you will talk frankly and give us exact your feelings about it, and we shall give everybody a chance to say what they have to say.

HOLLOW HORN BEAR. I will say something in regard to interpreters. We want it as you say this morning. We have already selected six interpreters to do the talking for us. If we have those six interpreters, of course everything we have to say to you will be correct and straight. One interpreter can not do it all, because he would get tired. One of them is Louis Bordeaux, another Charles Tackett, and two of the agency interpreters, Frank Janis and Reuben Quick-Bear. We would like to have you send for them.

STRANGER HORSE. Louis Bordeaux and Charles Taggett will interpret for the Commission and the others will be by to see that everything that is said is correct.

HOLLOW HORN BEAR. My friends, you said before that you would be glad to see us to-day. I know you are my good friends; you are good men and I want to ask you in the beginning some questions. In 1889 there were some good men like you came here and they wanted some of our land, and they had a law in regard to the land. It seems to me that this law can not be undone. This is 1891 and it seems to me a lot of laws are changed. Now, my friends, the Great Father sent you here, and I suppose he wants you to accomplish what you came for, and I want to know if you intend to accomplish it. I want you to answer my question.

Chairman PEARCE. This Commission will not do anything excepting by a vote of three-fourths of all the male adult Indians living on this reservation. The Commission can not do anything unless the Indians say so.

HOLLOW HORN BEAR. My friends, that is the very thing I want to know. Now, the Great Father has given me power to do as I want to, therefore I am going to answer you with a good heart. Whenever the Commissioners come here they always have a law and that law has to be confirmed; therefore I can not do anything, as the law has already been confirmed when they come here. Now, my friends, you are sent here and the Great Father gave me power to talk and my heart is good and I will answer you accordingly. I have some friends down at the mouth of the Big White River. They are Lower Brules. They are located there; they have an agency. Last fall those Indians who are occupying the land that was ceded to the Government came here to see us. I will tell you

what I said to them at that time. I told them then, and I will make my words good now; I asked them how many men will come here. I told them to send the names of their families here. I have the paper now. There are 192 families who want to come here. I went to the Great Father's house with this paper, and I work it this way so I can have it according to law. These families want to come upon this reservation. All those families, whatever they are entitled to on their reservation they can sell and turn the payment over to us and change this boundary line to Pass Creek, and then I am willing to let them come. That is what I told the Great Father. Now, my friends, I told that to the Great Father, and he told me he would put it before Congress. I don't want the Great Father to put the Lower Brules here without any payment to us.

My friends, the Ogalallas gave us words and then they told the Great Father to take the line away from Black Pipe Creek. Some of the Ogalallas say that some of the Indians from this agency went up to Pine Ridge and they don't want to ask any other payment for the changing of the line to Pass Creek, so those people can stay up there. The Ogalallas made that law themselves and now again they take it away. There were 50 families of Cheyennes went away from Pine Ridge and now they want to get 50 families from this agency transferred there. That is what they asked for at the Great Father's house. The Great Father said that what the Ogalallas said would be taken to Congress and I suppose that you come here with the words of the Ogalallas. Now, my friends, I told you this and I want you to tell the Great Father. Now, we made a treaty two years ago. I have not received a cent of that treaty yet. I want you to tell me what is the reason we do not receive any payment for the treaty we made.

Chairman PEARCE. Whatever provisions the treaty of 1889 called for ought to be given to the Indians, and if they have not received it it is the fault of the Government.

HOLLOW HORN BEAR. Now, I want some payment for that treaty, and I want to see it now. The Great Father told me last winter he was going to give us 1,000 head of cattle this summer. I heard since, though, that he was going to send us 550 and hold back 450. I thought he was a man of his word. I want you to help me get those cattle.

Agent WRIGHT. There are 1,000 steers coming here—500 steers and 500 heifers.

HOLLOW HORN BEAR. I suppose you have heard about this agency. I suppose you heard that the bad men of this agency was the cause of the trouble last winter. I have been investigating it and I could not find anything that was to be blamed to my people. All the trouble we have had is on account of the Great Father, and all the trouble we have starts from the Great Father's house. The Great Father gave these people rations for twelve months. The Great Father had appropriated 3,780 head of cattle for the people for one year. They appropriated money so we could get 3 pounds of beef a day each person. But of that appropriation the Great Father took away 500 head of cattle. They gave us 3,280 head and that was all. They took the other rations, half of them, away. Every thirty persons get beef for eighteen days. They got their beef about 3 feet high. Then we were starving and whenever we had any cattle we wanted to eat them, and we felt bad having to eat our own cattle. My friends, look at the graves upon that hill. Open them and see if any of the bodies in them have any flesh on them. They starved to death and they were so poor. The soldiers, they are honest people; they shed their blood. And so the Catholics are honest people; they shed their blood too. The Indians are honest people. They gave up lots of land to the Great Father. They even shed their blood there. I blame the Great Father. They told me and my people to be white and to speak English the same as white men, but there was a lot of us killed. What I have said has come from the Great Father's mouth and is the cause of all this trouble and hardship.

Now, my friends, whatever I am entitled to in rations and money I want you to help me to get and to tell the Great Father for me what I say. You see this agency here is in a rough country. Nobody wants to live here, and we put our agency here. If you go out 5 miles you will see good places to live, and this agency the Great Father put here to stay. But the Great Father has been shaking this agency, trying to tear it down, and it makes my heart ache so. I don't think everything has been good, and I want you to try and help us to have the Great Father keep his treaties. The Great Father sent employes here to this agency. They send the white man. He knows how to work and they pay him big wages, and right under him are half-breeds. The smallest wages they give to the Indians. The white men come here, but they don't teach me. The Indians get the smallest wages, but they are the ones that work the hardest to try and teach me. Now, these white men that have big wages, they throw it away.

The Great Father told me to be a white man and imitate the white man, and I have been trying to make a few steps towards civilization, but the Great Father takes everything away from me. How can I hope to be a white man without being helped?

Some other things I want to call upon you to help me in. I pray you to help me. Whenever the Great Father tells me anything for my benefit I always say "How" to him. I think it will benefit my people and I always try to do as he tells me. I don't see anything to make my living by and that makes my heart bad. This year we gave 55 of our young men to the Government; gave them into the Great Father's hands. [Meaning the company of Indian cavalry enlisted and serving at Fort Niobrara.] The Great Father told me they were going to be white men and that they were going to earn something. Now, I want you to help me in getting those Indian soldiers to come back on the reservation. Whatever they spend upon them our people will get it here, and it will do them good. If they live outside of the reservation there are saloons where they spend their money instead of sending it to their children here. They go to the houses of the prostitute and spend their money there. An Indian soldier does not send one cent back to his family on the reservation. My friends, I want them to come back to the reservation, and I want you to use all your power to help me. They are soldiers and they are entitled to this reservation. If they come back here on the reservation we will try to imitate them and it will do a lot of good. All I have said to you are the wishes of my people, and I depend upon you, and now my friends, I wish you to take all these words together with yours back to the Great Father. I have a good many things I could say, but I will give my friends a chance to talk and will stop now.

SWIFT BEAR. In the beginning, my friends, I want to ask you one question. Now, I ask you one straight question, and I want you to answer me while I am standing here. I am going to ask this question: The Great Father has several agencies, and I want to know which one of these agencies stands highest now. Which one of the agencies is the chief of all the agencies?

Chairman PEARCE. So far as the Commission knows, the agencies are all alike. There is no agency has the lead of any other.

SWIFT BEAR. I mean in the past time.

Chairman PEARCE. We understand that this was the great Spotted Tail Agency; that this was one of the leading agencies in the country.

SWIFT BEAR. You know that, but you were trying to deny this agency. My friends, there is my agent sitting alongside of you. I don't want to bite him. He is a young man, and has been here with us, and we know how he treats us, and I don't want to bite him. One of the principal things I will speak to you about is the same as Hollow-Horn-Bear did. You say to my people here that your heart is good, and they say, from the seat of their heart, that theirs is also. All the Indians talk the same as one man. We all agree to one thing. We have heard about Pass Creek; that the line was changed to Black Pipe, and I have never slept any since. The Indians own that land. I don't want you to take anybody's part—one agency's or the other's. I don't want you to show any favoritism towards one or the other, as it would make trouble. Pass Creek was to be our line between the two reservations. As you say, this is Spotted Tail's agency. He is the one that had that line put at Pass Creek, and I thought it was impossible to remove it. As you told us yesterday, the land belongs to us, and we want you to do everything you can. The land belongs to us. We want you to put the line back on Pass Creek.

My friends, the Ogalallas took the line away from Pass Creek, and I was not willing at all. This is what I mean: We want to settle this line without any trouble. You told us yesterday whatever we are going to do we must do it in a good way. You told us whatever we have to do to be in a hurry and accomplish it, and now we say we are in a hurry to have the line on Pass Creek. Now as to my relations among the Lower Brules. I have some thought for him. Some of them want to come over on our reservation. If you take this line from Black Pipe and put it back on Pass Creek we will allow the Lower Brules to come here, and if you do not do that we will never allow them to come here. If the Lower Brules come over here I want pay for it. If they sell that land I want the money. You told us yesterday that anything we did not like to tell you about it. There are a good many things we do not like. All the things I do not like are caused by the Great Father. Everything that has happened to us that has caused trouble is to be blamed to the Great Father. That is why I say I won't bite my agent here. The Great Father is the one to be blamed. We have made treaties in the past regarding some of our lands. The Great Father has asked

me if the land was good, and if it was he always took it. And he told me he would give me so much for so many years, and now he owes me. He has been fooling and deceiving us. He never gives what he promises us. He thinks I am a child, and I am suffering because the promises have not been fulfilled. The Indian lives up to all the laws we have made with the Great Father, but the Great Father does not. You make me ashamed, but you white people don't shame. It is because I live up to the law that I am just as poor as I can be.

Now, my friends, you come from somewhere. You are good men. We heard your good words yesterday and were well pleased with them. You know our complaints and troubles, and we want you to take them to the Great Father. In the past the Great Father has selected men to come here, and he tells them, "Now you go amongst those people and try to help them and teach them," but it always fails. There is a man just as poor as I am, but I believe he is helping me and his money is keeping me alive. The railroads are the rich people. They and the Great Father come together and ask me for whatever I have and I have always give it to them. I guess the rich man don't help make any appropriation for the Indians. All the poor people who come from across the sea help us, but the big men ought to pay taxes to feed us. The Great Father always promises a good many things but he never does as he tells me. That is the trouble among the Indians. The Great Father wants to take part of this agency away every year. That is one of the troubles among the Indians. What he has promised me in the past he never gives me. We keep going to his house; we make big roads going to his house, but he never gives our own to us. Now, my friends, you are sitting here before us. You have said good words to us. You heard those Indians laughing because you told us good words. The Great Father has bought land from us and never paid for it and he never will. I am going to tell him some day, "You bought land from me, Great Father, you owe me money now, I want that land back." You told us if there was anything we didn't like, to tell you. What I have said, our people do not like. The trouble among the Indians is all caused by the Great Father. It is not caused by the agent here. The Great Father feeds us like a bird. You see on the hill; there they starved to death and we buried them. We don't like these small rations. I don't mean our agent now, but all the previous agents came here and cut our rations down. You white people send an agent here and tell him to give us as small rations as possible, and after awhile it raises trouble. Every thirty people are entitled to one head of beef, but the cattle are so small. That is all I have to say.

Commissioner APPLEMAN. You are complaining about the Great Father not fulfilling the promises he has made. What promise did the Foster and Warner Commission make that they did not fulfill?

SWIFT BEAR. We have not received anything they promised.

Commissioner APPLEMAN. Well, we want to know what articles you have not received that they promised you and was included in the treaty.

SWIFT BEAR. Steers, mares, wagons, and everything else, including cash money.

Commissioner APPLEMAN. How much cash money were you promised by them?

SWIFT BEAR. Fifty dollars for each person.

Commissioner APPLEMAN. When were you to receive it?

SWIFT BEAR. As soon as the treaty was confirmed that money should come, and some one was to come out and pay us. I thought you had come to pay us, but you came for something else.

Commissioner APPLEMAN. Were you not to receive that money after the land was surveyed and you took your lands in severalty?

SWIFT BEAR. Yes.

TWO STRIKE. I am not going to say a great many words. You told us that you didn't come here for any great important business. You came here about having those people transferred. I am just going to talk about that. Some of those Lower Brules down there are my relations. There are six agencies chained together and I suppose you know that. My relations want to come on my reservation. They shall not come here without any pay. Whatever they are entitled to in payment, rations, etc., they will have to bring with them. Red Cloud and Spotted Tail put the line on Pass Creek, and I never knew that anybody could move that line away from there to some other place. The Ogalallas are our relations. I could make a fuss over that line, but I won't do it because they are relations of mine. Whatever they have to say they say, and it don't make my heart bad. Now, a lot of my people live on Pass Creek. All those people who lived beyond Pass Creek have tried to have a dispute with us. They are people

who do not occupy that line at all. From Pass Creek beyond belongs to them. That is all I will talk about.

GOOD VOICE. My friends, I will tell you what my people are displeased with. There is a tribe of Indians living down here at the mouth of White River that belongs to the Lower Brule tribe. They want to come into our reservation. I don't want them to come in here for nothing. I don't like that. I suppose they are entitled to so many acres of land there. If they sell that land and give us the money then we will allow them to come. If you will allow them to sell their land we will allow them to come over here.

My friends, my children and myself have not two lands to occupy; we have only one. I know I have a small bit of land and after a while as we increase we will have none left. Spotted Tail and Red Cloud had this line fixed on Pass Creek; we don't want that changed at all. We will not spare that creek to anyone. Since then we have never told Red Cloud to have the line on Black Pipe. We don't remember having told him. Last winter, when we went to the Great Father's house, we talked with the Ogalallas about that line. Young-Man-Afraid-of-His-Horses told us that we were Indians together, and he said we should fix that line on Pass Creek. The Great Father told us we must work the earth and try to make our living, and so we do; we do the best we know how. Anything that is useful to work with we have not got. He never gives it to us. Now, my friends, you know all our agents in the past time. Now, we have a young man here agent and he is trying to pull us through all right, but some white men who have a grudge against us have tried to pull him away. All the trouble that occurred here is caused by small rations. Now, my friends, you come here to help us, and I have heard your words. I will tell you what we have said to the Great Father while we were in Washington. We told him about the employes of our agency; we said the white man comes here and receives big wages. The Great Father told us to send our children to school, and some day some of them would be wise enough to be agent. Now, some of those children are now half-breed Indians; they are capable of doing that work, and I pray you to help us to get those jobs for them. Now, the mixed bloods, we consider the mixed bloods Indians. I want to know from you whether they are Indians or not. Whether they have any voices among us?

Chairman PEARCE. I understand that they have; yes.

GOOD VOICE. I want to know if they have any voice in our councils, like the one we have to-day?

Chairman PEARCE. I understand so; yes. Of course, that is for yourselves to settle.

GOOD VOICE. I would like to have it that way myself. That pleases me. My friends, something displeases us. Some white men come upon our reservation, and they have no right to. They come here and make money and go away, and we don't like that. We have no objection if any white man who has an Indian family lives here. Some of these men marry into our tribe and raise big families and get rich through their wives and children, and then they go off. We don't like that. From this on, I don't want any of those white men to do this, and I want you to help me.

Commissioner APPLEMAN. What class of white men do you refer to? What do they do here?

GOOD VOICE. There is a house standing over there. A man by the name of Shaw lived there. He got rich here and took everything away from his wife and went over into the white man's land and stays there.

Commissioner APPLEMAN. How did he get rich?

GOOD VOICE. He got horses and cattle as the husband of the Indian and he took it all away from her and went away. I wish you would straighten out their trouble.

Commissioner APPLEMAN. That is the agent's matter to fix if he can. This Commission has nothing to do with those matters at all.

QUICK BEAR. About General Crook's treaty. Nobody lived on the land we ceded to the Government after the treaty was signed. He told us all that all the people living outside the reservation could go to any reservation they wanted to. He told them as soon as the reservation was opened up the Great Father would give us light wagons, cattle, horses, mowing machines, and everything to work with. They did not give them to us. We know if any person has anything and losses it he feels bad. That is the way with us, it is the same as lost. Some of the people who belonged to the reservation went to Pine Ridge. I don't like that. They belong here. They belong to this reservation according to law, and I want you to help me to have them come back here. Whenever a man occu-

pies a place and works on it, it is his. Among the Indians, the Ogalallas, the Brules agreed to have that line on Pass Creek, and we put a stone there as the marking line. There are some good young men here. They know that belongs to us and they work there. You can go out there and see them and see the corn fields they have. Nobody wants to put that line on Black Pipe Creek, and we are not going to allow anyone to do it. You came here to change that line, and now we want you to change it and put the line on Pass Creek. As soon as you have changed the line to Pass Creek the Lower Brules can come on this reservation. If you can not change that line to Pass Creek we can not do anything for the Lower Brules. We know we have a few good lands on this reservation and if they wish to occupy that land there will not be enough for us.

Now I am going to talk about the rations. I don't blame you people here for it. I don't blame my agent for it. The Commissioner of Indian Affairs, who handles this affair; he is the one to blame for it. When I was there last winter I told the Great Father to send some men here to see the rations with their own eyes. The reason I told them so we have had bad flour, bacon, etc., and the coffee is bad. The sugar is so old that it kills half my people. The other goods we receive are very poor—the clothing, etc. It don't last one year. The beef, some of it, is so old it is full of insects, and some is so young they have the same thing. If we eat that of course it kills us.

Commissioner HARRIES. You are not talking about the beef now, are you?

QUICK BEAR. It is better now. I am mistaken there. We get now very small beef. When the treaty was made it was to give us a pound and a half of flour, but if we don't get more than that it is not self-supporting. I told that to the Commissioner of Indian Affairs, and he told us that was true. The Commissioner of Indian Affairs said he would give full rations to each person. Now, he promised us he would visit us this summer, and I thought you had come out here in his place.

Commissioner APPLEMAN. Did you and your people sign the Foster treaty?

QUICK BEAR. Yes.

Commissioner APPLEMAN. Did you know at that time where the boundary line was to be? Was it to be on Black Pipe or Pass Creek?

QUICK BEAR. The time you mention, the line was to be started from Black Pipe, but the understanding was that the other would be the line, but as we were friends of Gen. Crook we signed the bill.

Commissioner APPLEMAN. Did you know what you were signing when you signed the bill?

QUICK BEAR. I told Gen. Crook when I signed it that I signed it with the understanding that the line was to be on Pass Creek.

At 12 m. the council adjourned till 3 o'clock p. m.

The Indians reassembled at 3 o'clock and proceedings were opened by Hollow Horn Bear who said:

Now, my friends, we are stuck on one thing. I am going to ask the question and I want to hear from you. We mentioned the Pass Creek in this council. My friends, we want to know if you are able to change this line back to Pass Creek. That is the principal question we ask you. I want you to answer me.

Chairman PEARCE. This book I hold in my hand is the official copy of the proceedings before the Commission, composed of Gen. Crook, Mr. Foster, and Gen. Warner, two years ago when they were here. I got it at the agency office. I had a copy of it before, and I have read it all over. Now, the bill that is contained in this book is the one which the Indians of the Sioux Nation signed two years ago. I find here the signatures of all the Rosebud Indians who signed it—1,455. I believe that is all but about 40. Now, this bill which they signed fixed the boundary at Black Pipe Creek. That is, the boundary line was to begin at the mouth of Black Pipe Creek, where it empties into the White River, and from there run due south to the State of Nebraska. Now, this treaty the Indians made themselves, and therefore this Commission has no power to change it, and the Government has no power to change it unless three-fourths of all the Indians on this reservation and of the Pine Ridge Reservation agree to it.

HOLLOW HORN BEAR. My friends, I am going to say something to you, and I want you to help me accordingly. We know this is a law, but the law we made we talk against now. What I said about putting the line on Black Pipe Creek I apologize for and I take those words back. We made the law but it seems to work against us, and I work against my own law, and so I apologize. I am going to try to fix that line among the Indians ourselves. I am going to send for Young-Man-Afraid-of-His-Horses to come here and the other chiefs to work together to change the line.

My friends, we want you to aid us in this; also, our agent here, we want him to help us, too. If we had that line straightened, everything would be well. Now, let us put this council off in regard to the Brules coming over here. I propose that we have those Pine Ridge Indians agree together to put the line on Pass Creek, and then we can go to Washington and settle the matter there. I don't want to give you work here and tire you for nothing. Now, help us in this cause and we will have an agreement with the Pine Ridge Indians, also the Lower Brules, and then we can go to Washington and settle this matter. Now you can just go home. It is settled now. What I said to you to-day, the complaints I have made to you, I want you to take to the Great Father. Now, my friends, these are all our wishes, and we don't want to trouble you, and we settle it now.

STRANGER HORSE. Now, my good friends, you told me yesterday what you came here for, and I have considered the matter. You read the law to us yesterday. You said some of the people who lived on the edge of our reservation want to come here. Now, my friends, when Gen. Crook came here to have us sign that bill we didn't remember that the line was going to run to Black Pipe, because they mentioned some other great thing in the treaty and we followed that thing, but we didn't know that the line was going to run to Black Pipe Creek. We didn't understand that. [Applause.]

Now, my friends, you said the Great Father sent you here; that anything we did not like to tell you about and you will do the best you can to help us. You say you have a law, and if you have a law why can't you change this line. You told us yesterday you would not deceive us. Hollow Horn Bear asked you the question whether you had the power to remove the line and you said no, and that I don't like. If you are willing to move the line back to Pass Creek we will let the Lower Brules come here. If the Lower Brules want to come here we want to know how many acres of land they have and if the land is sold we want the money paid to the Rosebud Indians. Of course you can not remove this line back to Pass Creek and we can not let the Lower Brules come here. That is all I have to say on the subject. I want to say something about the employes of the agency here. All of our people are getting poor, and we should like to have the mixed bloods have some money in their pockets. The mixed bloods and the Indians get all the small wages, and I wish you would fix it so they can get larger wages. If you do that we will see some money among us. But again, they are earning some money and spending it at the traders' stores. Gen. Crook told us when he was here that we could have a store here run by mixed bloods if they wanted to run one. I told you we want money on this reservation and I want you to help us. I don't want to bite the traders, but I wish we could get two boxes of matches for 5 cents. Some of our people went to Pine Ridge, and I wish they would all come back. We had a few disputes here because of the Ogalallas and we want to get those people back here. When Spotted Tail came back from the Great Father's house he told us to send our children to school and when they became educated they could teach their own people. Now, some of the mixed bloods have education enough to teach school, and I wish you would help us in that matter. My friends, these are the wishes of my people.

MEDICINE MAN. When we signed the treaty I was calling the people in here to sign. I didn't understand that line business, but afterwards I learned that I had broken my own wing. I didn't understand the paper. I think the Great Father is foolish, very foolish. You told us we must do everything in a hurry; now we want to do this in a hurry. But I don't blame you for it; I blame the Great Father. Gen. Crook came here and presented the case to us. He stepped back and died because he did not tell us the truth. You come here to try to have me give my land away, but this is my land.

HIGH PIPE. My friends you are good people, and I shake hands with you with a good heart. It looks to me, my friends, that I have no wisdom; that there is no judgment about me. Gen. Crook came here two years ago. The Indians made a law between themselves. Spotted Tail was to stand on this side of Pass Creek and Red Cloud on the other. That was a law the Indians made between themselves. Now all of my young men are living on Pass Creek. We have seven schoolhouses there. Gen. Crook told me I could stay there and work. Of course he may have been working for himself, but what he said to me I believed, and when all the other Indians signed the bill I signed it too. He said the line would be on Black Pipe Creek due south. The majority of the people didn't like that; I also felt badly against it, because we didn't understand then, we were unwise. Now, last winter the Great Father told us that if the Ogalallas were willing to give us that line it would be all right. The chiefs of the Ogalallas said they were willing to give us that line. Now, those people who are living over the

line. I don't wish them to go to Pine Ridge. Last fall I went with my people over to Pine Ridge. We were going to have a talk about that line. Gen. Miles told us to go back to Pass Creek and stay there and work.

Now, my friends, if you will allow us to have the line on Pass Creek, and it requires signatures, I will sign and so will my people. This land is valuable. Some of our friends live down on the Missouri River and they want to come on to our reservation, but our reservation is small, and I wish you would help us to have the line at Pass Creek. They have land where they are. If you change this line back to Pass Creek we are willing to allow them to come on to our reservation. Look at me, my friends. This is my wish, and I tell it to you with a good heart.

HIGH HAWK. You are good men, and sit before us as friends, and we have talked with you as friends. I am an Indian, and have no power, but I always talk about my land. I know my children and grandchildren want to live upon this land. That is the reason I always talk about it. I know that there are some things on the agency which do not please me. Last fall the Ogalallas sent for us and we went up there. When we got there they were afraid we would be bigger chiefs than they were, and they sent us away like we were dogs. So I think as we were sent away, all those people who went there ought to come back here. The Ogalallas told us to go away. We put a mark upon a stone at Pass Creek, and the white man always says that whatever you do once you can not do again and can not put anything on top of it.

When Gen. Crook came here and put the line on Black Pipe Creek I didn't like it. I told Gen. Crook if he would put the line on Pass Creek I would sign the bill, but that if he would not do it I would not sign, and he said he wouldn't, and so I did not sign. Gen. Crook told us that line was only temporary; if we didn't like it we could fix it afterwards. We went to the Great Father's house last winter and talked to the Great Father about the line. I told the Great Father we had a dispute about the line. The Great Father told me that he would send some man out there to fix that line. We were with the Ogalallas chiefs and talking about the line. Young-Man-Afraid-of-His-Horses said that it was between the Indians, and that they were willing to change the line back to Pass Creek. We came back and brought the news with us that the line was going back to Pass Creek, where it ought to have been in the first place, because it belongs to us. There is always a dispute arises about the Black Pipe line. We have been disputing about it, and if it would be put back to Pass Creek all the Indians would be satisfied and there would be no more dispute. Gen. Miles told us some of our young men should be soldiers. Some of our people have gone over to the white man's land. When we do that I consider myself and my people white soldiers. Now my people I gave to the Great Father's protection. I consider they belong to him. Now, the Lower Brules; we were raised together with them, and now some of them are thinking of old times and they would like to come back again, and I believe that is right. You know how many acres of land they have and you know how to work that. I know you are able to sell that land at its value, and if it is sold you can take the money and send it over to this agency.

You know how to price things; you know how to count money, and we depend upon you to do that for us. On Pass Creek there are houses that belong to us, and they are like a landmark. The Ogalallas did not give us anything, therefore I can not give that land to them. Even if they would give us something, I could not spare that land. If any person has anything that belongs to him, he always keeps it. I can not give that land to the Ogalallas without any pay. You have said to us that the Pine Ridge, Rosebud, Lower Brule, Cheyenne, and Standing Rock reservations were all one family. Sometimes some young men who want to visit one another are afraid, but now you told us we are all one family, and we are very glad. The last two treaties we agreed upon there were eleven tribes of Indians. They were going to be related. We liked those words of the Great Father. Now, what you have said to us were good words, and we gather them up to-day. Whenever you talk about good things, I am always glad to hear you.

YELLOW HAIR. The white man raised me. Whenever good men come here to talk, I am pleased. My friends, what you have said to us is good, and I will remember it as long as I live. Twenty years ago the Indian was disliked by the white people. Now, about this Pass Creek line. It belongs to us. My friends, you said to us if there was anything we didn't like, to tell you. This Black Pipe Creek line I do not like. I remember the Indians made the Pass Creek line between themselves. My friends, we signed that bill Gen. Crook brought here.

Our people didn't understand the bill at all. They signed it, but they didn't understand. The Great Father, whatever he does is strong. Our agent can not do anything; he is held back. Now, those Lower Brules have been living down here for forty-two years, but somehow they are dissatisfied, and they want to come over into our reservation. I suppose you know how much land they have and how much it is worth, and we want you to sell the land for them, and whatever money it brings to put it into the Great Father's house for us. That is, providing you move this line back to Pass Creek. There were some people from here went up to Pine Ridge, and we want them to come back. They belong to us.

CROW DOG. My friends, this land belongs to us. I am not going to talk about it every day and make myself tired. Gen. Crook came here to make law. He told us if we didn't sign that law, and there was any trouble brought upon us after that, he was not going to be blamed for it. I thought at that time we didn't want any trouble. Of course I didn't want to have any dispute, and I don't want to have any dispute with you now about that treaty. The way to settle any dispute like that is to go to the Great Father's house and settle it there. Whenever the Great Father sends any men out here and they have papers with them, I don't see the Great Father's signature to it. Still there are some come here who have words with them which they spread before the people. They are not true; we have disputes about them, and that is what I told the Great Father. I said: "Great Father you send those men out there with those words and they are not true," and then the Great Father tells me he never said those words, and that if we have any disputes to settle to go to his house and settle it. I don't know anything about this line. When General Crook told us about the line I didn't know anything about it, and he told us if we didn't sign the bill trouble would come to us in the future, and if it did we must not blame him, and I was afraid and signed the bill. I told him he must remember what he told me, and if there was any dispute we must go to the Great Father's house and settle it there. I don't know anything about this line, and there are several other things I don't know anything about that were in the treaty. When we first moved here the line was to be at Pass Creek; that is all I know about it. Gen. Crook never told us anything about it. I don't know anything about it and did not when I signed the bill. The people here know what Gen. Crook told us.

Now, my friends, you told us if there was anything we did not like on the reservation to work amongst ourselves and take our time and we would accomplish it in a satisfactory way. You came here to-day to talk good to us, and whatever there is bad we don't want brought into this council. We want to throw the bad aside and talk nothing but good.

Addressing Commissioner Harries, Crow Dog continued: You, my friend, and Gen. Miles, came amongst us at Pine Ridge, and you told us you would do away with all bad things, and I will remember that as long as I live. I suppose you know what I said last winter. There was some blood shed here last winter; the blood is being dried up and is gone, but some talk about it yet. I don't want to talk about it. Gen. Miles told us we must jump over all bad things and must not do anything bad any more. You know what the soldiers did. They did good things for the people all over the country.

TURNING BEAR. Now we want to hear the Commissioners.

Chairman PEARCE. My friends, we have listened to your talk with a good heart, and now I am going to say a few words to you in explanation. You will recollect that yesterday I said to you that the Commission had no power to permit any of the Lower Brule Indians to live upon this reservation unless you agreed to have them come—that the Commission had no power to do anything about it. I told you that it was represented to the Great Father in Washington that there were about 170 families of the Lower Brules who wanted to live upon this reservation, and I also told you that it had been represented to the Great Father that you had talked this matter over and that you were willing; but we did not know whether you were willing or not until we came out here and found out. And in order that the Great Father might find out what the facts were he sent us out here. Now the other day when some of these Lower Brules came to see the Commission we told them that this reservation belonged to you. We told them that we had no power to say that they could live on this reservation; that that was a matter which you must decide for yourselves, and if you did not wish to agree that they shall live on this reservation you are not obliged to do it. We will take your words back to those Lower Brules and also to the Great Father, just as you have told them to us.

Now if there has been any misunderstanding about this line the Commission

did not know anything about it. When we read the law in this book and found all these signatures of the Rosebud Indians attached to it, we supposed they had settled it, and of course you ought not to blame this Commission if there was a misunderstanding about that, because we knew nothing about it except what we saw in the law itself. Now, we believe in doing everything that is just and right, and I like the proposition made by Hollow Horn Bear, and if there has been any misunderstanding about this matter at all, I think it would be well for you to invite the Ogalallas here and straighten this thing out yourselves. The Great Father is willing for the Indians to live where they can be the most happy, I believe, although I can not say so for a certainty, but I believe if you will council with the Ogalallas and have it arranged with them that the line shall be moved back to Pass Creek, I believe that that will be done. Certainly everything ought to be done which is fair and right, but of course we have no power to change the line that has been made by the treaty which the Indians themselves have signed. If the Indians do not understand it and if there is anything wrong about it, I think that all of the Indians ought to get together and settle it among themselves.

Now, what I said to you yesterday I think you must have misunderstood some of it, because when I begun my talk I tried to make you understand that this Commission left all this matter in your hands to settle as you thought best. I believe that the Indians want to do that which is right, and this Commission, all of us, believe that whatever is agreed upon to be done in these treaties, whatever guarantees have been made to the Indians ought to be fulfilled, every one of them. [Applause.] If I made an agreement with an Indian to give him some land, or if I bought some land from him and agreed to pay him money for it, I would do just exactly as I agreed to do, and I would do that because it is right, and everything that has been promised to the Indians in these treaties ought to be given to them; and while I can not say to you, my friends, what will be done, although I believe that these treaties will be fulfilled, yet I can say to you that whatever this Commission can do they will do for you. We will send all your words just as you have spoken them to the Great Father, and we will ask the Great Father to make an examination to see whether these things are wrong that you have complained about, and if they are, to do that which is right. You are men just the same as we are men, and you have the same feelings, and everything that is due you ought to be given to you, just exactly as that which is due to us ought to be given to us.

Now, that is the way we feel, my friends, and we will try and do everything we can to make wrongs right, but you must remember that this is a great country and it takes time to get all these things. Sometimes I have to wait and be patient in my affairs. Now, let me tell you that all the people of this country, the white people of this country, all feel kindly to the Indian. There may be some bad men among them, but the great mass of the people, the great body of the people, want the Indians to be prosperous and happy, and when they find out about these things the great majority of the people will insist that the Indians shall have their rights. Now, the white men, if they have difficulties among themselves, they get together in council about it and settle the matter, and that is the way I think the Indians ought to do as far as they can; and I think if the Ogalallas and the Rosebud Indians and the Brules come together in council with each other that if there is anything not understood I believe they will settle it in a friendly manner, as they ought to do. Now, the Great Father is not benefited at all by this line being at Black Pipe Creek or at Pass Creek. The land which is between Black Pipe and Pass creeks belongs to the Indians, and nobody can take that land away from them unless the Indians want to give it up; so that if there are any disagreements between the Indians as to whether this line shall be at Black Pipe or Pass creeks I would ask of you, just as Hollow Horn Bear said, to get together in council and make the line satisfactory to you all and settle it among yourselves. That is the way friends always do.

Now, some of you belong to the Brule band of Indians; some belong to the Ogalallas, and some belong to the Lower Brules, and yet you are all Sioux Indians and you all belong to the Great Sioux Nation, and if there is any difference among you, you ought to all get together with a good heart and settle it in a friendly manner. If you don't want to settle the matter about the Lower Brules or those of them who live on this side of the White River you are not obliged to do it. You can do about that matter just as you think best, and I believe you will all do what you think is right. Now, this Commission has not asked you and don't ask you to give any of your lands to the Lower Brules, but if you choose to make any arrangement that will be satisfactory, by which these peo-

ple may live upon this reservation, why, of course, we will try and help you do that, but if you don't want to do that, we will tell these Lower Brules what you say, and we will also tell the Great Father what you say about it. Now, as to all the other matters that you have talked about, your words have all been taken down, and we will send them to the Great Father, as we said before, and whatever this Commission can do to have these things made better for you, they will try to do. We know there are a great many things that in the past have not looked right, but I don't understand from you, and if I am wrong you will correct me. I don't understand from you that you complain now of the rations that are being issued to you from day to day. Your agent is a just man, and I believe he is true and trying to do everything he can to get you everything that belongs to you. Whatever there is that you are not satisfied with we will try and write in the report we make to the Great Father and the Great Council, so that they will know what you said about it. In the report we shall make of our visit to this reservation and to other reservations where we shall go—in the report we shall make we shall repeat what you have said, and we will tell the Great Father and the Great Council that everything the Government has agreed to do it ought to do. Now, my friends, if there are any questions you would like to ask us we would be very glad to answer them for you, if we can.

STRANGER HORSE. My friends, I would like one thing about this Indian council. I was glad to hear that and will say something about it. Now, I think it would be good to telegraph the Ogalallas to have them come down here, right away. I am in a hurry about this.

Commissioner HARRIES. My friends, you say you want to talk of this boundary line with the Ogalallas; you want to know what you are talking about, and so that you may know we will try to tell you what this Commission did at Pine Ridge. Now, in the beginning, you signed a bill which fixed the boundary line between the Rosebud and Pine Ridge Reservations at Black Pipe Creek. Between Black Pipe Creek and Pass Creek there were quite a large number of Indians who had always belonged to this agency. By moving the line from Pass Creek to Black Pipe Creek, it threw those Indians who belonged to the Rosebud Reservation into the Pine Ridge Reservation. Now, you know an Indian can not live in one reservation and belong to another; you can not have your homes at Pine Ridge and draw your rations and annuities here. That left the situation so that the Rosebud Indians either had to be transferred or they had to come back on this side of the line. If they came back to this side of the line they left their farms and their homes. If they went to Pine Ridge and agreed to belong to that agency, they stayed on their farms. That was the situation when the Commission was sent out to Pine Ridge.

The first thing the Commission did there was to find out whether any of the Rosebud Indians wanted to be transferred to the Pine Ridge Reservation so they might continue to live where they had lived before the line was changed. About 500 Rosebud Indians said, "We want to go into the Pine Ridge Reservation; we want to draw our rations and annuities at Pine Ridge, and we want to stay just where our farms and homes have always been," and they signed a paper to that effect. Then the Commission went to the Ogalallas and said, now there are so many, about 500, Rosebud Indians who want to live on this reservation with you. And the Ogalallas after talking over it, and thinking it over, said, "they shall live here," and before the Commission left Pine Ridge it had the signatures of nearly 1,100 Ogalallas who said they were willing to take the Rosebud Indians right into their own reservation. That settled the matter. Those 500 Rosebud Indians said they wanted to live on Pine Ridge, and nearly 1,100 Ogalallas said they wanted them to live there, and that fixed it. Those 500 have been transferred and their names are on the rolls at Pine Ridge; they have their tickets at Pine Ridge; they will draw their rations and annuities at Pine Ridge, and they belong there. Nobody forced them to do that; they came and asked that it be done. They wanted to live there and they are living there and they will continue to live there just so long as they desire to stay. I tell you these things so that you may understand the situation thoroughly and know just exactly what has been done. Not one of you shall have an opportunity to go away and say tomorrow or next week or next year or at any time, that we did not tell you the whole truth.

Now, a word or two about other Rosebud Indians who are living between Black Pipe and Pass Creek. There are some of them who did not come to see us at Pine Ridge while there, and while you are counciling with the Ogalallas it would be well to talk to those of your people whom we have not seen. You should do this so you may understand each other perfectly. A word on another subject. Many of you have asked why we did not change the line back to Pass Creek.

We thought that was a strange question to ask, because all of you except forty signed the bill that put the line there. Until you spoke of it here we did not know there was any misunderstanding. We supposed you understood the bill perfectly. Now, to change the line from Black Pipe Creek would require the signatures of the three-fourths of the Ogalallas, and that consent we could not secure. We suggested to the Ogalallas that it might be a good thing to change that line, but they would not hear about it, and unless more than one-half of the Ogalallas had said they were willing, the line could not be changed. If any of you want to ask any questions we will try to answer them as best we can. I hope you understand this thing.

Commissioner APPLEMAN. My friends, I guess you are hungry, therefore I won't talk very much before we adjourn this council. When we started out here this morning, the first eloquent speaker, Hollow Horn Bear, made a very impressive speech and I was very much pleased with it. I was under the impression, however, when he was speaking that he had not signed this treaty—I mean the Foster-Warner treaty, which located the boundary line between this and Pine Ridge Reservation at Black Pipe Creek—and when the second speaker got up I was of the same opinion, that he had not signed it; and the third speaker when he got up I was of the same opinion still, until I asked him whether he signed the bill, and to my surprise and astonishment he said, "yes." After the speakers got through lunch they concluded they had all signed except forty of them, and Hollow Horn Bear came up like a gentleman would and asked our pardon. He was not compelled to do so, because he had not done wrong, but he took the proper time to retrace his steps, and he now understands that he has signed, and the rest of them understand. Now, as our Commission has said to you, we have come out here for one purpose, and that was to arrange with the Lower Brules and yourselves, and of course that is our mission, and if we can not accomplish that we are going home, but before you adjourn I want to talk to you about the way things are done in Washington, and which I don't think the Indians here fully understand. I will make it very brief.

Now, nothing can be done with your reservation as to changing the boundary lines or taking the Lower Brules here unless three-fourths of all of you sign a paper to that effect. If you have a conference with the Ogalallas and you and they agree to change the line back, I would suggest that you send that petition not to the Great Father, because he is a very busy man, but to Senator Dawes, who is chairman of the Committee on Indian Affairs in the Senate. He will be here some time next month. He is the proper one to talk to about this, from the fact that he will be among you in person and is chairman of the Committee on Indian Affairs. All bills of this character must come before him and his committee. He can offer a bill to the Senate of the United States without bothering the President or Secretary of the Interior or the Indian Office. If he introduces a bill in the Senate and it passes it will go to the House of Representatives, consisting of 360 members, and it will be referred to their committee, consisting of 11 members. The chairman of that committee will bring that bill before his committee, and if favorably acted upon it will go to the House of Representatives and there pass or be defeated. If passed by both bodies it will then be sent to the President for his signature, and if he wants to sign it it becomes a law and not before. Now, you see it requires some time to do this—possibly a month, perhaps two months, and perhaps three months, to get a bill through both branches of Congress. In the mean time your land will all be here. It belongs to you, and no one can take or run a railroad through it without your consent.

Now, there is another thing I want to talk about. The nearest friend that you Indians have is the agent at this place. He is the closest to you, and if you have any complaints to make he is the man to go to first, and he will send your complaints to Washington City to the Interior Department and they will rectify what is wrong. He is not responsible if you do not get fine flour, good coffee, or good hardtack, etc. The Indian Office at Washington advertises for supplies for this agency and for other Indian agencies throughout the United States once a year. Those bids are opened in New York City by samples furnished by the bidders, upon which the articles are furnished to the Indians. These goods are sent here to your agent and he delivers them. They are not inspected here, and therefore he is not responsible for their quality. There is another thing. Every treaty in my opinion that was ever made by the Government with the Indians will be carried out in good faith some day, sooner or later. Last winter legislation was impeded for several months in the House, and so it is more or less every year, and the bills of the Indians are kept from being passed until the

last hour of the session, as it were. Now, the Great Father, the Indian Office, and all the people in Washington are friends of the Indians and they intend to carry out in good faith all the treaties that are made. All I ask of the Indians is to have faith and patience and they will get all that is promised to them sooner or later, as this Government never repudiates a debt or contract, and especially under a Republican administration.

HOLLOW HORN BEAR. I am not going to say anything or make any speech, but I remember you said you were going to give use a feast. Whenever I look at my agent I get hungry. Now, my friends, if you will give us our rations we will go to our homes and talk it all over, and if we have slipped anything we will come together to-morrow and talk it over.

The council then adjourned until 1 o'clock next day.

FRIDAY, July 24, 1891.

The council with the Rosebud Indians was resumed at 1 o'clock of Friday, July 24, there being present all the Commissioners, Harry N. Price, stenographer, Agent Wright, and Louis Bordeaux, interpreter. Indians, about 100. Hollow Horn Bear opened the proceedings with the following address:

Now, my friends, I will say to you something to-day. Whenever I say anything to you I want to use my best judgment. I said to you the other day my people complained. That is the truth. Now, my friends, in regard to the line, the Ogalallas and the Lower Brule Indians—we will attend to that ourselves. In regard to this line, we will have a talk with the Ogalallas, and we will talk with the Lower Brules about the sale of their lands. We can not do this thing in a hurry, and we can not make ourselves tired, and I don't want to. My friends, I want you to go home; then, after these things are accomplished, you will see me before our Great Father and Congress. Whatever we agree to between ourselves and the Indians I will present to them. About this line and the Lower Brules, let us put that away; postpone it; leave it as it is now. My friends, I want you to help my agent, and ask the Great Father to give him permission to feed those men whom we invite to come over here. I said that to you yesterday, and I say it again to-day. You are going home, and I bid you good-bye and shake hands with you.

SWIFT BEAR. My friend, I am going to say to you the last word. Whatever I say is the wish of all the people around here. We don't want to have any dispute, and let us put that down. We have been disputing right along about the line between these two reservations, and let us have a council among ourselves and the Ogalallas and the Lower Brules, and we can accomplish what we want ourselves. The Lower Brules want to come here, and we will have a council with them and see how much money their land will bring. I wish you would tell our agent here whenever these people come together for him to give them rations. We know our agent is not stingy with rations, but still we wish you would ask him to give that to us. Now, my friends, we have got tired talking and you may go home. Whatever we do we will do among ourselves, make an agreement, and when that is confirmed we will send it to the Great Father. All the people here, even the children, shake hands with you with a good heart and say we bid you good-bye.

Chairman PEARCE. Now, my friends, I simply want to say to you that we came here among you with a good heart to ascertain what you thought about some of the Lower Brules coming on to this reservation. We told you that this was a matter which you must decide for yourselves; and we understand from you, from the speakers who have addressed us, that you desire to postpone that matter. Of, course, if you have decided it that way we accept that decision; and as we came among you with a good heart, so we will go from you with a good heart. We have the kindest feelings for you, each and all of you, and whatever we can do that is in our power to do we shall always be very happy to do. All of this Commission, every member of it, is a warm friend of the Indian, and we have always tried to do that which is right and to tell you the truth. Now, I hope we will meet you again some other day, and that whenever we do meet we will meet together with a good heart. Now we say to you good-bye, as you said it to us.

The council was then adjourned.

EXHIBIT L.

Proceedings of councils with the Lower Brule Indians at the agency, July 30, et seq.

Present, Commissioners Pearce, Appleman, and Harries, Agent Dickson, Harry N. Price, stenographers; Alex. Rencontre and Joseph Estis, interpreters, Indians 160.

Agent DICKSON (Joe Estis interpreting). Now friends, we are glad to see you here this afternoon. You have been talking to me oftentimes in reference to a Commission that was to be sent here to talk to you about your homes and your future welfare, and I told you whatever the Great Father promised you should be fulfilled, and in verification of that promise I have the pleasure and honor of making you acquainted with Mr. Pearce, Mr. Harries, Mr. Appleman, and the reporter, Mr. Price. Now, gentlemen, this meeting belongs to you and these gentlemen. Now we want you to talk upon the question that is pending. These gentlemen have got to leave upon the boat. They do not want to hurry you but we want you to talk upon the questions that interest you to-day.

Chairman PEARCE (Alex. Rencontre interpreting). Now, my friends, when the agent told you that we had to leave on the evening boat he did not mean to tell you that we would not sit here any longer if it was necessary. We did not come here to stay a half hour and then go off; we came to give you all sufficient time to talk to us and counsel with us about the business that you are interested in, whether it takes one hour or one day or one week, everybody who has anything to say, who wants to give us any information will have an opportunity of saying what he has to say. When I have laid before you the facts as we understand them, and when my associates have said what they have to say to you we want you to talk to us. We want to get your ideas and your feelings about these subjects, and we want you to talk to us freely and frankly and tell us all about it just as you look at it, and I do not want any man to feel restrained or put down by any other man; I want every man to talk just as he has a mind to. Everything you say and everything we say will be taken down by the reporter here and it will all be sent to Washington where the Great Council and the Great Father and all the Government officers can read it. Now, in order that everybody may be satisfied that what I say to you and what we say to you and what you say to us is correctly interpreted, we have asked here a number of interpreters who understand both the Sioux and the English languages, and if anything is said that is not correct we want them to correct it.

Now, this Commission has been among the Indians for about two months, and we have talked with them in the daytime and in the evening and late at night, and at all the councils we have held with the Indians since we came into this country we have tried to tell them the truth. We can not always please them, but we can always tell them the truth, and when people come together to counsel about their future welfare it is a great deal better for them to hear the truth than to hear something that will merely please them a little while. Some months ago, last winter, or a year ago this coming fall, it was represented to the Great Father at Washington that there were a good many Lower Brule Indians who desired to locate and take their lands in severalty near the White River, and it was represented that most of these Indians who wanted to locate near the White River wanted to locate on the south side, over on the Rosebud Reservation. That is what was told the Great Father in Washington, and so when this Commission was sent out here one of the things which we had to do was to investigate this matter, and in order that we might understand before we got here something about how the people felt we telegraphed your agent here and asked him to have some of your leading men meet us at the Rosebud Agency, where we could talk with them about it, and they came over there, I think about twenty of them. I recognize some of the faces that came over there. Well, we had a long talk, and I suppose they have told you what was said. Now, the Commission learned from those who came over there that there were some five hundred or more Lower Brule Indians, some of them living now south of the White River, and some of them living over on the ceded lands, and in a few cases some living in the Rosebud Reservation, who wanted to live south of the White River. Then there were some others, who were living on the reservation, who came over to tell us that they and those who are living over there wanted to stay on that reservation.

We gave both sides a full hearing, and we heard everything they had to say

about it. Of course, so far as the Great Father is concerned or the Government is concerned, they have no preferences. They would just as soon have these Indians live south of the White River, if they want to, but it is not for the Great Father to say altogether. Two years ago you remember when Gen. Crook, Governor Foster, and Gen. Warner came out here as a commission with the bill which formed this reservation and the other reservations, you will remember what that bill said. That bill formed these various reservations—the Pine Ridge Reservation, the Rosebud Reservation, the Lower Brule Reservation, the Standing Rock Reservation, and the Cheyenne River Reservation, and so on, and all the Indians, or most of them, signed that bill. It was fully explained to them day by day, and read over again and again, until the Indians all said they understood it. I have a printed copy of that bill with me, and I find nearly all the names of the Lower Brule Indians signed to it, and the Ogallalas and the Rosebud Indians nearly all signed it. Now, the effect of that bill was that what is now known as the Rosebud Reservation belonged to the Rosebud Indians, and what is known as the Pine Ridge Reservation belonged to the Pine Ridge Indians, and the reservation that is known as the Lower Brule Reservation belonged to the Lower Brule Indians. You will remember that in the treaty of 1868, one of the provisions of that treaty was that no lands should thereafter be ceded over to any one, excepting by a vote of three-fourths of all the male adult Indians of the tribe. That is to say, if you divide the tribe into four parts, it takes three of those parts to agree to anything.

Now when we found out from your representatives who came over there about what was wanted, we had a number of councils with the Rosebud Indians about it. That was our duty to do that. We had no power nor authority to do anything without their voice and their vote, and the treaty of 1868 provided and the law Gen. Crook brought out here two years ago also provided that this Commission had no power and the Great Father himself would not interfere with the rights of the Indians on a reservation excepting by a vote of three-fourths of the Indians, and so it was our duty, as I said, to have a council with the Rosebud Indians to see what they were willing to do with the matter. We had these councils with the Rosebud Indians at the agency and talked to them just as fairly and just as truthfully as I am trying to talk to you now. We told them just exactly what their rights were, and if this matter was settled they must settle it for themselves. After we had told them what their rights were, and that they could not be called upon to give up any part of their land unless they wished to do so, we then told them what these Indians wanted; we told them that there were about 500 or a little more than 500, as we understood it, who wanted to go over on the Rosebud Reservation and take their lands in severalty, and we told them we left the matter in their hands to decide. We also told them that we did not expect and that the Great Father did not expect that they should be called upon to give up those lands to the Lower Brules, who wanted to go there without compensation, but before we could talk about that matter we wanted to have them decide whether they were willing to have these Lower Brule Indians come over there, and if they should say they were willing then we would be prepared to see whether it could be arranged satisfactorily. I am telling you now what was talked about in the councils over there so you will understand about what was done and said. We laid this matter fairly and squarely before the Rosebud Indians and asked them to go off and counsel about it and come and give us their answer, and I think if you will ask those of your people who went over and met us at the Rosebud Agency they will tell you that what I have said is about what took place.

It was a misfortune, my friends, that the Rosebud Indians got this question mixed up with another question you are not interested in at all, and that referred to the western boundary line of their reservation. They wanted some things done which we had no power to do, and as we felt it our duty to tell the truth, we did so. It would not have been fair or right to have said to them that we could do what we had no power to do, and so we told them squarely and frankly that we did not have the power to do what they asked us to do. That was a matter that had to be settled between them and the Ogallala Indians and the Government of the United States, and we told them that they ought not to get this matter mixed up with that. We thought it was altogether better for each matter to stand on its own legs and be settled for itself. So they went off and counseled among themselves, and the next day came back and gave us their answer about it. They said they did not want this matter settled now and they concluded to postpone it, but they had an idea that by and by the matter could be settled better in Washington. Of course, whether it can be settled in Washing-

ton better than it can be settled here is not my business to say; but as it was our duty to leave this matter for them to dispose of in their own way, and as they had decided that it should be postponed and that they were not prepared to settle it then, we had to accept that decision. That was the outcome of our visit there at the Rosebud Agency. I advised them, and we all advised them, that they should talk about it more among themselves, and by and by perhaps they would look at it differently. Now, that is about what was said and what was done.

I want to talk to you now about the subject itself, and we want you to understand at the outset that this Commission has no favors to ask from the Indians. We do not come out here to buy land or to buy anything else from you; we simply came out here authorized by the Government to do what we could to settle these little difficulties among the Indians themselves, that is, if we could do it. Now, I am afraid that some of the Indians have got an incorrect idea about this agency. I have no interest in the world, and this Commission has no interest in the world, to tell you anything but the truth. We understand that the Indians have been told by somebody or other, I do not know by whom and I do not care by whom, that this agency might possibly be moved down south of the White River. Of course if that is so, and if the Indians have had that idea in their minds, it perhaps has influenced some of you who would have looked at the subject differently if that had not been told you. Now, I want to tell you the truth; and I want you to remember what I tell you. I do not want you to listen to any man whether he is a white man or a mixed blood or a full-fledged Indian any more on that subject. The Great Father at Washington, and the Great Council at Washington, and this Commission, or any other commission that comes out here, has not the right to take one square foot of the land of the Rosebud Reservation. That was the provision of the treaty of 1868, and it was the same provision that is in the law which you signed here two years ago, and before the lands belonging to the Rosebud Indians can be taken away from them three-fourths of all those Indians must consent to it. What is true of the Rosebud Reservation so far as the Rosebud Indians are concerned, is also true of the Lower Brule Reservation so far as the Lower Brule Indians are concerned.

Now, the result of that is, my friends, I can not say as an absolute fact, as true as the shining of the sun, but I would as soon expect to see this agency moved over into the State of Iowa as I would expect it to be moved onto the Rosebud Reservation. You see yourselves that if this agency was moved over onto the Rosebud Reservation it would not be the Lower Brule Agency any more. So you can take it to be a certain fact that this agency will never be moved south toward the White River, or over on the other side of the White River. Now, whether or not it will stay here where it is at present, I can not tell you. We don't know; we have no power to say anything about that, and we don't know anything about that; but one thing is certain: if this agency is moved away from here at all, it will be moved over into the Lower Brule Reservation. Now, I have told you these things, my friends, because I want you to understand the truth about it, and I don't want the Indians to have an idea that they can go south of the White River and have the agency moved there, because they can not do that. If the Lower Brule Indians, or any one of them, wish to go down there and take their lands in severalty, if the Rosebud Indians will agree to it, then the Great Father in Washington is willing they should do so, and the Great Father is also willing that you shall take your lands in severalty on the ceded tract, and this Commission hoped when they came out here that they would find the Rosebud Indians perfectly willing to make this arrangement. It was not our privilege to urge them to do that, but it was our duty to leave it to them to decide, and that is what we did. That is the way that matter stands now.

Now, I want to say a word to you about the Lower Brule Reservation. This reservation, the Lower Brule Reservation, was set apart in the treaty of two years ago for the Lower Brule Indians just the same as the Pine Ridge Reservation was for the Pine Ridge Indians and the Rosebud Reservation was for the Rosebud Indians. I am afraid some of the Indians have got a wrong idea into their minds about that reservation, and I want to explain that to you. Now, I want you to understand that I am not saying these things because I expect them to be pleasant to you, but simply because they are the truth. Some of the Indians seem to have the idea that if an Indian wants to leave a reservation and go and live somewhere else that he can sell his interest over there and either take the proceeds with him or transfer them to the locality where he goes. But that is not the fact. Now, under an agreement which he made with the Pine Ridge Indians three or four weeks ago some six or seven hundred Brule Indians

who lived between Pass Creek and Black Pipe Creek were transferred to the Pine Ridge Agency. When that was done every one of those Brule Indians who were transferred from the Rosebud Agency over into the Pine Ridge Agency had to sign an agreement by which they relinquished all their right in the Rosebud Reservation; and so in the same way if 10 or 50 or 100 of the Lower Brule Indians want to leave their reservation and go and live upon another reservation and acquire rights there they would have to relinquish their rights in the Lower Brule Reservations, and that is so because under the law the Indian can not have an interest in the land in both reservations at the same time.

That is not true where the Indian takes his land in severalty. The only way under the law that the lands of the Lower Brule Reservation can be sold is by the consent and agreement of three-fourths of all the male adult Lower Brule Indians. I tell you this because I do not want you to be deceived by some man who comes along and tells you that this thing or the other thing can be done. If the time should ever come when three-fourths of the Lower Brule Indians want to sell their reservation, or a half or a quarter of it, they can do it, but it can not be done in any other way. That is according to law and according to the treaties which all the Indians have signed. You have got your rights to take lands in severalty on these ceded lands, and if the Rosebud Indians will agree to it the Great Father will allow you to take lands in severalty south of the White River, but before you can do that the consent and agreement of the Rosebud Indians has got to be obtained. You understand how these things are, and if after talking this thing over among yourselves and thinking about it in your own minds, you still want to go and take your lands in severalty south of the White River, do not go to getting up any fuss about it, but whatever you do do in a friendly way. Talk with the Rosebud Indians about it, be sensible, practical business men, that is what you ought to do. Whatever this Commission can do to help you, so you can have homes where you will be contented and happy, we are perfectly willing to do. Now, I have together with the Commission, one or more of us, driven over large sections of this country round about here. I have driven over into the Lower Brule Reservation and I have driven down here to this White River, and I have looked at all this land around here, and let me tell you my friends that the table-lands on that Lower Brule Reservation some of these days, and not very long in the future, will be among the most productive lands in the country. I know you need water on these lands, but it will not be long before the Government will begin to irrigate this land, and my prediction is that within five years there will be an artesian well all over these lands. You have seen the artesian well that was dug up here at Chamberlain, and the great volume of water that comes up out of it.

Now, that is only one of a hundred that will be here in a little while, and when that is done, when the water is scattered around over these plateaus then this land will raise everything that grows out of the ground. When that time comes to pass, these valleys and these hills of the Lower Brule Reservation will be covered with stock of all kinds and the Lower Brule Indians will be among the richest farmers in this country. I don't say this to give you sugar words, but I want you to remember what I tell you and see if it does not come true within about five years. I have no interest, my friends, in the world in telling you what is not for your interest, and I tell you just exactly as I would tell you if you were my white brethren and friends. If I were in your place I would live upon my own reservation, and I would not only live there but I would take care of it and keep it for my children and for my grandchildren. Now that is what I would do. You may not agree with me about that. Of course, every man does not look at things the same way. I simply tell you how I look at it, and I believe you will all be better if you stay and live upon your own reservation, and take care of it. Still if you don't like it in that way and if you want to take your lands in severalty upon the ceded lands, and if you want to go south of the White River this Commission will be just as glad to help you as we can be glad to help you on your own reservation. We are friends with you all, and we have come among you with a good heart to talk with you frankly and candidly about these matters, and now we want you to talk to us.

MEDICINE BULL (Joe Estes interpreting). You told us you were sent out here by the Great Father to straighten out matters among us about our land. Concerning that I have nothing to say at present. I have left some of my band behind and they have not been able to get here to attend this council. All those who are not here we want to have present and have a fair hearing all around.

ONE TO PLAY WITH. When we visited Rosebud we asked you to come back to this place upon special business. After we left there you came. We want to

have every man present before we have a regular council. I would be pleased if they were all here, but there are some of them in this direction and some in that, but when they all get here we want to have a fair hearing. Those who have not heard your talk, and that at Rosebud, we want to have fully understand it. Probably some of those we left behind will be in this evening. As to the council, whenever we have one we always like to have something to eat. That is the only means by which we can tell each other what we have heard.

Agent DICKSON. Friends, we don't intend to starve you by any means. I have intended, both myself and the clerk in charge, to give you all you want this evening. I am going to give you beef and everything else in proportion, and we want you to feel happy and contented. [Great applause.]

USEFUL HEART. As to waiting for those who are not here, we are in favor of it. They may be in some time this evening and some to-morrow. But until they get here we want to postpone this council.

DAVID ZEPHIER. We picked out four men to talk for the tribe and I am one of them. Day after to-morrow we will be ready. We don't want to delay you any longer.

Agent DICKSON. We would like to have you here at 10 o'clock. The Commission means 10; they do not want you to be here at 11, but at 10 sharp.

Chairman PEARCE (Alex. Rencontre interpreting). Now, my friends, you asked us to wait here for two days until your friends can get in from the outside. We are willing to do that and to hear all you have to say about this matter, but we don't want you to forget that we have got to go up in the northern part of Montana when we leave here, and that they have been waiting for us there nearly a month. Now, we will be here at this place day after to-morrow at 10 o'clock, and this council will begin at that hour, and we would like to have every Indian here promptly at 10 o'clock. We can get to work and finish up as rapidly as possible. Of course, we don't want to shut off anybody; we want to do it in a business-like way, and then when we get through we will go on our journey. Now, we are all here together and if there are any of you want to say anything get up and say it. [After a pause.] As there don't seem to be any one, the council will stand adjourned till day after to-morrow at 10 o'clock. Now, I want to ask you to do another thing for us. I want you to tell your friends what I have said, because if I should make that long speech over again you would all go to sleep and we would not get anything done.

At 3 o'clock the council adjourned till 10 a. m., on Saturday, August 1.

Pursuant to adjournment, the council met at the agency August 1, at 10:30 a. m.

Present, Commissioners Pearce, Appleman, Harries, Agent Dickson, Harry N. Price, stenographer; Alex. Rencontre and Joseph Estes, interpreters.

AGENT DICKSON (Joe Estes interpreting). Now, friends, the hour has arrived to which this council was adjourned, and the Commissioners are ready to hear you upon all subjects which they were sent here to attend to.

Chairman PEARCE (Alexander Rencontre interpreting). My friends, on day before yesterday the Commission explained to you some matters in reference to their business here, and we told you we would accede to the request some of your people made to adjourn the council until this morning. The Commission is here this morning to listen to you, and will be very glad to hear from anybody who has anything to say to them. We want you to understand that every Indian here, whether mixed blood or full blood, has a right to speak if he wishes to. If you wish to choose your speakers, or if any of you wish to speak, the Commission will listen to you, no matter how you desire it. We want you to speak frankly and right to the point. We will now turn the meeting over to your hands, and will be glad to hear from you. We wish also to say that there are a number of interpreters here, and if any one of these interpreters should hear anything that is not interpreted correctly we would like to have him get up and say so.

Stabber and Paul Counsellor here addressed the Indians urging them to speak frankly and to the point and not to be backward.

MEDICINE BULL (Joe Estes interpreting): You have said I was led astray by some white man or somebody else, but I will say that I am a chief in this tribe, and that I have my own mind and that I was not led astray. I was told by the Great Father that this land over here was not settled permanently, and for that reason I picked out my home. When Gen. Crook was here we all signed his paper unanimously in order that we might live where we are, where we want to live south of the White River, and three-fourths of these Indians have agreed

to take up their land down there. That land is good, and for that reason we want to make our homes there. We put our hearts to anything that is life-saving, and we believe that is good land and that we will profit by it. The crops will grow there, and that is what we want. All those that wish to go on that piece of land are willing to take their lands in severalty.

ONE TO PLAY WITH. The first speaker mentioned to you the land where these Indians have their homes. Ever since I was able to know anything I have known that part of the land and I have been trying to find out how the land was for cultivating, and now I have found out that I can make my living there, and when I have found this out the Great Father has made a law, and laid it down for me. The Great Father set aside a piece of land for me and I have not accepted it, because the land I picked out is more fertile than the other. For that reason I have been knocking at the door of one of the reservations where the Great Father has laid down the law, and, my friends, the door that I have been knocking at has been opened to me, and I want to settle in my mind about that, and that is why I asked you to come back to this place. That door was left open to me to go in and I wanted you to come here and see with what a willing heart our tribe will part. After we settle this matter there are lots of grievances we should like to talk of. I will only mention one thing, about which we went to Washington to see the Great Father, and they told us there that all the provisions we are now getting were not according to the treaty as it ought to be, and they told us that all the money was there at the Great Father's and that they would fulfil it this year. I am waiting especially for a span of mares and cows. We were to get these things because the past treaties were not fulfilled.

Commissioner APPLEMAN. What treaty do you mean?

ONE TO PLAY WITH. Well, every year all the articles provided for the Indians decrease from their original quantity. Everything we get decreases every year.

Commissioner APPLEMAN. What door do you refer to as being opened?

ONE TO PLAY WITH. The door to the Rosebud Reservation. The Rosebud Indians have left the door open to us.

USEFUL HEART. There are several matters I would like to speak about. When Mr. Cleveland was here he wanted to buy land at the rate of 50 cents per acre, and I was not willing to sell at that rate. He showed me the map where we were to have our permanent home in the future and I was not satisfied with it. The land was small, and I could not figure how I could make a living out of it, and I thought to myself what chief of this tribe had made up that plat, picked out that land to make our future home upon, and the old folks who had been to Washington came back and told us that the first treaty was not agreed to, and I said that I was going to sell my land, and asked them whether they would not sell theirs.

Commissioner APPLEMAN. What land do you mean?

USEFUL HEART. I have asked the people residing from here up to the Black Pipe and I asked the old folks to sell that part of the reservation and they have agreed to it. After the first Commissioners were here we all agreed that we should sell our reservation, and first we went to Chamberlain, across the river here, and had it published in the paper. We told the white people we were willing to sell our land. We had it published that we wanted to sell the northern part, from White River, and to keep that part south. Soon after that I heard that the Great Father had said I made his heart glad and that I had done good for my people. When we published that we were willing to sell our land, Gen. Crook came here as a Commission and I received some papers from this Commission which I would like to show you. My friends, we have all been prepared for a long time, three-fourths of us, to take our land down there, and you have just been over to visit the Rosebud Indians, and you have given me good words and made my heart feel glad. We would be satisfied if we were under the control of one agent, and we would like to have you decide this matter before you leave. I mean the Rosebud agent. I will not say any more. There may be others who wish to speak.

DAVID ZEPHIER. My friends, I was appointed by these people to say something to you and I will venture to say it. Over three-fourths of the Lower Brule tribe have agreed to go south of the White River, and for that reason we visited Rosebud and those people agreed to let us go into their reservation. They agreed and gave us permission this way: There were three-fourths of the Rosebud Indians willing at that time to give their permission; they were ready to sign for us, and when they had the gathering there they appointed only two speakers and this is what they said: "Although we are willing for the Lower Brule Indians to come onto our reservation, we want to settle this matter with

our Great Father when we go there," and this is what you said to them: "My friends we have no power." You have told them you had no power but the power was remaining with the Rosebud people. If they were willing to have the Lower Brules come there they had the power. And, my friends, we the Lower Brule Indians have the power to do whatever we want with our lands. My friends when I get through talking, these Indians here are ready to touch the pen, those who wish to go below White River onto the Rosebud Reservation. I will say that if three-fourths of the Lower Brule Indians go on the Rosebud Reservation, that they will have a subration house of their own. You have been traveling, my friends, for two months and we don't want to tire you, and to-day we want to settle this matter; and now we are ready, these Indians here, to touch the pen. We want you to get that paper out in order that those who are going south of the White River may sign.

BULL HEAD (Alex. Rencontre interpreting). I belong to this tribe. My father was made one of the chiefs of this tribe. When this tribe first settled, Iron Nation was made chief and my father was next, and they agreed to go on the reservation here. Ever since that he said he would take the laws of the Government, and make that a good home for his people. I can not see what these people around here have in their minds. I don't know what thoughts they have in their minds, and if I should hold them up probably they have not the mind I have. When you came here you said every man must use his judgment. With what I have in my mind I can not work against the Government, I must obey the Government. Every person has his time; there is a time for every man to die. Now I am on this earth and I want to say something that will benefit me and that will be good for my people. We are created by the Great God above us, and I can not go to work and say that he did not make the work he has has our good. That is all I have to say.

BIG MANE. When we hold a council like this every man likes to know what is going on. I don't think I can get up and say something that will please everybody. I may say something that will displease somebody, but I will get out here in the center so that everyone can hear. Of course if I get out here in the center and happen to say something that is true, everybody can hear it, and even if I tell a lie to them they can hear it. [Laughter.] In the first place, I am an Indian and I believe in the Great Spirit. I am supported by the Government, and I am fed and clothed by the Government, and I believe in that. When the first Commissioners came here, Capt. Pratt and Mr. Cleveland, when they came here they brought us the bill to sign and I believed that. Then afterwards Gen. Crook came here with a bill again and I believed that. On account of the bill we were sent to Washington to see about it and I went with them. Now, the Great Father said he would build a school among the Indian children and I believed that, and I put my children to school. Then again I was told there would be a school on the edge of the ocean [the Hampton school], and I believed that. I believe the Great Father laid out these reservations only for the Indian. When Gen. Crook came here with the bill he had it all marked out in big letters where the reservations were, and it was shown to us, and we were all satisfied with the bill and all signed it of our own will.

The line that was to be the boundary of this reservation was marked out, and he said, "That will be the Lower Brule Reservation" and we all agree on that. Of course we could not read the writing, but we could see the marks that showed the location of the reservation; we could understand that. The boundary line starts at a point they call Fort Lookout. It goes around the channel, up to Fort George, and then goes back to Fort Lookout again, and they said that should be the Lower Brule Reservation, and I believed that, and whatever he said we all heard. He said after twenty-five years if we wished to sell that land we could do it. And he said after the twenty-five years we could extend it further without disturbing the reservation. If any Indian should take up a piece of land on the ceded land of course he could not sell that land for twenty-five years or land on the reservation either. Now, I am not saying this because I want to talk. He told us to go onto the Lower Brule Reservation and take up our land there. He said the Indian must be equal to the white man. The bill said that when a man takes up his land in severalty the Government would give him \$50 towards a house. If a man had three, four, or five children and sent them out to work, of course his father at home will have in mind which one of those five would be the most progressive. And that is the same way with us. The Great Father wishes to know which agency will be the most progressive. The Great Father has many children and some of them are having misfortunes now, and of course it makes it hard for all of us; we all feel bad. Therefore I want to take care of the Lower Brule Reservation and be more progressive. Where there is a small corral and a great deal of stock of course there are some bound to break out.

And now, my friends, I belong to this tribe and they are my friends. I told the Commissioners at Rosebud that whatever my friends desired was all right. I had nothing to say. I could not say anything against it, and I told you that if any of our people wished to go to Rosebud, and the Rosebud people were willing to take them, I had nothing to say. I told you our tribe was very small and I should dislike to lose any of them. When I got back here we made up a feast and got all the Indians together and I went out in the center and told them what I had said before the Commissioners just as you see me here now. Now, I stand by the law of the Government and I have nothing to complain of and nothing to say. We heard before you got here that there were three Commissioners coming out among the Indians and if there was any dissatisfaction among any of them at the different agencies that you would settle that dissatisfaction. Since we made the agreement about this reservation with the Government there have been inspectors and special agents come among us and talked to us about our reservation, but I would not say a word against them. I believe in the law. Now, there are three Commissioners here. I could not say I know more than the Commissioners.

FIRE THUNDER. I signed the bill that was presented here by the two Commissioners and I believed in it, and now I want to know whether one or more of the Lower Brule Indians can leave this agency and go into the Rosebud Agency and draw their rations there, and then turn around and sell the Lower Brule land?

Chairman PEARCE. No, they can not. If there are any others here who wish to know anything, we want you to speak right out.

JIM THOMPSON (Joe Estes interpreting). I don't pretend to be an eloquent speaker, my friends, but I went to school to learn something, and I have tried to put that to use. All these people want to stand according to the laws of the Great Father. Now, I understand that three-fourths of the Indians remaining on the reservation have the power to sell the reservation at any time. I thought when we signed the bill that whatever the Great Father promised would be fulfilled, and I have it in my mind to see whether these things are carried out or not, and if they do not carry out what they have promised we want to speak about it. You have come here and had a talk with us, and you told us that you didn't come here to buy any land, and I believe that. I myself do not think we should sell the reservation before we get anything out of it. That is all.

Chairman PEARCE (Alex. Rencontre interpreting). Now, my friends, I don't know that there are any more of you who have anything to say to the Commission. What the Commission wants to do is to find out exactly how many and who they are that wish to take their lands in severalty, both on the ceded lands and south of the White River. We also wish to ascertain how many there are and who they are who propose to continue living upon the reservation. Now, we shall have a paper here for those to sign who want to take their lands south of the White River. Now, when this paper is signed it will be sent to the Great Father at Washington. We wish you to distinctly understand that everybody who signs this paper does so with the understanding that he wants to take his land in severalty south of the White River. We also want you to understand that the signing of that paper to the effect that you wish to take your land in severalty south of the White River is not to be regarded as a vote for the sale of the Lower Brule Reservation.

As I told you at the outset, we do not come here to buy any lands, and we have no authority to treat with you for any lands. The authority of this Commission is to try to make arrangements with the Rosebud Indians by which those of the Lower Brule Indians who wish to take lands in severalty south of the White River can do so. That is the mission of the Commission among you, and that is all the Commission has to do. So you understand now what you are signing and what the effect of it is. Your signing this paper means that you desire to express your wish to take your lands in severalty south of the White River. As we have told you before, before you can take your lands in severalty upon the Rosebud Reservation three-fourths of all the male adult Indians belonging to that reservation must agree to it. They can not agree to it by going off into a council by themselves and holding up their right hands. That is not enough. The Great Father in Washington must also know that those Indians agree to it, and therefore three-fourths of all those Indians have got to sign their names to a roll stating that they agree to it. If they do that then this Commission has authority and power to say that those Indians desiring to live south of the White River and take their lands in severalty can do so. But if three-fourths of the Rosebud Indians do not consent to it, and sign the rolls stating that they agree to

that, then this Commission has no power. So those of you now who wish to take your lands in severalty south of the White River may come up and sign these rolls.

DAVID ZEPHIER (Joe Estes interpreting). May I ask you a question?

Chairman PEARCE. Yes, sir.

DAVID ZEPHIER. We don't say that you have the power to say that we shall sell the reservation at all. But this is what the people want, and we think we can accomplish it. We don't wish to go against the Government. We understood the bill when Gen. Crook presented and we signed it. We understood that bill, but there was one thing not included in the bill and the chiefs wanted and explained it to them. Before the bill was presented to us there was quite a number of people who had taken their homes south of the White River and some on the ceded lands. Some of those who had their homes on the ceded lands said they wanted to go south of the White River and have a provision house there. This is what Gen. Crook said in answer, and all these people around here heard it: "My friends, I shall do all in my power to help you. I shall present this to the Great Father and the Congress for them to consider," and for that reason we would like to make an amendment to the bill. Those people who want to go south of the White River have a plat of the reservation. This is the plat. This is the land that was set aside for the Lower Brule Indians. When I say that three-fourths of the Lower Brules want to do so, I should think they had the power to go south of the White River. The people at Rosebud, three-fourths of them, are prepared to sign an agreement to let us go into their reservation, but they want to go and see the Great Father first.

I don't believe they can get a promise from the Great Father to let them go to Washington. They have lots of other things to look after at Washington. This Commission is sent out here to get three-fourths majority and whenever they get that three-fourths the matter is settled. We have been to visit the Rosebud Indians and we understand the ideas of those people, and, as I said before, I do not believe they can go to Washington. There might be other Commissioners sent out here to settle the thing, and when we sell that Lower Brule Reservation we want to do it well. We don't want to do it now. We want to live and have a little money. And three-fourths of these people want to have a good home on the south side of White River for that reason. When we take our lands in severalty we want everything that is due us. If a man don't take his land in severalty he will not get this \$50 and a span of horses and other things that were promised. My friends, you know we are not kicking against the laws of the Great Father. We always try to follow the laws that are set down. You all know that. Those of us who desire to go south of the White River will come up and sign.

LEFT HAND THUNDER. Whenever the white men come around to cheat us out of anything we are not willing to sign, but this is nothing to injure us. This is something good. When Gen. Crook was here taking the signatures of the Indians they were all so anxious to touch the pen they crawled on top of one another and some of them died because of it. That shows that they wanted to have from the Great Father that which was promised. Since we signed that bill it has been two years, and inside of that two years there are about one hundred Indians have died without getting anything from the land sold. Now we are about to touch the pen. Before we get through with another year a great many of us will be dead. Now, if we are going to take our lands in severalty before the year is out we want to have these things the Great Father promised us before any of us die again. That is all I want to say.

After the signatures of all the Indians desiring to take their lands in severalty south of the White River were secured, and then Chairman Pearce addressed the assemblage as follows:

CHAIRMAN PEARCE (Alex. Rencontre interpreting). Now, my friends, I want you to give me your attention for a moment. I want you all to understand that the paper which you have signed to-day is simply a declaration of your wish to take your lands in severalty south of the White River. I want you to understand that this is not an agreement, and that it is not binding upon you unless, after the Commission has obtained the consent of the Rosebud Indians, you desire them to sign the final agreement. Before your wish to take your lands in severalty south of the White River can be carried out the consent of the Rosebud Indians must be obtained in writing, and if three-fourths of the Rosebud Indians shall sign the agreement that you may take your lands in severalty south of the White River, then the Great Father will arrange so that that will be carried out. Now, that you may thoroughly understand what all this thing

means, I want to have the interpreter read to you in the Indian language the instruction which the Great Father has given to this Commission: I will read from the instructions and the interpreter will give it to you. The law contemplates that you shall have allotments in severalty upon the Rosebud Reservation "if satisfactory arrangements can be made with the Rosebud Indians, and it must be distinctly understood by the Rosebud Indians and by the Lower Brule Indians who may be permitted to settle on the Rosebud Reservation that all who are permitted to reside on the reservation are admitted with equal rights with the Rosebud Indians in all the lands of that reservation, and that they relinquish all their right, title, and interest in the Lower Brule Reservation, and also relinquish their rights to allotments within ceded territory."

Now, my friends, that means simply this: That if the Rosebud Indians consent that you shall take your lands in severalty on their reservation, that then you will acquire all the rights and all the interests in that reservation which they have, and then that you relinquish all your rights in the Lower Brule Reservation, and also all your allotments in the ceded territory. I explain this to you because I want you to understand that when you will be called upon to sign agreements you will know fully what you are doing, because if all this is fixed up to your satisfaction I do not want any Indian ever to say that he didn't understand what he did. This matter will be laid before the Rosebud Indians and they will have an opportunity by and by of saying whether they are willing that you shall take your lands in severalty upon their reservation, so that when that agreement is presented to you in the future, if you reconsider your decision about it you will not be obliged to sign it unless you wish to, but every man will do just exactly as he thinks best. Now, the Commission has explained this matter fully to you, and we will send these rolls you have signed to Washington to the Great Father, that he may see just exactly who they are who wish to live south of the White River. Now I will ask you if you all understand, and I would like to have everybody who understands fully about it now to stand up. [About one-half of the Indians arose.] Now I would like to have those who do not understand it stand up. [The other half arose.] Now I would like to have those who do not understand it ask the Commission anything they choose, and we will try to answer and explain it to them.

DAVID ZEPHIER (Joe Estes interpreting). I would like to say one thing. You have asked us to stand up, those who understand this thing fully, and those people over there got up. Now, we should like to have them tell us how they understand.

Chairman PEARCE. We do not care for any expression excepting from those who signed this paper. I want to know if they understand what I have explained to them.

DAVE ZEPHIER. My friends, you were sent out here to do this work, and you are here to explain this thing to the satisfaction of all the Indians. You asked those who understood this matter thoroughly to stand up. I was glad you did that. You want to explain it truthfully and you want to do what is right, and now I want you to ask those people how they understand it.

Chairman PEARCE. What I want to know from you is whether those of you who have signed these rolls understand what I have told you, because if there is anything that you do not understand the Commission desires to explain it to you. Now I will ask you again, those of you who have signed this paper, if you understand the explanations that have been given to you, please to rise up. [All arose.] Now, if there are any among you who do not understand the explanations that have been given you, will you please rise. [No one arose.] Now we are very glad, my friends, to know that you understand us fully, and the Commission will report faithfully everything you have said to us, and that we will present these rolls to the Great Father in Washington, that he may see who have signed it, and will then make the recommendation that he send either this Commission or another one to the Rosebud Agency to get their vote upon this question, and we will endeavor by our report to carry the work forward as rapidly as possible. Of course I want you to understand that this Commission can not promise you that it will be done because we do not know whether the Rosebud Indians will consent to do it or not; that will have to be found out. We are very glad indeed to have met you all in council, and now I believe our work is over, unless somebody has something he wishes to say to us, and I suppose we may as well adjourn.

The Council then adjourned *sine die*.

EXHIBIT M.

List of Lower Brule Indians desiring to take lands in severally south of the White River.

Signed with—	English.	No. in family.	Age.	Band.	Seal.
			<i>Years.</i>		
X mark	Left Hand Thunder	4	54	Lower Brule	Seal.
	Wife		32		
	Daughter		20		
	Daughter		4		
X mark	Hawk Track	4	54	do	Do.
	Wife		51		
	Son		15		
	Son		10		
	Son (at school)		20		
X mark	Little Bull	5	53	do	Do.
	Wife		43		
	Daughter		15		
	Boy		11		
	Daughter		6		
	Daughter		1		
X mark	Hind Dog	3	55	do	Do.
	Wife		44		
	Daughter		28		
X mark	Crazy Bear	5	51	do	Do.
	Wife		47		
	Daughter		16		
	Granddaughter		8		
	Granddaughter		6		
X mark	Lone	2	40	do	Do.
	Wife		35		
X mark	Snake Woman	2	42	do	Do.
	Wife		37		
X mark	Bull Talker	1	54	do	Do.
X mark	Red Horse	3	48	do	Do.
	Wife		47		
	Son		19		
X mark	Smoke Maker	3	44	do	Do.
	Wife		37		
	Son		8		
X mark	Demas Ponca	4	30	do	Do.
	Wife		21		
	Nephew		5		
	Son		2		
X mark	Stinking Thigh	4	59	do	Do.
	Wife		30		
	Son		10		
	Son		1		
X mark	Long Elk	3	39	do	Do.
	Wife		41		
	Daughter		2		
X mark	Big Belly Teacher	2	50	do	Do.
	Wife		50		
X mark	Running Rattler	4	43	do	Do.
	Wife		28		
	Son		16		
	Daughter		10		
	Daughter		18		
X mark	Chasing Crane	1	30	do	Do.
X mark	Black Foot	2	55	do	Do.
	Wife		60		
X mark	Grinder	3	34	do	Do.
	Wife		23		
	Son		7		
X mark	Foot	3	80	do	Do.
	Wife		77		
	Son		57		
X mark	Red Stone	4	44	do	Do.
	Wife		23		
	Daughter		4		
	Daughter		(*)		
X mark	Glass Lodge	2	51	do	Do.
	Wife		30		
X mark	Lone Pine	5	43	do	Do.
	Wife		30		
	Son		10		
	Son		7		
	Son		1		
X mark	Bobtail Crow	7	44	do	Do.
	Wife		32		
	Daughter		18		
	Son		12		
	Son		6		
	Son		2		
	Daughter		15		

* Four weeks.

List of Lower Brule Indians desiring to take lands in severalty, etc.—Continued.

Signed with—	English.	No. in family.	Age.	Band.	Seal.
X mark	Poor Dog	5	Years. 48	Lower Brule.	Seal.
	Wife		44		
	Daughter		10		
	Son		6		
	Girl		4		
X mark	Small Forked Tail	6	50	do	Do
	Wife		53		
	Son		12		
	Wife		46		
	Son		12		
	Daughter		9		
X mark	Medicine	2	58	do	Do
	Wife		54		
X mark	Walks With the Wind	3	59	do	Do.
	Wife		49		
	Daughter		18		
X mark	Medicine Bear	4	50	do	Do.
	Wife		36		
	Son		8		
	Son		1		
X mark	Thin Belly	2	78	do	Do.
	Wife		63		
X mark	Eagle Hawk	4	29	do	Do.
	Wife		27		
	Son		6		
	Daughter		2		
X mark	Black Stone	5	40	do	Do
	Wife		39		
	Son		15		
	Son		13		
	Daughter		5		
X mark	Pretty Dog	5	44	do	Do.
	Wife		22		
	Daughter		12		
	Daughter		9		
	Son		5		
X mark	Rising Dust	1	55	do	Do.
X mark	Iron Sided Bear	4	46	do	Do.
	Wife		49		
	Daughter		14		
	Son		10		
X mark	Medicine Elk	3	44	do	Do.
	Wife		40		
	Daughter		10		
X mark	Hollow Bear	3	67	do	Do.
	Wife		60		
	Son		16		
X mark	Black Cloud	2	53	do	Do.
	Wife		54		
X mark	Winter Chaser	4	38	do	Do.
	Wife		35		
	Daughter		14		
	Son		5		
X mark	Eagle Thunder	5	32	do	Do.
	Wife		30		
	Son		5		
	Daughter		2		
	Son		(*)		
X mark	George Tileston	3	30	do	Do.
	Wife		21		
	Daughter		2		
X mark	Oscar Blackfoot	1	22	do	Do.
X mark	From Above	4	28	do	Do.
	Wife		21		
	Daughter		5		
	Daughter		3		
X mark	Little Tail	5	41	do	Do.
	Wife		32		
	Son		19		
	Son		13		
	Daughter		12		
	Son		8		
	Son		6		
	Daughter		4		
X mark	Sharp Track	3	72	do	Do.
	Wife		70		
	Grandson		19		

*Six months.

List of Lower Brule Indians desiring to take lands in severalty, etc.—Continued.

Signed with—	English.	No. in family.	Age.	Band.	Seal.
			<i>Years.</i>		
X mark	John Wekuwa	5	61	Lower Brule	Seal.
	Wife		60		
	Daughter		25		
	Grandson		7		
	Granddaughter		1		
X mark	Fool Crow	3	22	do	Do.
	Wife		23		
	Daughter		(*)		
X mark	Crow	4	23	do	Do.
	Wife		21		
	Son		3		
	Daughter		1		
X mark	Hawk Wing	4	38	do	Do.
	Wife		37		
	Wife		17		
	Daughter		2		
X mark	Hair	3	21	do	Do.
	Wife		21		
	Son		2		
X mark	Little Man	3	25	do	Do.
	Wife		25		
	Daughter		3		
X mark	Fool Hawk	6	45	do	Do.
	Wife		44		
	Son		22		
	Daughter		17		
	Son		15		
	Son		4		
X mark	Bad Hand	3	27	do	Do.
	Wife		26		
	Son		1		
X mark	Crow Walker	1	23	do	Do.
X mark	Show Dog	4	40	do	Do.
	Wife		37		
	Son		8		
	Daughter		2		
X mark	Big Bodied Eagle	4	39	do	Do.
	Wife		37		
	Daughter		10		
	Son		8		
X mark	Iron Zam	2	81	do	Do.
	Grandson		14		
X mark	Brule	2	30	do	Do.
	Wife		30		
X mark	Understanding Crow	3	27	do	Do.
	Wife		17		
	Daughter		1		
X mark	Jno. Logan	2	22	do	Do.
	Wife		20		
X mark	Solomon Yellow Hawk	3	18	do	Do.
	Grandmother		59		
	Aunt		15		
X mark	John Briggs	1	18	do	Do.
X mark	Many Eagles	3	58	do	Do.
	Wife		55		
	Nephew		11		
X mark	Jumping Elk	2	40	do	Do.
	Wife		47		
X mark	Not Afraid of the Enemy	2	47	do	Do.
	Wife		30		
X mark	White Blanket	2	21	do	Do.
	Wife		17		
X mark	Mad Walker	2	37	do	Do.
	Wife		40		
X mark	Medicine Horse	3	64	do	Do.
	Wife		42		
	Grandson		10		
X mark	Blooded Himself	3	20		Do.
	Wife		19		
	Son		1		
X mark	Squirrel Coat	3	61	Lower Brule	Do.
	Wife		41		
	Son		9		
X mark	Belly (women)	1	57	do	Do.
X mark	White Bird	3	27	do	Do.
	Wife		19		
	Son		1		
X mark	Dog Nation	3	28	do	Do.
	Wife		30		
	Son		1		

* Six months.

List of Lower Brule Indians desiring to take lands in severalty, etc.—Continued.

Signed with—	English.	No. in family.	Age.	Band.	Seal.
			<i>Years.</i>		
X mark	Moses Powell	3	28	Lower Brule	Seal.
	Wife		35		
	Sister		15		
X mark	Sharp Nail	2	55	do	Do.
	Wife		65		
X mark	Owl Eagle	5	38	do	Do.
	Wife		36		
	Daughter		14		
	Boy		12		
	Boy		4		
X mark	Carries the Eagle	3	56		Do.
	Wife		60		
	Son		17		
X mark	Wind Cloud	4	53		Do.
	Wife		41		
	Daughter		9		
	Son		6		
X mark	Pretty Voice Hawk	3	36	Lower Brule	Do.
	Wife		30		
	Daughter		17		
X mark	Good Boy (son of above)	1	20	do	Do.
X mark	High Eagle	2	24	do	Do.
	Wife		19		
X mark	George Scott	3	21	do	Do.
	Wife		20		
	Daughter		1		
X mark	Charles Lener	2	22	do	Do.
	Wife		19		
X mark	Slow Grower	3	43	do	Do.
	Wife		45		
	Son		6		
X mark	No Moccasin	4	19	do	Do.
	Grandmother		74		
	Wife		17		
	Daughter		1		
X mark	Big Eagle Feather	3	66	do	Do.
	Mother		83		
	Daughter		44		
X mark	Limb	3	67	do	Do.
	Wife		64		
	Grandchild		1		
X mark	Fool Elk	2	62		Do.
	Wife		67		
X mark	Tom Red Leaf	5	37	Lower Brule	Do.
	Wife		25		
	Daughter		9		
	Son		4		
	Son		1		
X mark	Eagle Hawk	1	36	do	Do.
X mark	Julia	4	46	do	Do.
	Son		16		
	Son		14		
	Grandson		2		
X mark	Walking Bull	5	50		Do.
	Wife		40		
	Son		18		
	Daughter		14		
	Daughter		12		
X mark	Flying Cloud	3	49	Lower Brule	Do.
	Son		16		
	Daughter		5		
X mark	Come Out of the Woods	1	51	do	Do.
X mark	William Sully	1	18	do	Do.
X mark	Leon Drapeaux	4	29	do	Do.
	Wife		23		
	Daughter		5		
	Son		2		
X mark	Arrow Breaker	2	58		Do.
	Son		14		
X mark	Her Blanket	3	48	Lower Brule	Do.
	Daughter		32		
	Daughter		11		
X mark	Eating Walker	3	31		Do.
	Wife		40		
	Son		5		
X mark	Bucket Ball	1	39	Lower Brule	Do.

List of Lower Brule Indians desiring to take lands in severalty, etc.—Continued.

Signed with—	English.	No. in family.	Age.	Band.	Seal.
X mark	Crazy Bull	6	<i>Years.</i> 53	Lower Brule	Seal.
	Wife		44		
	Daughter		17		
	Son		11		
	Son		7		
	Son		5		
	Second Wife		35		
	Son		13		
	Daughter		11		
	Daughter		7		
	Daughter		4		
	Son		2		
X mark	Jumping up	2	67	do	Do.
	Wife		36		
X mark	Elk Whistle	3	24	do	Do.
	Wife		20		
	Daughter		1		
X mark	Elk with the Spirit Face	4	24	do	Do.
	Wife		21		
	Son		6		
	Son		4		
X mark	Long Fish	5	33	do	Do.
	Wife		35		
	Daughter		15		
	Son		6		
	Son		*6		
X mark	Bear Looks Back	6	37	do	Do.
	Wife		27		
	Second Wife		22		
	Son		4		
	Son		*8		
	Son		1		
X mark	Little Day	5	37	do	Do.
	Wife		22		
	Brother		13		
	Son		3		
	Son		1		
X mark	Old Man Driving Hawk	5	67	do	Do.
	Wife		58		
	Daughter		24		
	Grandchild		10		
	Grandchild		6		
X mark	Hears the Voice	1	18	do	Do.
X mark	White Lark	1	19	do	Do.
X mark	Good Voice	5	35	do	Do.
	Wife		35		
	Daughter		6		
	Daughter		2		
	Daughter		*10		
X mark	Willie Knee	2	20		Do.
	Wife		20		
X mark	Knee	2	55	Lower Brule	Do.
	Wife		52		
X mark	Round Belly	2	36	do	Do.
	Wife		50		
X mark	Quick Jealousy (grandmother of Lone Pine).	1	89		Do.
X mark	Arrow Breaker	1	76	Lower Brule	Do.
	Sister		63		
X mark	Ghost Lodge	3	71	do	Do.
	Wife		53		
	Daughter		15		
X mark	Ragged Nose	2	30	do	Do.
	Wife		17		
X mark	Many Bears (widow)	2	30	do	
	Daughter		4		
X mark	Boy	2	30	do	Do.
	Nephew		9		
X mark	Two White Buffalos	1	37		Do.
X mark	John Ducks	4	44		Do.
	Wife		31		
	Son		16		
	Daughter		4		
X mark	Scratched Face	2	34		Do.
	Wife		46		
	Mother		57		
X mark	James Good Eagle	1	28	Lower Brule	Do.

*Months.

List of Lower Brule Indians desiring to take lands in severalty, etc.—Continued.

Signed with—	English.	No. in family.	Age.	Band.	Seal.
X mark	Red Water	5	Years. 29	Lower Brule	Seal.
	Wife		40		
	Daughter		8		
	Daughter		3		
	Daughter		2		
X mark	Walking Bull Talker	2	22		Do.
	Wife		40		
X mark	John Sully	10	45	Lower Brule	Do.
	Wife		40		
	Daughter		14		
	Daughter		10		
	Daughter		22		
	Daughter		18		
	Daughter		16		
	Son		4		
	Son		3		
	Son		1		
X mark	Neck Joint	4	40	do	Do.
	Wife		31		
	Daughter		13		
	Son		5		
X mark	Lame Woman Mother (female)		69	do	Do.
X mark	John Gasman	1	21	do	Do.
X mark	James Black Bonnett.	2	19	do	Do.
	Wife		17		
X mark	Joshua Good Eagle.	3	31		Do.
	Wife		45		
	Son		3		
X mark	High Dog	1	18	Lower Brule	Do.
X mark	Deer Woman		68		Do.
X mark	Parted Hair	3	30		Do.
	Wife		26		
	Son		2		
X mark	Tobacco Mouth	4	55	do	Do.
	Wife		50		
	Second wife		52		
	Son		16		
X mark	Joe Tobacco Mouth	1	18	do	Do.
X mark	Hawk Shield	2	45	do	Do.
	Wife		57		
X mark	Hugh Jones	2	24		Do.
	Wife		26		
X mark	Buck Antelope	2	30		Do.
	Wife		50		
X mark	Black Bonnett.	3	49		Do.
	Wife		49		
	Daughter		21		
X mark	Old Lodge	5	34		Do.
	Wife		32		
	Daughter		15		
	Son		6		
	Daughter		3		
X mark	Horse Whinniers	2	44		Do.
	Mother		75		
X mark	His Horse	3	31		Do.
	Wife		16		
	Daughter		6		
X mark	Mrs. Bladder (mother of His Horse)	1	45		Do.
X mark	Shooting	2	32	Lower Brule	Do.
	Wife		36		
X mark	Bear Elk	4	41		Do.
	Wife		22		
	Daughter		15		
	Son		14		
X mark	Spanish Woman (female)	1	70		Do.
X mark	Mrs. Stone Man (widow)	2	59		Do.
	Son		10		
X mark	Driving Hawk	6	40	Lower Brule	Do.
	Wife		40		
	Daughter		15		
	Son		10		
	Son		8		
	Son		5		
X mark	Stabber	3	59	do	Do.
	Wife		56		
	Granddaughter		3		

*Months

List of Lower Brule Indians desiring to take lands in severalty, etc.—Continued

Signed with—	English.	No. in family.	Age.	Band.	Seal.
			<i>Years.</i>		
X mark	Chasing Hawk	5	46		Seal.
	Wife		46		
	Daughter		21		
	Son		7		
	Son		5		
X mark	Limber Nail	3	18	Lower Brule	Do.
	Sister		10		
	Brother		3		
X mark	Crooked foot	6	40	do	Do.
	Wife		44		
	Second wife		20		
	Son		7		
	Son		4		
	Son		1		
X mark	Edward Crooked Foot	1	20	do	Do.
X mark	Medicine Bird	3	23		Do.
	Wife		20		
	Daughter		4		
X mark	Rude Dog	4	23	Lower Brule	Do.
	Mother		48		
	Brother		14		
	Sister		10		
X mark	Adam Hawk Bone	1	18	do	Do.
X mark	Wears the Hawk	2	50	do	Do.
	Daughter		9		
X mark	Mark Patterson	5	34	do	Do.
	Wife		30		
	Son		12		
	Son		10		
	Daughter		1		
X mark	Jno. Wallace	3	48	do	Do.
	Wife		42		
	Daughter		2		
X mark	Cloud Hawk	1	62		Do.
X mark	Little Pheasant	2	74	Lower Brule	Do.
	Wife		69		
X mark	Bear Shield	2	30	do	Do.
	Wife		25		
X mark	Medicine Bull	2	66		Do.
	Wife		58		
X mark	One to Play With	8	45		Do.
	Wife		42		
	Daughter		15		
	Daughter		10		
	Daughter		6		
	Daughter		4		
	Daughter		(*) 2		
	Grandchild		2		
X mark	Useful Heart	2	55		Do.
	Wife		55		
	Second wife		41		
	Son		6		
X mark	Paul Ribideaux	1	20	Lower Brule	Do.
X mark	Dog from the War	2	50		Do.
	Wife		43		
X mark	Black Dog	4	52		Do.
	First wife		56		
	Second wife		42		
	Third wife		62		
	Daughter		23		
X mark	Winona (female)	2	62		Do.
	Grandchild		13		
X mark	Pretty Crow Woman (female)		19		
	Sister		10		
X mark	High Otter	4	32	Lower Brule	Do.
	Wife		35		
	Daughter		10		
	Son		1		
X mark	Bear Woman	2	80	do	Do.
	Daughter		36		
X mark	Wears the Whirlwind (female)	1	56	do	Do.
X mark	Surrounded	3	64	do	Do.
	Wife		52		
	Son		12		
X mark	One to Hunt For	2	13		Do.
	Sister		2		
X mark	Gunny Sac Lodge	2	32	Lower Brule	Do.
	Wife		36		

* Five months.

List of Lower Brule Indians desiring to take lands in severalty, etc.—Continued.

Signed with—	English.	No. in fam- ily.	Age.	Band.	Seal.
			<i>Years.</i>		
X mark	Good Soldier	3	50	Lower Brule	Seal.
	Wife		45		
	Daughter		16		
X mark	Medicine Boy	1	18		Do.
X mark	Arm Strong	1	18		Do.
X mark	Button	4	56		Do.
	Wife		55		
	Sister		9		
	Son		12		
X mark	Bad Eyes (female)	1	53	Lower Brule	Do.
(*)	Standing Cloud	3	67		
(*)	Flying Eagle	3	49		
(*)	White Whirlwind	4	46		
(*)	Pack Kettle	2	55		
(*)	High Bear	1	60		
(*)	Yellow Hawk	5	42		
(*)	Long Legs	4	44		
(*)	Ashes	3	41		
(*)	Black Wolf	2	60		
(*)	Flying Up Woman (female)	1	70		
(*)	Iron Cloud	2	53		
(*)	Elk Partisan (female; widow)	1	70		
X mark	Big Eagle	5	37	do	Do.
	Wife		37		
	Daughter		17		
	Son		9		
	Girl		6		

* Not signed by the persons named. The names were added on the assurance that they desired to be included.

UNITED STATES INDIAN SERVICE,
Lower Brule Agency, August 1, 1891.

I, Alexander Rencountre, having been employed as interpreter to the Lower Brule Indians at the agency of said Indians by the Indian Commission, do hereby certify that I correctly interpreted the statements of said Indians to said Commission and that I was present and witnessed the signatures of said Indians to the annexed declaration of desire of said Indians to take lands in severalty south of the White River.

ALEX. RENCOUNTRE.

We certify that the signature or mark of each Indian to the foregoing lists was, together with his seal, affixed thereto; that each and every Indian who signed the same is, to the best information obtainable and to the belief of the Commission, of the age set opposite his name, and that they are of the class mentioned in the treaty of April 29, 1868, as entitled to sign the agreements to which their names are respectively affixed, and that they signed the same freely and voluntarily and with a full understanding of the purport, meaning, and effect thereof.

CHAS. E. PEARCE, *Chairman,*
ALPHEUS R. APPLEMAN,
GEO. H. HARRIES,
Commissioners.

Number of authorized positions filled by Indians at the following specified salaries in the Indian service at the following five Sioux agencies (both school and agency), Cheyenne River, Crow Creek and Lower Brule, Pine Ridge, Rosebud, and Standing Rock, for the fiscal year ending June 30, 1892.

One issue clerk, \$1,000 per annum.

One head farmer, \$900 per annum.

One interpreter, \$720 per annum.

Three additional farmers, 1 butcher, 1 herder, 1 assistant chief herder, 1 assistant issue clerk, and 1 assistant clerk (total, 8 employés), \$600 each per annum.

One blacksmith, 1 wheelwright, and 3 herders (total, 5 employés) \$480 each per annum.

One watchman, \$440 per annum.

Three interpreters, \$400 each per annum.

Six laborers, \$360 each per annum.

Two stablemen, 2 blacksmiths, 3 assistant blacksmiths, 4 assistant carpenters, 1 assistant miller, 2 interpreters, 2 watchmen, 1 assistant wheelwright, 1 assistant harness and shoe maker, 1 painter and tinner, 6 laborers, 4 assistant farmers, and 1 tailor (total, 30 employés), \$300 each per annum.

One stableman, 5 assistant carpenters, 2 assistant blacksmiths, 1 wheelwright, 1 tinner, 1 assistant harness-maker, 1 assistant industrial teacher, 3 assistants, and 1 assistant nurse (total, 16 employés) \$240 each per annum.

Two assistant blacksmiths, 2 assistant carpenters, 2 physician's assistants, 1 district farmer, 2 carpenter's apprentices, 2 blacksmith's apprentices, 4 laborers, and 1 assistant harness-maker (total, 18 employés) \$180 each per annum.

One assistant cook, 1 assistant seamstress, and 1 assistant laundress (total, 3 employés) \$150 each per annum.

Four laborers, 2 apprentices, 11 farmers (assistants), 1 assistant blacksmith, 25 district farmers, 1 assistant, 2 assistant seamstress, 2 assistant cooks, 1 second assistant seamstress, 1 second assistant laundress (total, 53 employés) \$120 each per annum.

One carpenter's apprentice, 1 blacksmith's apprentice, and 1 harness-maker's apprentice (total, 3 employed) \$60 each per month.

Two teachers, \$60 each per month.

One assistant teacher, \$48 per month.

Four assistant farmers (six months), \$40 each per month.

Eight assistant teachers, \$30 each per month.

Seventeen police officers, \$15 each per month.

Fifteen judges and 198 police privates, \$10 each per month.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., November 10, 1891.

SIR: I have the honor to acknowledge the receipt of your letter of the 27th ultimo, transmitting the final report (dated the 16th ultimo) of the Commission—Messrs. Pearce, Appleman, and Harries—appointed to adjust all differences between the Indians of the Pine Ridge and Rosebud Reservations in South Dakota, in relation to boundary lines, rations, annuities, etc., and to make arrangements with the Indians of Rosebud Reservation for the settlement of certain Lower Brule Indians on the Rosebud Reservation.

The law under which this Commission was appointed is as follows:

"For this sum, or so much thereof as may be necessary to enable the Secretary of the Interior, by negotiation, to adjust all differences between the Indians on the Pine Ridge and Rosebud Reservations in South Dakota in reference to the boundary lines of said reservations, their rations, annuities, and interest in the principal and interest of the permanent fund, and to make such an arrangement with the Indians drawing rations on the Rosebud Reservation as will be satisfactory to them by which those of the Lower Brule Indians who desire to do so, may take lands in severalty upon the Rosebud Reservation south of the White River, six thousand dollars."

PINE RIDGE AGENCY.

The Commissioners report that they began their work in the field at the Pine Ridge Agency on June 10 last. They made it their first duty to ascertain how many Indians were affected by changing the boundary line dividing the Pine Ridge from the Rosebud Reservations from Pass Creek to Black Pipe Creek, and in doing so discovered that there were a number of other Indians from the Rosebud, Cheyenne River, Standing Rock, and Lower Brule Reservations, who were closely related to the Ogalallas of Pine Ridge, and who had come into the Pine Ridge Reservation with the purpose and desire of residing thereon. A few of these were widows of Indians killed in the disturbances of last winter.

It soon became apparent to the Commissioners that one of three things had to be done: First, the dividing line must be changed back to Pass Creek; or, second, the Brule (Rosebud) Indians must be removed to their own reservation; or, third, the consent of three-fourths of the Pine Ridge Indians must be obtained to the transfer and incorporation of the Brules into the Pine Ridge Reservation.

They found that it would be impossible to obtain the consent of the Pine Ridge Indians to the change in the dividing line, and they therefore abandoned that proposition as impracticable. They became convinced also that the Brule Indians could not be removed to their own (the Rosebud) reservation without military force, and great cost in money, and perhaps the sacrifice of lives. Moreover, they were strongly impressed by the claims urged by the Indians that they were justly entitled to remain in their present homes where they had made more or less improvements and to which they had become warmly attached. The second proposition was therefore abandoned by the Commissioners as unwise and impracticable, and they determined to adopt the third method of settling the difficulties.

With a view to learning the disposition of the Pine Ridge Indians a council of the chiefs was held, and after full discussion they agreed to recommend to their people the adoption of the plan proposed by the Commissioners. They insisted, however, that their kinsmen from other reservations who had signified their desire to remain on the Pine Ridge Reservation, and also the widows of those killed in the late troubles and whose remains were buried where they fell should be included in the agreement and permitted to remain on the Pine Ridge Reservation and enjoy all benefits equally with themselves.

The Commissioners agreed to those conditions subject to the approval of the Secretary of the Interior and promised to recommend that such action be taken.

The agreement having been drawn agreeably with the proposed plan, the Commissioners visited all parts of the Pine Ridge Reservation that could be reached in the time at their disposal and saw the Indians in their camps. They report that out of an aggregate of 1,356 male adult Indians "occupying or interested in the Pine Ridge Reservation," 1,107 signatures were obtained, including 57 Northern Cheyennes at Fort Keogh, to the settlement proposed by them. This, they observe, may be said to be a practically unanimous vote, leaving out the absentees from the reservation, in favor of the admission of the Indians mentioned, to the Pine Ridge Reservation; and "in our opinion this happy settlement of the difficulties existing in this reservation will insure a longer era of quiet and contentment, provided that the contracts and treaties entered into by the Government and these people are specifically and faithfully performed."

The Commissioners report that on leaving Pine Ridge Agency, or while en route to Rushville, Nebr., the satchel containing the greater portion of the original rolls of signatures of the Ogalalla (Pine Ridge) Indians was either lost or stolen from the boot of the army ambulance in which they were traveling; that diligent search was made for it and a reward offered for its recovery, but without success. They state, however, that an index copy of the names of the signers has been kept, from which they were enabled to restore the names and ages of the signers, with the exception of about 26; that the aggregate thus restored was more than three-fourths of all the male adults "occupying or interested in the Pine Ridge Reservation," and that the names of the signers and their execution of the agreement are fully authenticated.

From Pine Ridge Agency the Commissioners went to the Rosebud Agency, arriving there on July 20, 1891.

ROSEBUD AGENCY.

One of the duties of the Commissioner at the Rosebud Agency was to make some satisfactory arrangement with the Rosebud Indians whereby those of the Lower Brules who desired to do so might take lands in severalty on the Rosebud Reservation south of White River.

They sent for a delegation of the Lower Brule Indians and learned that there were about 530 of them who desired to make their permanent homes on the Rosebud Reservation, south of White River. It seems that there are two factions, holding different views. "The home faction," as they are called, are fully satisfied with their own, the Lower Brule Reservation, and many of them desire to have lands allotted to them in severalty there.

Upon the matter being presented to the Rosebud Indians it was found that the leaders, or those who took prominent part in the councils, were willing to gratify the wishes of the Lower Brules, but that they were determined to compel the Commission to accede to conditions wholly beyond its power to do and beyond the reach of negotiation.

The demands made by the Indians are fully set forth in the report of the Commission and need not be recited. One of the things insisted upon was that the dividing line between the Rosebud and Pine Ridge Reservations should be re-

moved to Pass Creek, and they wanted to postpone the proceedings until they could have a council with the Pine Ridge Indians, and then come to Washington and settle the whole matter. The Commissioners state that a better feeling prevailed later; and they believe that if the appropriation made by Congress for the work had been adequate, satisfactory results might have been had. They do not believe that there is any real substantial opposition to the settlement of the Lower Brules on their reservation, but that they seized the opportunity to carry out other ends as conditions to the agreement sought to be obtained from them. They think it quite certain that at no distant day satisfactory arrangements can be made with the Rosebud Indians, and they endeavored to lay the foundation for such success. As it was they effected no agreement with them.

LOWER BRULE AGENCY.

From the Rosebud Agency the Commissioners went to the Lower Brule Agency, in fulfillment of a promise made to the Brule chiefs and to test the correctness of the various representations made by them at Rosebud. They examined much of the country along White River and also on the Lower Brule Reservation, talked with the Indians, and took the names of those who desired to live on the Rosebud Reservation, as matter of information for this Department. The list contains 570 names, or about that number.

THE NORTHERN CHEYENNES.

Agreeably with their instructions the Commissioners included in their negotiations the Northern Cheyennes, who were removed from Pine Ridge to Fort Keogh last winter, and thence more recently to the Tongue River Reservation, and for that purpose visited them at the first-named place.

They found the actual number of these Indians to be 380, of which 75 are male adults 18 years of age or upward, 14 being in the regular Army; and report that more than three-fourths signed the agreement to permit the transfer of the Rosebud and other Indians to Pine Ridge, on condition that they (the Northern Cheyennes) should be removed to the Tongue River Reservation. The Commissioners agreed to recommend such action, subject to the approval of the Secretary of the Interior.

They discuss at some length the situation of affairs at Fort Keogh and at the Tongue River Reservation to sustain their views as to the great desirability of removing the Fort Keogh band to Tongue River and uniting them with their kinsfolk there, and make certain recommendations looking to their future well-being and protection of the entire tribe.

Inasmuch as the Fort Keogh band of Northern Cheyennes has already been removed to the Tongue River Reservation by order of the President, I need not here recite the views of the Commissioners touching the future of these people. It is only necessary here to present to view the result of the negotiations, which was that the Northern Cheyennes, who have an interest in the Pine Ridge Reservation, agreed to the Pine Ridge settlement on the condition that they themselves should be removed to the Tongue River Reservation. The recommendations of the Commission as to what is needed to be done for the Indians at Tongue River will be made the subject of a separate report.

SUMMARY.

To summarize the whole matter: It appears that the commissioners affected an agreement with the Indians occupying and interested in the Pine Ridge Reservation, whereby it is agreed that certain of the Rosebud Indians and certain other Indians who desire to reside permanently on the Pine Ridge Reservation and whose signatures are attached to the agreement, are to be transferred to and reside on said Pine Ridge Reservation, with all rights in every respect equal with the Pine Ridge Reservation Indians, they, the Indians so transferred, on their part, agreeing to relinquish for themselves respectively, and their families all rights of whatever character, to which they are entitled on the reservation to which they now respectively belong. The agreement as we shall shortly see, is not executed by all of the Indians who desire to be so transferred. It is executed by the heads of families and those 18 years of age and upwards of the larger portion of those who desire to be transferred, but not all; and on the part of the Pine Ridge Indians, by upwards of three-fourths of all the male adults occupying or interested in the Pine Ridge Reservation including the Northern Cheyennes lately removed therefrom.

The foregoing appears to be all that was actually effected by negotiation, and all that is covered by the agreement presented.

REMARKS.

The first question that presents itself to my mind, in considering the merits of this agreement is whether it can be regarded as an adjustment of "all differences between the Indians on the Pine Ridge and Rosebud Reservations in South Dakota, in reference to the boundary lines of said reservations, their rations, annuities, and interest in the principal and interest of the permanent fund" in the meaning of and as seems to have been contemplated by the act.

The negotiations were had only with the Pine Ridge and Northern Cheyenne Indians on the one hand, and some of those—no doubt the greater portion—of the Rosebud Indians, and a few others from other agencies, who desire to be transferred to the Pine Ridge Reservation, on the other, the most of the latter being residents of said Pine Ridge Reservation.

The Rosebud Agency Indians as a tribe or people were not made parties to the agreement nor did they take part in the negotiations in reference to the boundary dispute. Only those who were to be directly affected, by reason of their proposed transfer, were consulted and not all of them. The negotiations were completed and the agreement executed and signed before the Rosebud Indians proper were visited at all by the Commission.

In the instructions given the commissioners for their guidance, page 11, copy herewith, they were directed as follows:

"And any agreement you may make with the Indians of the Rosebud and Pine Ridge Agencies must likewise be executed by at least three-fourths of all the male adult Indians occupying or interested in the Pine Ridge and Rosebud Reservations," and on page 13, "The names of all Indians transferred from one agency to another, grouped in families, with sex and ages, should be embodied in the agreement."

Thus it will be seen that it was not only expected but required that any agreement made should be participated in by all of the Rosebud Agency Indians, instead of with those only who desired to be transferred, which latter appears to have been the plan adopted and in part carried out by the commissioners; and furthermore that the names of all Indians who might be transferred from one agency to another should be embodied in the agreement. Hence the question: Can the present agreement be said to be a fair and just settlement of all differences between the Pine Ridge and Rosebud Indians? And the question is rendered all the more serious by reason of the fact, as disclosed by the report of the commissioners and the council proceedings, that the Rosebud Agency Indians are not satisfied with the present location of the boundary line, nor do they want their people transferred to the Pine Ridge Agency.

This dissatisfaction was very clearly shown in the councils with the Rosebud Indians, and that seems to have been the principal and finally almost sole reason for their refusal to allow the Lower Brules to settle upon their reservation. They said emphatically that they would not willingly give up the Pass Creek line as the dividing line between them and the Pine Ridge Indians, but promised that if the line were changed from Black Pipe Creek to Pass Creek they would permit the Lower Brules to take lands on their reservation. (See council proceedings, Exhibit K, p. 109.) Does the agreement, then, as presented, adjust the differences existing between the Pine Ridge and Rosebud Indians, in the contemplation of the law?

It will also be seen from the report of the Commission (p. 1) and the council proceedings (Exhibit K, p. 109), that the differences between the Rosebud Agency and Pine Ridge Agency Indians in respect of the boundary question, were after all left unsettled, and that the understanding between the Commissioners and the Rosebud Indians was that the Indians themselves (Rosebud and Pine Ridge) would come together in council at some future time and settle the matter between themselves.

Agent Wright, in a recent communication to this office upon this subject, says: "All desire the dividing line be changed back to Pass Creek, a number of Indians claiming to have consulted with numerous Pine Ridge Indians and that they would consent to such change: they are constantly asking if Pine Ridge and Lower Brule Indians are to be allowed to meet and confer with them here on the subject, as requested in conference with the late Sioux Commission."

Again, the law (act January 19, 1891, 26 Stats., 721) provides that the principal and interest of the permanent fund provided for the Sioux Indians under the act

of March 2, 1889, shall be divided in proportion to the number of Indians entitled to receive rations and annuities upon the separate reservations created by the act aforesaid, or residing and belonging at the time said act took effect, and this office has been waiting for the settlement of the differences in relation to boundaries, rations, annuities, and interest, as authorized by the more recent act under which this Commission has been operating, in order to know how to make a proper apportionment of the principal and interest money, which apportionment when once made and reported to the Treasury Department must stand.

Now from the council proceedings (Ex. K. 109) and from a report from Agent Wright of the Rosebud Agency, dated September 8, 1891, it appears that some of the Rosebud Indians living between Black Pipe Creek and Pass Creek, were not visited or seen at all by the Commissioners, and were therefore not included in the agreement for the transfer to the Pine Ridge Agency.

Agent Wright, speaking of these, says:

"There are about 150 Indians located west of Black Pipe Creek who did not go to Pine Ridge and have not been transferred there. They are at present much unsettled concerning their future locations. I have answered their constant inquiries, that they would remain as at present until instructions were received from the Department."

The question arises then, how can the apportionment be made (and it ought to be made as soon as possible) until it is known where these 150 Indians are to go. They have been left out of the agreement—by whose fault it does not exactly appear—and yet it seems they are residing between Black Pipe and Pass creeks "much unsettled concerning their future location."

It can hardly be said, I think, that the "differences" have been adjusted so far as they are concerned.

While the two objects sought to be obtained by the act authorizing the negotiations are separate and distinct from each other, they were brought together and became very closely related in all attempted negotiations and in the councils with the Rosebud Agency Indians, so that in any discussion of the agreement submitted by the Commissioners, it seems necessary to consider the Lower Brule settlement question and the failure of the Commissioners to make any agreement with the Rosebud Indians in respect thereof.

The Rosebud Indians say that if the dividing line between themselves and Pine Ridge Indians be changed to Pass Creek, they will allow the Lower Brule Indians to take homes on their (the Rosebud) reservation, otherwise they will not.

The Commissioners express the opinion that if the appropriation for the work had been adequate, satisfactory results might have been had, and furthermore, that no real substantial opposition exists among the Rosebud Indians to the admission of the Lower Brules, and that satisfactory negotiations to that end can be had in the near future. They add that they endeavored "to lay the foundation for such success."

As the matter now stands the Lower Brule settlement question remains undetermined. From letters received in this office it is known that the Lower Brules still hope that the Rosebud Indians will consent to admit them upon their reservation, and already a request from two Lower Brule Indians has been received for permission to attend a council at Rosebud Agency.

As we have already seen there are some 570 Lower Brules who desire to take homes on the Rosebud Agency. They have been for a long time living in suspense waiting to know whether they would be allowed to settle there, and very many have neglected to take allotments within the ceded territory on that account. Meanwhile, no doubt much of the land upon which they might have settled and had allotted to them has been taken and entered by whites, so that the question as to where they are to go is a very serious one with them, and one that ought to be speedily settled if possible.

All these matters have a direct bearing upon the question of the approval of the agreement submitted by the Commission.

If the agreement should be approved as it is, would the Indians of the Rosebud Agency quietly submit to it and be satisfied without even having had an opportunity to adjust their differences with the Pine Ridge Indians as the law contemplated they should have? Would they be likely to become so far reconciled to the settlement made by the agreement, as to ever be willing to admit the Lower Brules into their reservation? These are questions which I think require serious consideration before final action is taken on the agreement.

The following list represents the number of Indians who have expressed their desire to be transferred to the Pine Ridge Agency by signing the agreement and becoming parties thereto, and it also indicates from whence they came:

Total number to be transferred	800
Rosebud Indians living west of Black Pipe Creek	505
Rosebud Indians living on Rosebud Reservation	119
From Cheyenne River Reservation	61
From Standing Rock Reservation	108
From Lower Brule Reservation	7
	800

I desire again to mention the fact that the signatures of the Pine Ridge Indians to the agreement are not the original signatures or marks of the Indians, but are reproduced from an index kept by the Commission. Whether there is likelihood of any legal complication growing out of this fact I am not prepared to say, but I think it is a matter which calls for your consideration.

In conclusion, I wish to say that I have given this whole subject much careful thought and am satisfied that there yet remains much to be done before it can be said that a satisfactory adjustment of the differences between the Rosebud and Pine Ridge Indians has been effected, but before making any recommendations as to a definite plan to be pursued it is my desire and purpose to confer with you personally.

I think however, that decisive action may be taken now in regard to the permanent settlement of the Northern Cheyennes at Tongue River, and the future policy to be pursued with regard to them, and that matter will be presented to you in a separate report.

I return herewith the report of the Pearce Commission and all accompanying papers.

Very respectfully, your obedient servant,

T. J. MORGAN,
Commissioner.

The SECRETARY OF THE INTERIOR.

WASHINGTON, November 27, 1891.

SIR: Messrs. Charles Pearce, Alpheus R. Appleman, and George H. Harries, who were appointed Commissioners to negotiate with the Sioux Indians for the settlement of certain undetermined matters, having submitted with their report a discussion of various subjects pertaining to Indian administration, you have requested me to present to you in brief my views on the same.

The topics discussed by the Commissioners are as follows: Agents and agencies, Indian police, Indian soldiers, surveys, irrigation, forest culture, agriculture and implements, farm districts, and issue rations, slaughtering of stock, game fowl and fish, stock animals, rations and annuity goods, woolen clothing, blankets, shoes, sundries, schools and education, hospitals, field-matron system, dances, and treaties.

You will see from this statement that the suggestions of the Commission cover a wide range, and it is somewhat embarrassing to know precisely how they should be treated. They involve: (1) the general policy of the Government in dealing with its Indian wards; (2) the question of fulfilling treaties, which necessitates Congressional legislation; (3) needful appropriations, which are also a matter of Congressional action; (4) the question of administration, which involves not only the action of the President in the selection of agents, the action of the Secretary of the Interior in various ways, the acts of the Commissioner of Indian Affairs, but also the manner in which the several agents and other minor employés discharge their duties.

So far as concerns the general policy of the Government in dealing with the Indians, I can do no better than to ask attention to the views expressed by me in my annual report for 1889, especially the supplemental report on Indian education; my report for 1890, particularly the supplemental report, pages CXXXV and CXLV, inclusive, and also to report for 1891. It contains on page 190 specific recommendations made by me on December 24 last as to the course which the

Government should pursue toward the Sioux. I believe that I have discussed in those reports all the points, and many more, to which the Commission have called attention, but will in addition comment briefly.

AGENTS AND AGENCIES.

I fully agree with the Commissioners regarding the qualifications needed for the successful discharge of the duties of an Indian agent, and of the desirability of paying them proper salaries. I have discussed this subject in full, on pages CXVII and CXX of my report for 1890. Also on page CXLII, I have expressed my views regarding the character of men to be selected for agents.

That an agent should have an office force sufficient and competent to carry on all business details under his direction, is self-evident, and there are cases where the force of agency employes is much below what efficiency would require. I believe this to be true at Pine Ridge, which is the one to which the Commissioners seem to have had special reference.

The act of March 3, 1875 (18 Stats., 449), prohibits the expenditure at any agency in any one year of a sum greater than \$10,000 for white agency employes, so that when the office has reached that limit it is obliged to stop, whatever may be the demands of the service.

As to whether the agent "should have complete control over his force" or not, is an open question. He already is allowed to exercise large discretionary power in the selection and removal of his subordinate employes, and his recommendations as to changes, when accompanied by specific facts, are always accorded great weight.

The entire question of authority of appointment and removal, or, in other words, of complete control over subordinate employes, is an unsettled one. The Commissioner of Indian Affairs, who is charged with the entire responsibility of the management of Indian matters, has no voice whatever in the selection of Indian agents, special agents, or inspectors, and is stopped by the civil service from the appointment or removal of the clerks in his office and of a large force of employes in the school service. Certainly any argument which could be urged for complete control as applied to the agents over the employes under them would apply with increased force to the authority which should be exercised by the Commissioner of Indian Affairs in the management of the entire service.

I am persuaded that the highest degree of efficiency in the Indian service is to be secured when all employes are selected simply on a basis of their fitness for their specific work, with the assurance of permanent tenure of office so long as they are faithful and competent in the discharge of their duties. I am of the opinion that the service would not be increased in efficiency by increasing the absoluteness of the Indian agents.

INDIAN POLICE.

The Commissioners have done good service in asking attention to the value of the work rendered by Indian police and the desirability of increasing their pay. I can add nothing to what I have already said on this subject on pages 90 to 94 of my annual report for 1890.

INDIAN SOLDIERS.

Regarding Indian soldiers I have expressed my opinion, so far as the data will warrant, on pages 37 and 38 of my report for 1891.

SURVEY OF SIOUX RESERVATIONS.

I fully agree with the views of the Commissioners regarding the importance of a speedy and complete survey of the Sioux Reservations. It is estimated that it would cost not far from \$250,000 to carry out their recommendations.

March 12, 1890, this office recommended an appropriation of \$100,000 for these surveys and of \$10,000 for the pay and expenses of special agents to make allotments, as required by the act of March 2, 1889 (25 Stats., 888). This recommendation was subsequently renewed, but the appropriation was not made.

The appropriation act of the current year, however, contains an appropriation of \$40,000 for surveying and allotting Indian reservations, and \$18,000 of this amount has been set aside for surveys at Rosebud and Pine Ridge. The pay and

expenses of the special agent now making allotments on the Crow Creek Reservation (some \$8,000 for the current year) are also chargeable to this appropriation. Surveys on other reservations than the Sioux, amounting to some \$4,000, have been recommended.

IRRIGATION.

I have frequently called attention to the importance of irrigation (see pages CXL and CXLI of my report for 1890), and urgently presented to the committees and individual members of the last Congress the necessity of making provision for this work; but the success of my efforts in securing the appropriation was commensurate neither with my labors nor the importance of the subject. I will make this matter of irrigation for the Sioux Reservation the subject of a special communication to you, with the view of having it presented to Congress for suitable legislation.

FOREST CULTURE.

The subject of tree-planting has received special attention from this office, and on January 30, 1890, I issued a circular to all agents and superintendents of Indian schools (see page CLXVIII, Report for 1890) regarding the establishment of "Arbor Day," in order that interest in this important subject might be rooted deeply in the minds of the thousands of Indian children now attending school.

AGRICULTURE AND IMPLEMENTS.

Special pains have been taken by me during the last two years in the purchase of only the best implements and tools, and the statement of the commissioners that "the general run of tools in all mechanical departments is, in point of quality far below a good commercial average," does not apply to the tools which the present Commissioner of Indian Affairs has purchased. The instruction which I have given for two years in succession to the inspector in New York, where these purchases are made, is to get the best, though not necessarily the most expensive, tools and implements that are manufactured, and I have great satisfaction in believing that a much needed reform in this matter has already been instituted.

The commissioners say: "We examined samples of wheat issued for seed, and found it totally unfit for any use except hog feed." As this assertion is made in close connection with the statement that "there is but one thrashing machine on the Pine Ridge Reservation," I infer that the wheat inspected was also at Pine Ridge.

In reply, I can only say that the seed wheat at Pine Ridge Agency was advertised for by the agent, received by him, inspected by him, and that Capt. Penny, U. S. Army, now acting Indian agent, signed the inspection report, saying that it was in all respects up to the required standard.

Immediately on the receipt of this report of the Commission I addressed a letter to Capt. Penny, asking for an explanation. I am just in receipt of his reply, which is as follows:

UNITED STATES INDIAN SERVICE,
Pine Ridge Agency, S. Dak., November 11, 1891.

SIR: Replying to your letter of the 5th instant (F. 38359-91, Cl. 55776), I have the honor to say that the seed wheat received by me, as per my certificate of inspection, was according to contract, and in all other respects in conformity with my certificate. The wheat referred to in your quotation from the report of the Commission, although wheat issued for seed, was not "seed wheat" furnished on the contract.

The explanation of this seeming discrepancy is simple, and is as follows:

At the time of issuing the seeds the Indians and their farmers were clamorous for a larger supply than was furnished. This is usual in the case of all issues. However much may be furnished, it is the Indian's nature, in which he closely resembles his white brother, to demand more. There was in the barn here a lot of refuse wheat swept up from the bottoms of the bins and about the thrashers which had been on hand for some time. It was the refuse of the wheat raised on the boarding school farm and was not marketable. As it was useless for anything except chicken feed and might, if sown, perhaps produce something, I gave it to the farmers to help out, and give, in addition to the regular issue of seed wheat.

After the time of planting, and when all the land plowed had been seeded, the farmer on Wounded Knee Creek found that he had more wheat than he required and had some of this refuse left over. It was from this lot that the sample furnished to the Commission was taken. Had the matter been referred to me in an official way this explanation could have been made at the time. The seed wheat as furnished on contract was good, and this is clearly proven by the fact that the wheat raised by the Indians on this reservation from that seed has been graded at the top of the market in Rushville this season, and they have, I believe, in every case received the price of the best grade of wheat.

I am, sir, very respectfully, your obedient servant,

CHAS. G. PENNY,

Captain Sixth Infantry, Acting United States Indian Agent.

COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

I think that it would not be profitable for me to take up in detail the specific statements made by the Commissioners on all points under the general topic of agriculture and implements, further than to say that the matters referred to by them shall have my careful attention with the view of correcting any mistakes that may have been made and of instituting any reforms that may be practicable.

FARM DISTRICTS AND ISSUE RATIONS.

I am glad that they have emphasized the necessity of more farmers and of an increased number of subissue stations, and beg to invite your attention to my discussion of these points in the annual report for 1890, pp. C and CI. There are now in process of establishment upon the various Sioux reservations such stations to the full extent of the money available, and I will endeavor to procure from Congress additional appropriations to extend the needed work during the coming year.

SLAUGHTERING OF STOCK.

I fully agree with the Commissioners in reference to the desirability of improving the method of slaughtering beef. On July 21, 1890, I issued a circular of instructions to Indian agents on this subject (see p. CLXVI of report for 1890), and have succeeded in many cases in having those instructions carried out. In others the additional expense involved in the change has hindered its adoption, but it is receiving and will continue to receive attention until the reform is complete.

GAME FOWL AND FISH.

I have already given attention to this matter, and have constructed fish ponds in connection with at least two of our training schools, in order that the pupils may not only become accustomed to the use of fish as a food but be instructed in their care and culture.

I am in correspondence with the Fish Commissioner of the United States in reference to stocking streams on Indian reservations, and will continue to give this subject careful attention, as I deem it of great importance.

STOCK ANIMALS.

Stock-raising, particularly the raising of cattle, has already made considerable progress among the Sioux Indians. At Standing Rock they have more than 6,500 head of cattle, and arrangements are in progress for supplying them during the coming season with not less than 4,000 additional head. It is my intention to supply the Sioux reservations with the stock cattle provided for in the agreement of 1889 just as fast as they are prepared to receive them, and I have for some months been in correspondence with the agents regarding the details.

Recently a large number of sheep have been purchased for the Indians at Fort Berthold, and I shall look with considerable interest upon the success of the experiment of inducing them to become shepherds.

At the schools at Fort Totten, Fort Hall, Chilocco, and elsewhere, very special attention is now given to stock-raising with the view, primarily, of producing beef for consumption at the schools and also for the purpose of giving to Indian boys that training that shall prepare them to become stock-raisers on their own account on the reservations.

RATIONS.

The report of the Commissioners regarding the adulteration of spices will receive special attention at the next purchase of such goods in New York.

I do not concur in their recommendation regarding the issuing of tobacco to the Indians. It is the policy of the Government to reduce the number of articles issued rather than to increase them. There are many other things besides tobacco which a large percentage of the American people consider a "necessity and a great comfort" which I would not feel warranted in recommending that the Government should issue to the Indians. The use of tobacco by employes and pupils in all Government schools is strictly prohibited, and it certainly would not be consistent for the Government to issue it to Indians on the ground of its being a necessity and a comfort.

ANNUITY GOODS.

The Commission, under this heading, states that the universal complaint of the Indians concerning annuity goods induced them to make an examination; that they examined the clothing, footgear, blankets, etc., with the irresistible conclusion that for a long period of years the Indians have not received the kind of goods contracted to be delivered to them by the stipulations of treaties heretofore made or in force; that it must be apparent to even a casual observer that frauds of no inconsiderable magnitude have been continually practiced in these annuity supplies; that they have failed to find, with a single exception, any manufacturer's name or identifying trademark on any articles or packages, and that assuming the Government contracted and paid for a reasonable quality, the responsibility of the grievous frauds upon the Indians should be fixed with certainty and their recurrence made impossible.

The above are grave charges against all officially connected with the Indian Bureau for a number of years, and should not have been made without positive evidence. This matter is under investigation, and will be the subject of a future communication. I desire, however, to say that I cannot understand what clothing or other annuity goods the Commission examined while at Pine Ridge. The annual issue was made last winter, and the Indians, as usual, complained that the quantity issued was not sufficient. I therefore do not understand what footgear, blankets, piece goods, etc., the Commission examined in the warehouse.

However, I may state positively that while some of the articles purchased were of poor quality, owing to the insufficient appropriation made by Congress for the purchase of clothing, no fraud, such as is charged by the Commission, was practiced, so far as I know, in the delivery of the goods. They were thoroughly inspected by competent inspectors appointed by this office, whose integrity is, as far as this office knows, unquestionable. It is well known in New York, where the majority of the clothing, dry goods, etc., are delivered, and can be substantiated by competent evidence, that the Indian Bureau makes its purchases of the above articles at lower prices than the wholesale merchants. Charges of fraud, such as are made by the Commission, should not be made except upon the best evidence.

WOOLEN CLOTHING.

The Commission says: "Every male over 14 years is entitled annually to one suit of good, substantial woollen clothing," etc, and that after diligent inquiry they were unable to ascertain that any such clothing had been issued to the Sioux Indians during the last ten years; that the outfit given in lieu thereof is a suit of 10-ounce brown cotton duck, worth, on expert opinion, "not more than \$1.50 per the 1,000 suits;" that at times this material seems to have changed to a poor quality of jeans; that the hat is hardly more than an apology, while the flannel shirt is flimsy and unsubstantial, both in material and make-up; that the hosiery is rough and coarse and nonprotective against the driving storms of sharp sillicic sand so common in South Dakota, etc.

The Commission, instead of stating that "every male over 14 years is entitled annually to one suit of good, substantial woollen clothing," should have given the language of the treaty, which provides "For each male person over 14 years of age, a suit of good, substantial woollen clothing, consisting of coat, pantaloons, flannel shirt, hat, and a pair of home-made socks. For each female person over 14 years of age, a flannel skirt, or the goods necessary to make it, a pair of woollen hose, 12 yards of calico, and 12 yards of cotton domestics. For the boys and girls under the ages named such flannel and cotton goods as may be needed to make each a suit as aforesaid, together with a pair of woollen hose for each."

To provide the above Congress appropriated annually from the fiscal year 1880, to and including the fiscal year 1890, the sum of \$130,000; since then \$125,000. As there are about 21,180 Sioux Indians, this gives about \$6 for each person for the clothing provided for above. It is evident that this sum must be expended with the utmost regard to economy, and that only clothing of a very moderate grade or quality can be purchased.

In 1880 complaints as to the poor quality of woolen clothing furnished became so frequent that the Board of Indian Commissioners appointed by the President (which Board had at that time entire control of the purchase of Indian goods and supplies, and without whose approval no contract could be made nor purchase paid) decided to call for bids; in addition to satinet or wool clothing, for jeans and brown duck suits. In the annual report of the purchasing committee of said Board for the fiscal year 1880 the following is said about this: "Your committee thinks they have remedied this evil (poor woolen clothing) by securing a very superior quality of Kentucky jeans or brown duck suits, which we are confident will give good satisfaction."

In the report of the same committee for the fiscal year 1881 it is stated: "The quantity of duck and Kentucky jeans clothing was considerably increased this year, and your committee hope in the future it will be largely increased, as it is decidedly more durable than the ordinary satinet clothing usually purchased."

In their report for 1882 the following language is used: "Your committee are pleased to report that after persistently urging for several years past, a change in the material of clothing from worthless and shoddy to heavy brown duck and Kentucky jeans has to a great extent been made. They think they are safe in saying that it will be of at least ten times the service to the Indians."

Since the fiscal year 1881 all estimates mailed to the different agents, to enable them to properly estimate for what articles are required, allow them to ask for their satinet, jeans, or duck clothing, as they, from their better knowledge of what the Indians require, think best.

For the fiscal years 1888, 1889, 1890, 1891, and 1892, the following articles were purchased for Pine Ridge Agency:

	1888.	1889.	1890.	1891.	1892.
Blouses, heavy, Kentucky jeans or satinet	200	200	200	200	500
Blouses, brown duck, lined	200	200	200	200	200
Blouses, brown, duck, unlined			100	100	
Coats, sack, men's, lined	400	400	400	400	1,000
Coats, sack, men's, brown duck, lined	400	400	400	400	
Coats, sack, men's, brown duck, unlined	400	400	400	400	
Overcoats, boys', Kentucky jeans, lined	400	400	400	400	400
Overcoats, men's satinet, lined	600	600	600	600	1,000
Overcoats, boys', brown duck, lined	200	200	200	200	
Overcoats, boys', brown duck, unlined	200	200	200	200	
Overcoats, men's, brown, duck, lined	400	400	400	400	
Overcoats, men's, brown, duck, unlined	200	200	200	200	
Pants', boys', brown duck, unlined	250	250	250	250	
Pants, boys', satinet, or jeans, lined	200	200	200	200	
Pants, men's, satinet, or jeans, lined	400	500	500	500	900
Pants, men's, brown duck, lined	450	450	450	450	
Suits, boys', 11-18, satinet or jeans	400	500	500	500	600
Suits, boys', 11-18, brown duck, lined	200	200	200	200	
Suits, boys', 11-18, brown duck, unlined	200	200	200	200	
Suits, boys', 5-10, jeans or satinet, lined	200	250	250	250	125
Suits, boys', 5-10, brown duck, unlined	200	200	200	200	
Shirts, boys', gray flannel	500	500	500		
Shirts, men's, gray flannel	1,000	1,000	1,000		
Shirts, boys', red flannel	500	500	500	500	500
Shirts, men's, red flannel	1,000	1,000	1,000	1,000	1,000
Vests, men's, satinet or jeans, lined	200	200	200	200	
Vests, men's, brown duck, lined	200	200	200	200	
Vests, men's, brown duck, unlined	250	250	250	250	

It is understood in this office that the theory on which the different agents were estimating for jeans and ducks, lined and unlined clothing, was that the duck was used by the teamster hauling supplies from the railroad; the lined suits for winter, the unlined for summer use. The jeans, as well as the lined duck coats, are lined with flannel or other woolen material, are very heavy, warm, and a good deal more servicable for the above purposes than such woolen goods as could be purchased for the small amount appropriated by Congress. While it is impossible for me to speak from personal knowledge, I am informed that the clothing purchased for the last ten years was good and substantial, ex-

cept for the fiscal years 1887, 1888, and 1889, when, on the score of so-called economy, a cheaper grade was purchased. For the fiscal years 1891 and 1892 the purchases have been made under my direction, and I can confidently say that the clothing purchased has been good and substantial and all delivered up to the sample on which the contracts were awarded.

For the current fiscal year (1892) good, substantial satinete clothing has been purchased for all Sioux agencies, except where the agent specified duck clothing, in which case good heavy duck coats and pants lined with Kentucky jeans were taken.

BLANKETS, SHOES, AND SUNDRIES.

The Commission states that nothing is more necessary to the comfort of the Indians than good blankets; that those issued are light in weight, small in size, made from wool shoddy, etc.; that the shoes furnished are not substantial and manufactured at the least possible cost, and that many sundry articles, such as underwear, shawls, piece goods, threads, etc., are hardly less inferior to what may be regarded as a reasonable quality, and they recommend that the annuity clothing be greatly improved in its quality, etc.

Replying to this, I would say that there is no treaty or agreement under which the Sioux Indians are entitled to blankets, shoes, shawls, and numerous articles which have been furnished them of recent years, in addition to those provided for by treaty. The blankets furnished the Sioux are of two sizes—54 by 66 inches, weighing 6 pounds, or 60 by 72 inches, weighing 8 pounds per pair. Whatever may be said of the quality, there certainly can not be any complaint on account of the size, for a pair of blankets 5 by 6 feet and weighing 8 pounds is certainly sufficiently heavy and large enough. No special appropriation, in addition to the \$125,000 for clothing, under treaty, has been or is made by Congress for the purchase of these articles.

It has been the custom for a number of years to furnish these additional articles in limited quantities, from the appropriations made by Congress "for subsistence and civilization of the Sioux, under the agreement of February 28, 1877," which provides for a ration of subsistence, "or in lieu of said articles, the equivalent thereof, in the discretion of the Commissioner of Indian Affairs." Under this provision, some of the funds appropriated for subsistence and civilization were used in the purchase of blankets, shoes, shawls, bed comforts, and numerous other articles, and the following sums have been expended for this purpose during the last four fiscal years.

1888	\$67,726.00	1890	\$53,845.00
1889	64,367.00	1891	62,622.00

In December last the President directed that hereafter and until further orders full rations, as provided for in article 5 of the agreement of February 28, 1877, should be issued to the Sioux, and none of the articles above mentioned, such as blankets, shoes, shawls, etc., were purchased from the funds provided for under article X of the treaty of 1868, which provides \$20 for each person while engaged in farming, to be used in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper.

The appropriation made by Congress for subsistence for the Sioux for the current fiscal year (1892) is \$1,100,000, but in order to carry out the directions of the President and furnish the Sioux full rations, as per agreement of 1877, a deficiency of nearly \$150,000 has already been incurred.

To provide them with such clothing, blankets, shoes, and other wearing apparel as is recommended by the Commission, would require not less than \$25 per head at the lowest estimate, or for the 21,180 Sioux Indians, the sum of \$529,500 annually, instead of \$125,000 at present appropriated.

SCHOOLS AND EDUCATION.

I have read with care and much interest the observations of the Commissioners regarding the general subject of schools and education. My views on this subject, as expressed in my reports and especially in the supplemental report on education, are too well known to require repetition.

More than six months ago I directed the superintendent of Indian schools, Dr. Dorchester, to proceed to the Dakotas and study the educational status, making such recommendations to me as the situation seemed to call for.

Without going into details at this time, allow me to say in general that bids were recently asked and received for a schoolroom building, hospital, and boiler house, greatly needed at Pine Ridge, but contracts have not been authorized; that plans for the establishment of a large training school among the Rosebud Indians have been matured and bids for building have been asked for; that a new boarding school is shortly to be located at the new headquarters of the Cheyenne River Agency; that fifteen new day schools have either been established or are in process of establishment at several points on the various Sioux reservations; that the large training school at Pierre is now in successful operation and filled with Sioux children; that two new training schools are in process of establishment at Pipestone, Minn., and Flandreau, S. Dak., which will furnish additional accommodations for Sioux children; that the training school at Genoa, Nebr., is being rapidly enlarged in its capacity and perfected in its equipment so as to furnish still further accommodations. In short, that everything is being done that is possible to provide for the Sioux Indians a complete and every way satisfactory school system.

The difficulties in the way are necessarily many and great, and the time consumed is considerable. But I am sure that every friend of these people who knows what the office has already done, is now doing, and contemplates undertaking at an early day, will feel that there remains no ground for criticism.

The strictures which the Commissioners make upon the inadequate capacity of the Government boarding school at Pine Ridge only emphasizes what I have had the honor of calling to the attention of the Department many times. The school buildings formerly erected by the Government were in almost all cases open to similar objections. The \$10,000 limit imposed by law, although raised to \$12,000 by the last Congress, is such as to make it impossible to erect suitable structures.

I recommended to the last Congress that the limit should be raised to \$20,000, but my recommendation did not meet with the approval of the Department or of Congress. I am glad that the Commissioners have furnished such conclusive testimony as to the justness of my views with reference to this important matter, which is more fully discussed in my report for the current year under the head of "Expense of Boarding-school buildings," on pp. 60 to 63.

The question raised as to what shall be done with pupils after they have returned from the schools to their homes is an exceedingly difficult one, and I only regret that the Commissioners in raising the question did not also offer some practical suggestion as to its solution.

I have discussed it with fullness on pp. CXXXIX and CXL of my report for 1880, and recommended that Congress should make an appropriation of \$10,000 to be expended by the Indian Office, under the authority of the Department, in rendering such aid to returned students as might be most advisable, but the money asked for was not voted.

I do not see my way clear to recommend that Congress should undertake to provide remunerative employment for the thousands of Indian boys and girls who are now in process of education, believing that even if such a scheme were practicable it would be unwise. After they have been educated and made competent for self-support, these people must be thrown upon their own resources as other people are, being required not only to earn their living but to devise ways and means by which they may find employment.

I believe that there is steady and remunerative employment waiting among civilized people for every competent Indian boy or girl who desires to avail himself or herself of the opportunity, and so long as this is the case I see no more reason why the Government should undertake to provide employment for Indian boys and girls whom it has educated at great expense than it should for any other class of its citizens. There certainly is a limit somewhere to the paternal functions of the United States Government, even in its relations to Indians.

The Commissioners state that "if an Indian is employed he is rarely paid more than \$10 per month, less than half the wages paid white men for similar work."

I am sure that when they made that sentence they could not have known the facts in the case. As an indication of what is actually done in this line, I submit herewith a table* of Indian employés authorized at the Sioux agencies for 1892, from which it will be seen how wide is the discrepancy between their sweeping statement and the actual facts. It should be borne in mind also, in this connection, that in addition to the monthly or yearly wages given to these people they participate in the annual supplies, both of food and clothing, which are issued to the Indians, but which of course are not furnished to white employ-

*See Appendix A.

HOSPITALS.

I sympathize entirely with the views of the Commissioners regarding the urgent need of hospitals, and of a larger and better medical service. I can add nothing to what I have already said on pp. XIX and XXII of my report for 1890. Last year I submitted to the Department an estimate for \$20,000 for hospitals, which it reduced to \$15,000, and which Congress entirely ignored in the appropriation bill.

FIELD MATRONS.

I also heartily indorse the views of the Commissioners regarding the system of field matrons, and last year submitted an estimate for this purpose for \$7,500, which was reduced to \$2,500. I am doing everything that it is possible for me to do with this very small sum of money to inaugurate this important work.

DANCES.

I do not agree with the Commissioners that the dancing which furnishes "an occasion for recounting the exploits of heroes and singing their praises," is a harmless entertainment. It is precisely this recounting the exploits of savage heroes, telling of their battles, warlike deeds, the number of scalps they have taken, the victims they have slain, etc., that has a tendency to stir the young bloods to the highest pitch of frenzy and awaken in them a desire for bloodshed, which desire can only be satisfied by the hard experiences of war. Accordingly the influence of the office has been used, as far as it has been thought wise, to discourage and prevent these dances.

TREATIES.

The opinion is expressed by the Commissioners that the Indian's "belief that the Government is indifferent to its treaty obligations * * * in many respects * * * has foundation."

Perhaps the history of Government dealings with the Sioux for over twenty years would give occasion for this opinion. Yet I am constrained to believe that at present there is little ground for such criticism. The legislation of the last Congress was certainly noteworthy as an expression of its earnest desire to fulfill treaty obligations. Moreover, it should be borne in mind that their ignorance of our language and the inability of the Indians to discriminate between the text of a treaty or agreement and supplemental unauthorized promises made by Government representatives and others or even their own hopes based upon insufficient foundations, are fruitful causes of misunderstanding and disappointment.

Moreover, the tardy fulfillment of a treaty, whether the delay was or was not preventable, is apt to be regarded by the Indians as a breach of faith.

The Commissioners urge "especially the necessity of annually distributing among the Indians, in cash, one-half of the interest on the existing permanent fund as provided. This was promised by the United States Commission, Messrs. Foster, Crook, and Warner. The Indians have expected it from month to month. For two years they have been disappointed, and in consequence they are restless and indignant."

With reference to this it should be said, (1) that as the proclamation of the President, ratifying the Sioux agreement, was not issued until February 10, 1891, and as the Treasury Department gives warrants for interest only on January 1 and July 1 of each year, no interest became due until July 1, 1890; (2) it has not been found practicable to pay it in accordance with the terms of the agreement until the question of the relation of the Sioux Indians to their several agencies has been definitely determined. The law requires that the principal shall be divided according to the number of Indians entitled to the same at each agency, and one of the special things for which this Commission was employed was the determination of precisely how many were entitled to receive this money at the different agencies, especially at Pine Ridge and Rosebud. This question the Commissioners have left entirely unsettled, so that the office is no nearer now to begin than it was before they entered upon their work.

The question of the amount of money per acre to which these Indians will be equitably entitled for the ceded portion of their reservation is one that will necessarily have to receive further consideration.

That there are many things in the present status of the Sioux Indians which are deplorable must be admitted; that some of the evils of which they complain might have been remedied by proper legislation or by better methods of administration in the past, is also unquestionable.

It is worthy of remark, however, that very much is due to circumstances beyond the reach of legislation or of administration. The difficulties of climate and soil in the present location of these Indians are many and stubborn; those arising from their own habits and disposition are also very serious; but when we look back twenty years we find that vast changes for the better have taken place in their condition. Then, for the most part, they were nomadic, largely dependent upon the chase for subsistence, frequently engaged in war with each other and occasionally with the United States, largely savage or semisavage in their habits, whereas to-day they are slowly but surely adjusting themselves to their new surroundings, are becoming less and less nomadic in their ways and are acquiring the tastes of civilized life.

Large numbers of their children are in school; 4,703 were enrolled last year, and this number will be much increased this year; they have adopted, for the most part, so far as possible, the dress of civilized people; are eager to establish homes for themselves, and multitudes of them have embraced the Christian religion. (See report of Superintendent of Indian Schools for 1891.) It should be remembered that the Pine Ridge and Rosebud Sioux visited by the Commission are less advanced than those at any of the other agencies. The condition of the Sioux at Cheyenne River, Crow Creek, Lower Brule, and Standing Rock is much more satisfactory. They were settled down and had the advantages of schools and missions many years earlier.

Rosebud is yet to have its first boarding school. But with similar opportunities there is no reason to suppose that the Pine Ridge and Rosebud Sioux will fail to arrive at the same point reached by the hitherto more-favored bands of their tribe. The very spirit of discontent which leads them to complain of their food, their clothing, their implements, the character of the people that are employed among them, and the demand that they make for employment for their young people are evidences of their progress in the path of civilization and are full of hope for the future.

The practical question forced upon the Government by this report of the Commissioners is this: What more shall it do for the Sioux Indians than it is now doing?

I have made a rough estimate of the amount of money necessary, in addition to the sums heretofore appropriated for these people, in order to carry into practical operation the recommendations of the Commission.

A system of irrigation for all the Sioux reservations comparable with the one recommended for Pine Ridge would cost not less than \$1,000,000. To furnish such clothing as the Commission seems to think desirable would cost the additional sum of \$400,000. For surveying the reservations \$250,000. Increase of salaries, etc., as per the following items, \$205,000:

50 per cent increase in salaries of 17 police officers and 196 privates.....	\$13, 290
Feed for 213 horses of policemen, established ration, estimated at \$86 each.....	18, 318
Removal of Lower Brule Agency, as per estimate submitted.....	54, 900
Establishment of issue stations for every 700 Indians, 30 in all, less 15 agencies and stations now established or in process of erection, leaving 15 at estimated cost of \$2,000 each.....	30, 000
30 farmers, less 18 now in service, 12, at \$900 per annum each.....	10, 800
Indian blacksmith and carpenter at each of the new issue stations, 30 employes, at not less than \$300 each.....	9, 000
1 field matron for every 1,000 Indians, 21 in all, at a salary of \$720 per annum and estimated expenses of \$280, or \$1,000 in all.....	21, 000
4 hospitals, at an estimated cost of \$5,000 each.....	20, 000
Employes for hospitals for first year, estimated at \$2,500 each.....	10, 000
Physicians for every 1,000 Indians, 21, less 6 now in service,—15, at \$1,200 each per annum.....	18, 000
	205, 308

Increased subsistence and educational facilities, not less than \$145,000; making at a very moderate estimate, a total increase of appropriations for the Sioux for the year ending June 30, 1893, of \$2,000,000, or nearly \$100 for each man, woman, and child belonging to those various reservations.

In this I have not taken into account the additional quantities or improved qualities of tools, agricultural implements, or wagons, nor have I attempted to estimate the cost to the Government of the efforts to establish practical industries such as are recommended by the Commission.

It is fair to ask:

First. Whether the Government is under treaty obligations to make this large expenditure?

Second. Whether it is under moral obligation to do it?

Third. Whether it would be wise or even kind to the Indians, themselves, if it should be done; and

Fourth. Whether, if this great addition should be made on general principles for the Sioux, similar addition should not also be made to the appropriations for other Indians equally deserving and equally needy.

These questions must necessarily be considered in reaching a conclusion as to what appropriations should be recommended.

After I shall have more fully matured my views on this subject I will submit to you a supplemental estimate for appropriation for the Sioux with the view of asking your approval of it and its transmission to Congress.

Very respectfully,

T. J. MORGAN,
Commissioner.

The SECRETARY OF THE INTERIOR.

WAR DEPARTMENT,
Washington, January 13, 1892.

SIR: Referring to your letter of December 14 last, asking to be kept advised as to any information received by this Department in regard to disturbances among the Northern Cheyenne Indians at the Tongue River Agency, Montana, I have the honor to transmit herewith a copy of a letter dated the 5th instant, from the commanding general of Dakota, together with copies of the following papers forwarded by him:

1. Extract from a report on the Cheyenne Indians, made by the late Lieut. Casey, Twenty-second Infantry, in June, 1890.

2. A brief of events connected with these Indians from 1886 up to the present time, as found in the records of headquarters, Department of Dakota.

3. A report dated January 5, 1892, made by Lieut. Oscar J. Brown, First Cavalry, A. D. C., after visiting the Tongue River Agency in December last.

4. Extract from a report made December 27, 1891, by Capt. F. A. Boutelle, First Cavalry, who was ordered to the scene on the report of trouble by the agent.

The reports of Lieut. Brown and Capt. Boutelle give a very full, clear, and it is believed, accurate statement of the present condition of the Indians, with valuable suggestions looking to the settlement of the present troubles upon the Tongue River Reservation. In submitting these papers to this Department the Major-General commanding the Army remarks that "the Cheyennes are a very superior race of people, possessing elements of character capable of development into good citizenship and admirable military qualities. The recent efforts to organize them into regular troops has been but slightly successful because of their discontent on account of the treatment of their tribe by the Government. It is earnestly to be hoped that their difficulties may be satisfactorily settled and in the direction suggested in the within reports.

"I have telegraphed to Gen. Merritt acknowledging the receipt of this report, informing him that it will be submitted to the Department of the Interior, and that every effort will be made to secure to the Cheyenne Indians a just and satisfactory settlement of their trouble, and directing him to endeavor in the mean time to allay anxiety and prevent any disturbance between them and their white neighbors, assuring the Indians of the purpose of the Government to do justice to them as soon as it can be done."

The recommendations of Gen. Merritt are commended to your especial attention.

Very respectfully,

L. A. GRANT,
Assistant Secretary of War.

The SECRETARY OF THE INTERIOR.

HEADQUARTERS DEPARTMENT OF DAKOTA,
St. Paul, Minn., January 5, 1892.

SIR: Referring to your communication of December 16, 1891, calling for a report of affairs at Tongue River (Northern Cheyenne) Indian Agency, I have the honor, in addition to the report forwarded December 19, for the information of the Major-General commanding the Army, to submit the following papers:

1. Extract from a report on these Indians made by the late Lieut. Casey, Twenty-second Infantry, in June, 1890.
2. A brief of events connected with these Indians from 1886 up to the present time, as found in the records of Headquarters Department of Dakota.
3. A report of present date made by Lieut. Oscar J. Brown, First Cavalry, A. D. C., after visiting the Tongue River Agency in December last.
4. Extract from a report made December 27, 1891, by Capt. F. A. Boutelle, First Cavalry, who was ordered to the scene on the report of trouble by the agent.

A study of these papers will, I doubt not, convince the proper authorities as follows:

First. These Indians should be permitted to remain unmolested on their present reservation, which should be enlarged to include contiguous territory reserved from settlement and covering both banks of the Tongue River.

Second. The Cheyennes should have exclusive occupancy in this enlarged reservation, and the settlers now using lands within the limits of the reservation should be removed; bought out if investigation proves their claims to homesteads to be well founded.

Third. After the above is consummated the Indians should be put to work farming and cattle-raising, with an agent in charge of them who will rule them—with an iron hand if necessary.

The above are my views in brief. It is most important, in my opinion, that something be done in the above-suggested directions, and that it be done at once. These Indians have apparently been neglected. The mature men are surly and dissatisfied, because they fear their interests will be neglected in the future as they have been in the past. The young men are growing up in idleness, and are consequently vicious. There is among all a desperate feeling that makes them reckless of consequences, even to the loss of their own lives. With the disposition to the intolerance of the presence of these Indians on the part of the whites who are near them, connected with the feelings of the Indians above mentioned, it would be easy to bring on a conflict which, while it could have but one termination, would cost lives and money which can be saved by timely action now.

There is not a disinterested person to my knowledge who does not favor a settlement such as I recommend above. Those who oppose it are mainly the cattlemen, who are grazing their herds on the lands which in equity belong to the Indians, and who favor "clearing the Indians out" at any cost. I urgently request that early consideration be given my recommendations.

In conclusion, I call special attention to the report of Lieut. Brown. It is an intelligent and comprehensive statement of affairs with these Indians resulting from a recent investigation. The recommendations contained in it are most earnestly concurred in.

Very respectfully, your obedient servant,

W. MERRIT,
Brig. Gen., Commanding.

ADJUTANT-GENERAL U. S. ARMY,
Washington, D. C.

CAMP U. S. SCOUTS,
Near Hathway, Mont., June 18, 1890.

SIR: In compliance with instructions contained in the letter herewith inclosed I have the honor to make the following report upon the condition of that portion of the Cheyenne tribe now located upon the Tongue River Reservation. My first service in contact with these people was in 1876 and 1877, at the cantonment on Tongue River, and under the command of Gen. N. A. Miles, then colonel of the Fifth Infantry. I was in several engagements with the Cheyennes, and was present during the negotiations and at the surrender of the bands of Two Moons and White Bull, to the officer above mentioned.

These two bands were afterwards located upon their present reservation, and the reservation set apart by the President's proclamation. They were solemnly assured that they should hold this land unmolested forever; their faith in that

promise they hold to this day, and upon the strength of this assurance given them they can not understand how their lands can be jeopardized by the settlers who have come into the country since they surrendered and were located.

* * * * *

Now they are poor in the extreme; they have scarcely anything. Their horses have been stolen from them, until now the breed has run down to a miserable little animal scarcely fit to carry a man, much less fit to pull a wagon or a plow. Very few of them have what might be called farms, and those few of only an acre or two. A large majority live in the tepees; those that have cabins are the exception. I believe they depend entirely upon the ration for their support, as the game is almost gone; and what little some of them do raise from tillage is not worth mentioning. They have complained bitterly about the insufficiency of the ration.

* * * * *

I have heard the Cheyennes complain that they never received any instructions in farming, although perfectly willing to work; that the plows given them were not suitable, and that they had no draft animals to pull the plows, their ponies being too small; that they had not received assistance in building their cabins, having to hire white men to show them, a pony being the price of such assistance, the Indians doing all the labor. They have also told me that the seed furnished them was not sufficient—"two handfuls of corn and a hatful of potatoes." Finally, they complain of the encroachments of the whites upon their reservation and of their separation from their relatives at Pine Ridge. All of these complaints are, I believe, well founded.

I would suggest the following remedies: Increase the ration until there is no just ground for cattle-stealing or for complaint of insufficiency. Give them an agent with force of character who will see they are properly instructed and encouraged to farm and build houses. Make each head of a family stake off a claim, build on it, and till it. If any Indian fails to obey the agent's orders and persistently refuses to work, he should be sent to a house of correction, or punished in some way to accomplish the object of giving weight to legitimate orders. Give them all seed they require—corn, potatoes, pumpkins, etc. Improve their breed of horses by giving them some thoroughbred stallions, to be kept under the supervision of the agent.

Turn out all trespassers upon the reservation. Extend the boundaries to take in the Tongue River up to Hanging Woman, buying out all settlers on that part. If the agency could be inspected at certain times by an army officer, or, better yet, be put under the supervision of the commanding officer at Fort Custer, I think the results would be most beneficial, first, because any system adopted could be enforced by a military officer, through the agent, and, secondly, because military authority is the one authority the Indian can respect.

* * * * *

Very respectfully, your obedient servant,

E. W. CASEY,
First Lieutenant Twenty-second Infantry, Commanding Scouts.

ASSISTANT ADJUTANT-GENERAL, DEPARTMENT OF DAKOTA.
(Through post commander, Fort Keogh.)

True copy of extracts:

M. BARBER,
Assistant Adjutant-General.

A. G. O., D. D., December 31, 1891.

1886.

[4589, D. D., 1886.]

BRIEF OF PAPERS ON SUBJECT OF NORTHERN CHEYENNE INDIANS, TONGUE RIVER AGENCY, FOR PERIOD FROM 1886, INCLUSIVE, TO PRESENT TIME.

By letter of July 29, 1886, commanding officer Fort Keogh reported that on July 25, 1886, a party of about 20 Indians from Tongue River Agency, under White Bull, visited at Fort Keogh for the purpose of having a talk with the commanding officer. Among these Indians were Wild Hog and Crazy Head from the Pine Ridge Reservation. Wild Hog represented a party of 238 Northern Chey-

enne Indians who had a short time before left the Pine Ridge Reservation and joined the Northern Cheyennes on Tongue and Rosebud rivers.

The object of the visit of these Indians was to request the commanding officer to use his influence to have these 238 Indians located with their brethren on the Tongue and Rosebud rivers, and have the Indian agent issue them rations. Wild Hog and Crazy Head submitted, in justification of their departure from Pine Ridge Reservation, that the Northern Cheyenne Indians at Pine Ridge were badly treated by the Sioux thereat, by whom they had been constantly moved from place to place on the reservation and otherwise unjustly dealt with. White Hawk, of the Tongue River Reservation, said he had advised these Indians to come from the Pine Ridge Agency and live on Tongue River.

August 3, 1886, commanding officer Fort Keogh was directed by telegram from Headquarters Department of Dakota to communicate with agent of the Northern Cheyennes as to status of these visiting Indians, and whether Interior Department had taken any action relative to allowing them to remain on Tongue River and subsisting them thereat.

[5079, D. D., 1886.]

As a result of action taken by commanding officer Fort Keogh, Indian Agent Upshaw informed him, by letter of August 13, 1886, that relative to another party of Northern Cheyenne Indians belonging at Pine Ridge, who had visited the Tongue River Indians, the subject had been presented by him in detail to the Commissioner of Indian Affairs, by letter of July 19, 1886, of which he inclosed a copy, but that he had not received a reply thereto.

This letter was based on telegram from Commissioner of Indian Affairs, dated July 17, 1886, to Indian Agent Upshaw at Tongue River, directing him to furnish Sleeping Rabbit and party (39 Northern Cheyenne Indians in all, belonging at Pine Ridge, who were then visiting at Tongue River) with sufficient rations to return to Pine Ridge, and directing that they return immediately, and that no rations would be furnished them on Tongue River (except such as were necessary for their subsistence while returning to Pine Ridge).

[6652 and 6653, D. D., 1886.]

Upon telegraphic request of Agent Upshaw, dated October 26, 1886, commanding officer Fort Keogh reported that unless otherwise directed he would send three companies of infantry, under Maj. Simon Snyder, Fifth Infantry, to Tongue River Agency to suppress the threatened uprising of Cheyennes. The commanding officer added that he had been informed that discontentment was due to half-starved condition of Indians, and that the arrest of three of them, including Chief Crazy Horse, and their lodgment in Miles City jail, for alleged sheep-stealing, was the occasion of their excited condition; and that if full rations were given them there might be no uprising.

This telegram was received at Department Headquarters October 26, 1886, and on the following day a telegram (6675, D. D., 1886) from Headquarters Division of the Missouri was received conveying the direction of the Lieutenant-General commanding the Army for a sufficient cavalry force to be sent immediately to Tongue River Agency to preserve order.

By telegram from Department Headquarters of October 26, 1886, commanding officer Fort Keogh was directed to have Maj. Snyder make as quick time as possible in getting to Tongue River Agency.

By telegram of October 27, 1886, the commanding officer Fort Custer was directed to send at once two troops of cavalry to the Tongue River Agency, to remain there until arrival of the three infantry companies under Maj. Snyder from Fort Keogh, and then to return to Fort Custer unless presence at agency was longer required. Commanding officer Fort Custer reported (6677, D. D., 1886) that two troops under Capt. Force would reach the agency at noon on the following day—the 28th of October, 1886.

[6705, D. D., 1886.]

October 28, 1886, commanding officer Fort Keogh telegraphed that courier had brought information from Catholic priest at Tongue River Mission to the effect that everything at agency is perfectly quiet. The arrest of Crazy Head and party was the cause of excitement.

On the same date commanding officer Fort Custer reported (6707, D. D., 1886) by telegraph that scout Campbell had just returned from Tongue River Agency and had reported that the whole thing was, in his opinion, a scare, and that Indians were never more quiet. Information furnished by scout Campbell was furnished division headquarters by telegram of October 29, 1886.

[6742, D. D., 1886.]

Commanding officer Fort Custer, on October 30, 1886, sent telegram to Department Headquarters, embodying report of Capt. Force, which was to the effect that no troops were required at Tongue River Agency; agent was alarmed, not because Indians had done anything, but because they were quiet and had done nothing upon the arrest of the three Indians accused of stealing sheep on Tongue River. What these Indians required was sufficient rations to be issued to them by the Indian Department. If they did not receive an increase in rations they would likely kill cattle during the winter. Report of this situation was made to Headquarters Division of the Missouri by letter of November 1, 1886.

[6750, D. D., 1886.]

By letter of October 28, 1886, the commanding officer Fort Keogh forwarded copies of two letters dated October 27, 1886, from the priest in charge of the Catholic Mission on Tongue River, reporting that there was no trouble, no excitement, but Indians were suffering from want of sufficient rations, and they asked that efforts be made to obtain for them full rations; also that visiting Indians from Pine Ridge be supplied with food and clothing from agent at Tongue River.

[6852, D. D., 1886.]

By telegram of November 3, 1886, commanding officer Fort Custer reported that Capt. Force's battalion had arrived that day at post from Tongue River Agency and that he had sent on night of November 2, 1886, courier with dispatch from commanding officer Fort Keogh to Maj. Snyder, directing him to remain at Tongue River until otherwise ordered. Rations to be sent him from Keogh.

[6898, D. D., 1886.]

On November 1, 1886, the commanding officer Fort Custer forwarded a report supplementary to that submitted by Capt. Force, in which he attributes the trouble at the Rosebud Agency* to the almost starving condition of the Indians. Their rations, as reported by Capt. Force, consisted of only half a pound of flour, five-twelfths of a ration of beef to each Indian per day. The country surrounding the Tongue River Agency is all filled up with herds of cattle and sheep and in their starving condition the temptation to kill beeves and sheep is strong. Gen. Armstrong, special Indian inspector, visited these Indians less than a year ago, and in his dispatch to Indian Department he stated that "it was not soldiers that they wanted, but more rations."

[6916, D. D., 1886.]

November 5, 1886, commanding officer Fort Keogh reports that he "received the release of Crazy Head and the other two Cheyennes on bail yesterday." By letter of November 8, 1886, commanding officer Fort Keogh was asked to explain what concert of action, if any, he had had with civil authorities as to release of Indians. (See notation under 7081, D. D., 1886, following.)

[6933, D. D., 1886.]

Under date of November 5, 1886, commanding officer Fort Keogh forwarded copy of report, dated November 1, 1886, of Maj. Simon Snyder, Fifth Infantry, of the situation at Tongue River. It was in substance that he had learned from Indian Agent Upshaw that cause of excitement to suppress which troops had been requested was the arrest on October 22, 1886, of three Cheyenne Indians, and their subsequent confinement in the Custer County jail, who were charged with killing three sheep, the property of Mr. P. Wylie.

Excitement had subsided and there was no further need to hold troops at the Agency.† (See notation under 7133, D. D., 1886, following.)

*Rosebud Agency is in South Dakota. Col. Dudley meant the camp of Northern Cheyenne Indians located on the Rosebud River, 12 miles from camp on Tongue River.

†This is not the full report on the subject as called for in letter of November 2, which Maj. Snyder had not yet received.

[6990, D. D., 1886.]

November 10, 1886, Commanding officer, Fort Custer, telegraphed that he had received dispatch from deputy United States marshal at Huntley that large party of Northern Indians crossed Yellowstone west of Pompey's Pillar, going north with stolen horses. Suggested sending troop of cavalry to camp thirty days on Musselshell to scout from that point.

[6997, D. D., 1886.]

On the same date, November 10, 1886, commanding officer Fort Custer reported by telegraph that marshal's report was corroborated. Commanding officer Fort Custer had sent Lieut. Byram with small detachment and 40 Crowns to strike trail if possible and follow it. Reliable party reported that ranch and stable on Wyoming line had been fired and that property in and about premises had been stolen or destroyed, and 70 head of stock horses stolen, and two head of cattle and one brown mare killed on premises. Depredation was supposed to have been committed by Indians from Tongue River Agency, as trail was leading to Tongue River east of Wolf Mountain. Sent courier to Maj. Snyder at Tongue River Agency to ascertain whether raiding party was from there.

November 10 commanding officer Fort Custer was directed by telegram to send troop to Musselshell, and commanding officer district of Montana was advised of the same. (The Musselshell is a tributary of the Missouri, on right bank).

[7032, D. D., 1886.]

By letter of November 4, forwarded by commanding officer Fort Custer November 5, 1886, Capt. Forse submits report of his expedition to the Tongue River Agency with Troops D and K, First Cavalry. There was no necessity for calling for troops. What excitement there was, was caused as follows: Three or four sheep belonging to Mr. Wylie, of Tongue River, were killed by Tongue River Cheyennes; and when the supposed guilty parties were being arrested by Captain of Police Two Moons and Interpreter Seminole, under direction of sheriff, the mother of one of them (Chief Crazy Horse) fainted, and soon afterward died, as is supposed, from heart disease aggravated by excitement. The Indians did not upon this occurrence go near the agent to talk, as it was their custom to do when anything unusual occurred, but remained "ominously" silent and did nothing.

In another conversation agent said Indians made threat against Capt. Two Moons and his interpreter, Seminole, for giving information as to killing of one of the sheep and thus leading to arrest of Crazy Head and the two other Indians. Capt. Forse says he has found few Indians better than the Cheyennes, or who would behave themselves as well under the circumstances. Their rations consist of a half pound of flour and five-twelfths of a ration of beef per Indian per day, besides a small ration of small things, such as coffee and sugar. If these rations are not increased Indians will doubtless kill stock during coming winter.

Maj. Snyder, with three companies of the Fifth Infantry from Fort Keogh, arrived at agency October 31, and Capt. Forse broke camp following day and returned to Fort Custer.

[7081, D. D., 1886.]

By letter of November 11 the commanding officer Fort Keogh reported that through good offices of Mr. Garlock, attorney, who volunteered to defend the Indians, their release on bail from Miles City jail was secured on November 4, 1886, the commanding officer, Lieut. Col. M. A. Cochran, Fifth Infantry, and the post interpreter, H. C. Thompson, going on their bonds—fixed at \$100 each. They were to appear at the February term of court in Miles City, 1887. ("The Indians were tried and acquitted."—Report of Commissioner Indian Affairs, 1887, page 149, second paragraph.)

[7132, D. D., 1886.]

By telegram of November 18, 1886, commanding officer Fort Keogh telegraphed to department headquarters that nothing was known at Fort Keogh of raid on ranch near Oldman, Wyo., and that he had sent courier to Maj. Snyder that morning to obtain the information.

[7133, D. D., 1886.]

By letter of November 12, forwarded November 16, 1886, through commanding officer Fort Keogh, Maj. Snyder submitted report called for by letter from Department Headquarters of November 2, 1886. From it it is apparent that immediate occasion of excitement was the arrest of Crazy Head, his son, and Bald Eagle by sheriff's posse, assisted by Captain of Police John Two Moons and Jules Seminole, interpreter, under the direction of Agent Upshaw; also, sudden death of Crazy Head's mother-in-law. The causes were insufficiency of the rations issued to the Northern Cheyennes. They were prevented from going outside of the limits of the reservation for hunting purposes. Under date of August 21, 1886, Agent Upshaw has been informed from Office of Indian Affairs that appropriation for food supply (beef) was exhausted, and that nothing additional can be expected from appropriation beyond what had been supplied.

Of appropriation for current year, \$30,000 for food and \$12,000 for clothing, it was not known how much would fall to their share. The census showed that there were at the time 798 Indians—men, women, and children, on the reservation. The visiting Indians from Pine Ridge numbered 112, all told. These latter were offered rations on which to return to Pine Ridge, but declined, as they had been outnumbered and domineered over at Pine Ridge, and their women insulted and abused by the Sioux to such an extent as to make their lives unbearable, and they were prepared to starve on Tongue and Rosebud rivers sooner than return to Pine Ridge.

From all information attainable it seemed that these 112 Indians came to Tongue River in good faith, basing their removal on promise made the previous fall by Indian Inspector Armstrong upon the occasion of his permitting American Horse's band of several hundreds, who had left Pine Ridge under precisely similar circumstances as these 112, to remain on Tongue River and become incorporated with those originally there—namely, that any and all Cheyennes desiring to leave Pine Ridge could come to Tongue River and remain and receive rations. With large herds of fat, sleek cattle of white men grazing on almost every hill of the Tongue River Reservation, as trespassers, and Indian women and children crying for food, but one result will follow: some of the cattle will go to supply the wants of the Indians. Total failure of previous year's crops rendered them unable to make up for issue of only half rations.

There exists no necessity for presence of troops at Tongue River Agency at present.

[7139, D. D., 1886.]

November 13, 1886, commanding officer Fort Custer forwarded a note from Maj. Snyder saying that, relative to recent raid on ranch at Oldman's, on Wyoming line, it was not discovered that any of the Northern Cheyennes had been off the Tongue River Reservation for ten days or two weeks past; thinks raid referred to was perpetrated by the Sioux of Pine Ridge or Standing Rock, on Poplar River Agency.

[7160, D. D., 1886.]

By letter of November 17, 1886, commanding officer Fort Keogh made report of statements of Two Moons, chief of that portion of the Cheyenne Indians located on the Rosebud River.

Two Moons said his people are poor and suffering for food and clothing. Gen. Miles had promised his Indians that he would always try to help them and now they were waiting and watching for this promised help. Two Moons had given up his arms and ponies and people to Gen. Miles. He and his people belong to the White Chiefs. He and his people had helped Gen. Miles to conquer all the bad Indians, and had told bad Indians to throw away their Indian hearts and live like white people. In accordance with directions of Gen. Miles they went out on the Tongue and Rosebud rivers and took up land.

Apart from drought, they can not raise any crops till white men are required to keep their cattle off the reservation. There are several cattle ranches on the reservation, and are a cause of irritation to the Indians. The Indians on Tongue River say after breaking last summer the cow men drove their cattle through fenced ground and destroyed crop entirely when corn was about a foot high. On the Rosebud cattle break into gardens, and so long as cattlemen are allowed to range cattle on the reservation there will be trouble. Cattle that Gen. Miles had given them had been killed to keep Indians from starving.

[7248 and 7281, D. D., 1886.]

By telegram of November 23, 1886, commanding officer Fort Keogh says that Maj. Snyder reports he has not been able to find the slightest evidence implicating Cheyennes on Tongue River Agency in the raid on ranch near Oldman, Wyo., on the 7th of November, 1886. With almost every square mile of the Cheyenne Indian Reservation ridden over does not think it possible for the Indians to successfully cache a band of "60 to 75 stolen and branded horses."

By telegram from Department Headquarters of November 22, 1886, commanding officer Fort Keogh was authorized to recall battalion of Fifth Infantry, under Maj. Snyder, from Tongue River Agency.

[7402, D. D., 1886.]

By telegram of December 2, 1886, commanding officer Fort Keogh reports return to post, at 11 o'clock a. m. that day, of Maj. Snyder's command from the Tongue River Agency.

1887.

Removal of Cheyenne Indians from Tongue River Agency to Pine Ridge Agency.

Under date of April 26, 1887, Agent Upshaw, in letter to Commissioner of Indian Affairs, requested the presence of a small military force at Tongue River Agency to prevent sun dance, which he thought would be attempted during the summer. In this letter the agent indicated that some of the Indians which, in 1886, under Wild Hog, had come from Pine Ridge Agency had remained on Tongue River: Wild Hog, with some others, had gone back to Pine Ridge in the fall. He recommended that those that still lingered there be either furnished with rations, etc., same as the other Indians on Tongue River, or else compelled to go back to Pine Ridge.

This subject was presented to the Secretary of War by the Interior Department by letter on June 4, 1887. Copy was referred to Commanding General Department of Dakota, for action as requested by Interior Department.

Copy of foregoing was furnished the Commanding Officer Fort Keogh, June 15, 1887, for his information and guidance; troops to be furnished from his post if required. Commanding officer Fort Custer was also furnished with a copy, embracing copy of instructions to commanding officer Fort Keogh.

[3334, D. D., 1887.]

By letter of June 18, 1887, commanding officer Fort Custer reported that Agent Upshaw had informed him that there were 125 Pine Ridge Indians on the Tongue River Reservation, claiming to subsist wholly on rations furnished them by Tongue River.

[3582, D. D., 1887.]

By reference through headquarters Division of Missouri, from Adjutant-General's Office, June 29, 1887, the commanding general Department of Dakota was furnished with copies of correspondence from Interior Department to War Department, and directed, in accordance with request of Interior Department, to send sufficient military force to Tongue River Agency to remove therefrom all Indians belonging on Pine Ridge Reservation.

By telegram of July 6, 1887, commanding officer Fort Keogh was directed to ascertain whether Indians to return to Pine Ridge had sufficient ponies, and what was their temper and that of Tongue River Indians on the subject; what the number of men, women, and children, and route to be taken. An infantry force was to be sent from Keogh to Tongue River until the removal of Indians, but conducting force to be cavalry from Custer.

By telegram of July 27, 1887, commanding officer Fort Custer was directed to prepare Troops D (Forse) and K (Boutelle) to go to Tongue River as conducting force, in whole or part, of Cheyennes to be sent to Pine Ridge.

By telegram of July 27, 1887, commanding officer Fort Keogh was ordered to prepare three companies of infantry to be under command of Maj. Snyder, Fifth Infantry, to be sent to Tongue River to effect transfer of Indians.

July 27, 1887, letter was sent to commanding officer Fort Keogh giving instructions in detail for guidance of Maj. Snyder, at Tongue River Agency, in effecting removal of Indians; copy of this letter was sent to commanding officer Fort Custer. Maj. Snyder was directed to send with Indians one or both of troops of cavalry and remain himself with other troops at agency until all excitement had subsided, and thereafter make report in full execution of his orders.

[3681, D. D., 1887.]

Col. Forsyth, commanding Fort Meade, telegraphs July 6, 1887, suggesting route to be taken by conducting force both going to and returning from Pine Ridge Agency. (Not adopted.)

[3938, D. D., 1887.]

By letter of July 13, 1887, Capt. Ewers, Fifth Infantry, reported to commanding officer Fort Keogh that having, in accordance with instructions, visited Tongue River Agency, he ascertained that there were at Tongue River Agency 33 men and 99 women and children—132 in all—belonging to Pine Ridge; also submitted route to be taken by officer conducting these Indians to Pine Ridge.

[4063, D. D., 1887.]

By telegram of July 21, 1887, agent at Pine Ridge telegraphed that 50 or 60 Cheyennes had gone to Tongue River, but that Wild Hog and band were at Pine Ridge.

[4300, D. D., 1887.]

By telegram of July 31, 1887, commanding officer Fort Keogh reports that Maj. Snyder's command will leave post August 1 and arrive at agency August 6, 1887, and that he would notify commanding officer Fort Custer.

[4301, D. D., 1887.]

By telegram of July 31, 1887, commanding officer Fort Custer says Troops D and G, First Cavalry, start on August 3, 1887, for Tongue River Agency. (G Troop, Upham, was substituted for K Troop by telegram of July 29, 1877.)

[4303, D. D., 1887.]

By telegram of July 31, 1887, commanding officer Fort Keogh submits that if some rations for Indians to go to Pine Ridge are not sent from Keogh or Custer troops would be delayed for a long time awaiting rations furnished by Indian Department to reach them. No bacon at agency, but plenty of beef cattle.

Telegram of August 1, 1887, from Department Headquarters directed commanding officer Fort Keogh to inform agent and Maj. Snyder that it was expected that in lieu of bacon beef on hoof would be furnished Indians to go to Pine Ridge.

[4394, D. D., 1887.]

Maj. Snyder's command left Keogh for Tongue River Agency August 1.

[4554, D. D., 1887.]

By telegram of August 8, 1887, commanding officer Fort Keogh reports that Maj. Snyder's command had reached Tongue River Agency August 6, and had been joined by two troops from Fort Custer; that runners had been sent out to bring in Pine Ridge Cheyennes who were scattered along Tongue and Rosebud rivers and Lane Deer and Muddy creeks. Forty or fifty more had joined from Pine Ridge two days previous, so that there would be about 200 to take back.

[4614, D. D., 1887.]

By telegram of August 11, 1887, commanding officer Fort Keogh submits report of Maj. Snyder, giving details of preparation for journey and stating that he expected to be able to pull out August 12.

[4643, D. D., 1887.]

Maj. Snyder's letter of instructions to Capt. Forse, commanding battalion of cavalry, relative to details of conducting Indians to Pine Ridge. Route to be taken going that indicated by Capt. Ewer's, Fifth Infantry, as far as practicable; returning, not to be by Fort Meade, as directed in letter of July 27 from department headquarters, but by same route as taken going, except to call at Fort Robinson, Nebr., for supplies. In letter forwarding this, Maj. Snyder explains reasons for change of route, which, in letter of August 15, were approved by department commander.

[4698, D. D., 1887.]

By telegram of August 15, 1887, commanding officer Fort Keogh reports departure on the 12th instant from Tongue River of 199 Northern Cheyennes for Pine Ridge Agency under escort of Battalion First Company, Capt. Forse, commanding. No excitement and probability of any disturbance at agency. Maj. Snyder left agency on 14th instant for Fort Keogh, which he reached August 19. (4748, D. D., 1887.)

[4703, D. D., 1887.]

By telegram of August 19, 1887, commanding officer Fort Keogh reports, in reply to inquiry, that Capt. Forse was rationed to September 2 and foraged to August 28, and that it would take him about eighteen days to reach Pine Ridge; Indians rationed for 22 days.

[5207, D. D., 1887.]

Maj. Snyder's report, dated Fort Keogh, September 3, 1887, of the removal covers all details; the main facts are those indicated in the foregoing. Copy of it was sent to Adjutant-General of the Army, through division headquarters, September 16, 1887.

[5209, D. D., 1887.]

Report of Capt. Forse, made from Pine Ridge Agency, of the details of his journey; he arrived at agency August 31, and turned over to Agent Gallagher 206 Northern Cheyenne Indians—men, women, and children. Had no trouble with them en route. Makes this report now as he is of opinion that these Indians will not remain at Pine Ridge but return to Tongue River; and agent at Pine Ridge said he had instructions not to use force to retain them there if they wanted to go.

[5736, D. D., 1887.]

Supplementary report of his return to Fort Custer, via Fort Robinson and Fort McKinney. At Fort Robinson he learned that it was better to return to Custer via Fort McKinney than by the route he had come as it was shorter; there were better roads and better grazing. Indian transportation (eight wagons) with command belonging to Tongue River he sent there with two teams out from Fort McKinney by way of Goose Creek and Rosebud River. He arrived at Fort Custer, command in excellent condition, September 24, 1887. (5538, D. D., 1887.)

[5914, D. D., 1887.]

Interior Department requests War Department to cause arrest by agent at Tongue River Agency of any Indians returning from Pine Ridge Agency thereto, such Indians to be held at Fort Keogh or Fort Custer, pending their being sent back to Pine Ridge; copy was referred to commanding general Department of Dakota for such action as was deemed advisable. This paper was received at department headquarters October 12, 1887; no action was held on it until December 5, 1887, on which date letter was sent to Capt. E. P. Ewers, Fifth Infantry, through commanding officer Fort Keogh, to report as to whether since return of Cheyennes, under escort of military, any Indians of those returned, or others from Pine Ridge had visited Tongue River, to which Capt. Ewers replied by letter of December 22 (7467, D. D., 1887), that except some Cheyennes who belonged at Tongue River and had accompanied their relatives to Pine Ridge, none had returned.

At the time the inquiry above referred to was made of Capt. Ewers, he was at Tongue River Agency, to which point he had been sent in command of a battalion, consisting of a company of infantry and Troop A, Seventh Cavalry, by telegram of October 21, 1887. Command had left Fort Keogh, October 22, 1887, supplied for thirty days, but to remain until further orders. Their object was to prevent disorder apprehended to arise from effect of recent visit of disaffected young Crows upon young Cheyennes.

NOTE.—In September, 1887, a party of Crows made an expedition against the Piegons of the Blackfeet Reservation in Montana, which led to the trouble with the Crows which resulted in the killing of the Sword Bearer, November 5, 1887. The young Crows engaged in the raid learned upon their return to the reser-

vation that their agent (Williamson) intended to arrest those concerned therein, and part of these Indians went to the Crow Agency September 30, 1887, made threats against the agent and employes and fired into some of the agency buildings. It was upon information that some of these disaffected Crows were trying to induce the Cheyennes to join them in case of trouble that Capt. Ewers was sent as noted above to Tongue River Agency.

Capt. Ewers's command returned to Fort Keogh, November 28, 1887, after settlement of Crow troubles which were terminated by fight near Crow Agency, November 5.

[6760, D. D., 1887.]

In his report of October 29, 1887, made while yet at agency, on attitude of Cheyennes in connection with attempts by Crows to induce them to join in uprising against agent, etc., Capt. Ewers says: "I am fully satisfied that not one of the Cheyennes has any intention of joining the Crows in case of trouble; on the contrary, I believe over one hundred reliable scouts could be enlisted to assist the troops."

1888.

[4569, D. D., 1888.]

Troops B and E, First Cavalry, Maj. Hamilton, First Cavalry, commanding, left Fort Custer, Mont., to intercept and prevent from entering the limits of the Tongue River Reservation a party of 25 Sioux Indians reported to have left Pine Ridge Agency, August 7, 1888, for the purpose of visiting the Tongue River Agency to participate in a sun dance; arrived at agency August 20.

Here it was learned that a party of Cheyennes from Pine Ridge, consisting of 4 men, 13 women and children, was then encamped at a point on Tongue River, distant from agency about 25 miles. After arrival at this point troops found there 23 Indians belonging to Pine Ridge. Fifteen of these, including Grasshopper, the leader, left for Pine Ridge August 23, under an Indian policeman under direction of Indian authorities. The remaining eight were, by permission of Indian Inspector Bannister, permitted to come to Tongue River Reservation.

Maj. Hamilton's command left Tongue River for Fort Custer August 30, 1888.

1889.

May 9, 1889, at request of Secretary of Interior, a battalion of First Cavalry (Troops B, C, and G), Maj. Carroll, First Cavalry, commanding, left Fort Custer for Tongue River Agency to aid the agent in preventing Indians from holding a sun dance set for May 10; also to turn back to their proper agency a small party of Indians under leadership of Grasshopper, from Pine Ridge Agency, that had come to participate in the dance. It was learned upon arrival, May 10, that Indians were quiet, and that Grasshopper with party had left for Pine Ridge.

The command left agency for Fort Custer May 13, 1889.

1890.

[1842, D. D., 1890.]

By telegram of April 13, 1890, commanding officer Fort Custer was directed to send three troops of cavalry, under Maj. Carroll, to Tongue River Agency, at request of agent, who reported that half his Indians had left their homes and had congregated on one spot on reservation, were well armed, and had assumed a threatening attitude towards himself and the employes, so that he considered himself a prisoner until arrival of our troops.

[1855, D. D., 1890.]

By telegram of April 14, 1890, commanding officer Fort Custer reported that Scout Campbell had returned and reported all quiet at Tongue River; and that he, the commanding officer, thought Agent Upshaw was a schemer to get troops at agency.

[1957, D. D., 1890.]

Pursuant to intent of instructions of April 18, through the Adjutant-General of the Army, a force of two troops of cavalry from Fort Meade, Capt. A. R. Wells, Eighth Cavalry, commanding, was sent by telegram of April 22, to Oel-

richs, about 100 miles south of Meade, in observation of Northern Cheyenne Indians belonging on the Pine Ridge Reservation, to prevent them from joining the Cheyennes on Tongue River, which the Indian Agent at Pine Ridge reported they would do if not restrained by military force.

[1992, D. D., 1890.]

Maj. Carroll's report dated April 15, through commanding officer Fort Custer, was to the effect that everything was quiet; that Indians were having a squaw dance to propitiate spirits who make crops grow; that 3 visiting Bannocks had presented to them the subject of the Messiah; that agent sent word to dancing Indians to return to their homes and employment. If they should do this, Maj. Carroll proposed to start for Custer about 18th instant.

[2006, D. D., 1890.]

Upon application of the Secretary of the Interior to the President, dated April 14, 1890, for the arrest of 2 renegade Bannock Indians, and to keep a company of infantry at agency all summer, the commanding general, Department of Dakota, submitted to the Adjutant-General, April 20, an exhaustive report on situation on Tongue River, the main points being as follows:

"With reference to the 2 Bannock Indians it was decided by Indian authorities on the spot that their arrest was not necessary, and they were dismissed with admonition to go at once to their own reservation. There was no spirit of hostility on the part of the Tongue River Cheyennes, but there was a general dissatisfaction, the grounds being insufficiency of food; separation of the Cheyennes who are attached to Tongue River Agency from those at Pine Ridge, which involved, in some instances, separation of members of families; lack of necessary farming implements; scant supply of clothing which comes to them peacemeal; lack of confidence in their agent. The essential question was, not whether a military force shall be kept for a few months, more or less, at the Tongue River Agency, but what action shall be had for the quiet and contented settlement of these Cheyenne Indians."

[2111 and 2536, D. D., 1890.]

The letter of May 20, 1890, above noted, from commanding general, Department of Dakota, to Adjutant-General, through division of the Missouri, was based upon these numbered communications, which are the reports of Maj. Carroll, dated respectively, April 20, 1890, and May 9 (not 7), 1890. These reports of Maj. Carroll are exhaustive and seem to embody all points of importance relative to the state of affairs at the time of their rendition. In letter of May 9, Maj. Carroll recommends removal of Agent Upshaw.

[2331, D. D., 1890.]

Maj. Carroll reports May 26, 1890, that the sheriff had applied to him for posse to arrest some Indians who, it was said, had murdered on Corral Creek, Mr. Ferguson, an employé at a stock ranch, and asked for instructions. News of the murder caused uneasiness and alarm among settlers in the region about, many of whom expected an outbreak by the Indians; and the Indians also had become alarmed and feared an attack from the whites. As a further precautionary measure and to quiet apprehension, a force of one troop of cavalry and three companies of infantry was sent from Keogh on June 11, 1890, under the command of Capt. M. Hooton, Twenty-second Infantry, to a point north of the reservation with view to protect settlers and prevent depredations.

Four Cheyenne Indians charged with murder of Mr. Ferguson were arrested by assistance of the troops, in accordance with instructions from the War Department, and delivered to the civil authorities. (Ferguson was killed May 6, near head of Sarpy Creek, west of Rosebud River. It was reported that Indians were killing a beef when Ferguson discovered them and they killed him, it was said, to prevent evidence against them.) These Indians were subsequently set at liberty by civil authorities, no bill having been found against them. (5076, D. D., 1890.)

[3376, D. D., 1890.]

Under date of June 16 Maj. Carroll reported that relative to Medicine Man Porcupine, the Cheyenne Messiah, the agent did not think it advisable to arrest him at that time, in which Maj. Carroll concurred. (Inclosed with paper is statement of Porcupine relative to Messiah.)

[3414, D. D., 1890.]

Maj. Carroll's report, dated June 7, 1890, contained printed clippings from newspapers reporting the imminence of conflict between the Cheyennes and cowboys, recites that there has been no good reason for the existing articles published in newspapers by designing men, who hoped possibly to accomplish the removal of the Cheyennes from this reservation through such articles, which are all false, except as to murder of Mr. Ferguson, which, as yet, has not been proven to have been committed by Cheyennes. The true solution to trouble between citizens and Cheyennes here was an increase of the Indian rations without delay. A week's rations lasts them three to four days, leaving them three days in which they must go hungry or kill their neighbor's beef.

[3439, D. D., 1890.]

The commanding officer Custer, by indorsement of June 21, on report of Maj. Carroll of June 20, 1890, regarded the condition of affairs at Tongue River Agency so good as to recommend withdrawal of Maj. Carroll's command. In this report Maj. Carroll again calls attention to the scantiness of the ration issued to the Tongue River Indians, and says so long as it is not increased the Indians will kill cattle. He adds that the settlers who complain of the Indians killing stock have signed a petition to Congress to increase the appropriations so that the Cheyennes can have a full ration.

[3497, D. D., 1890.]

The report of Lieut. E. W. Casey, Twenty-second Infantry, points to grievances of these people as being the cause of all the trouble with them. Among their grievances he mentions the unwarrantable encroachments of white men on their reservation; the scant supply of food and clothes given to them; their not being furnished with farm implements nor taught to farm or build houses; that being supplied with all the foregoing they need an agent who has sufficient moral force to set them to work to learn how to be of use to themselves. When he first knew them they were brave and rendered good service to the Government.

[3518, D. D., 1890.]

By telegram of June 30, in reply to telegram from commanding officer Custer, of June 28, 1890, commanding officer Custer was informed that it was not known when Mr. Tully, the new agent at Tongue River, would reach that point, but that none of Maj. Carroll's command would be withdrawn until new agent had reached his post and had become well established. (Maj. Carroll had reported that one troop of cavalry or a company of infantry would be sufficient to leave at agency.)

[3530, D. D., 1890.]

Copy of letter of June 23, 1890, from Secretary of Interior to Secretary of War, saying that conditions of affairs at Tongue River Agency would have his early attention, was furnished the commanding general Department of Dakota June 26, 1890.

[3777, D. D., 1890.]

By letter of June 27, 1890, Maj. Carroll submits report of investigation of the shooting of a Cheyenne Indian, Deafy, by Interpreter Jule Seminole, on June 24. Seminole was arrested and sent to Fort Custer with deputy sheriff and escort under Lieut. Rivers. In this report Maj. Carroll says: "With a new agent and a new interpreter, I think one company of infantry will be sufficient to give confidence to all."

September 13, 1890, to protect the agent and public property from violence, which was threatened to be inflicted upon the troops or agent by two Cheyenne Indians, the murderers of one Hugh Boole, whose body was discovered by the troops September 9, Troops E and G, First Cavalry, the former under command First Lieut. John Pitcher, and the latter commanded by First Lieut. S. C. Robertson, under instructions from Maj. Carroll, First Cavalry, left Camp Crook, Mont., and proceeded to points between where the refugee Indians were reported to be secreted and the Tongue River Agency.

About 4 o'clock p. m. the Indians emerged from their lurking place, marched against, and fired on the troops, and in the skirmish which ensued the two Indians were killed; three horses belonging to Troop E were wounded, one seriously, during the engagement.

November 8, 1890, Maj. Carroll was withdrawn from command of troops at Tongue River Agency to take part in the campaign against hostile Sioux, which immediately followed.

At this juncture some troops were withdrawn from Tongue River Agency, and others exchanged from time until May 2, 1891, when the one infantry company then at agency, Twenty-second, C (Thorne's), was withdrawn, it being considered not necessary to continue troops there at the time.

A detachment of cavalry, however, continued to be kept on Tongue River, some miles from agency, and on July 26, 1891, Lieut. G. W. Goode, First Cavalry, then commanding detachment there, changed his camp to the Tongue River Agency, on Lame Deer Creek, pursuant to telegram from department headquarters, July 25, 1891.

By telegram of August 6, 1891, remainder of Troop B, First Cavalry, was ordered from Fort Custer to join detachment at Tongue River Agency.

[3526, D. D., 1891.]

Report of Lieut. Goode, commanding at Tongue River, dated August 8, 1891, indicates that condition as to feeling between Cheyennes and citizen intruders on their reservation is not changed; Indians are very quiet, however; settlers are in no danger from them; petition of citizens for more troops for their protection forwarded by the governor of Montana to the Secretary of War, June 12, 1891, was a misrepresentation—in part at least.

By telegram of November 3, 1891, Troop B, First Cavalry, was ordered withdrawn from Tongue River Agency to Fort Custer.

[L. P. 1367, D. D., 1891.]

By telegram of December 6, 1891, from commanding officer Custer, it was reported by Indian agent at Tongue River that two of his Indians, Walks Nights and No Brains, had been caught off reservation killing cattle; that Walks Nights was arrested by sheriff but escaped his custody and fled to the hills, where he now is joined by a lot of young bucks prepared for fight. Agent asked for troops.

By telegram of December 7, commanding officer Custer was directed to send a troop of cavalry to Tongue River; and by letter of the 7th and telegram of the 8th December, commanding officer Keogh was directed to send a company of infantry there for station. Report of the situation at Tongue River Agency was forwarded to the Adjutant-General of the Army, December 19, 1891.

[5235, D. D., 1891.]

In his letter to the Commissioner of Indian Affairs of December 6, 1891, reporting that he had requested troops, Indian Agent Tully says: "Their (the Indians) rations are good and amply sufficient, and they are otherwise well provided for."

NOTE.—Treaty with Northern Cheyennes was proclaimed 25th August, 1868.—Revision of Indian Treaties, p. 136.

HEADQUARTERS DEPARTMENT OF DAKOTA,
St. Paul, Minn., January 1, 1892.

SIR: In compliance with Special Orders No. 203 of this department, I left St. Paul on December 8 and reached Fort Custer on the afternoon of December 10. I remained there until the morning of the 12th while a relay of mules could be sent out, thus enabling me to make the journey through to the Tongue River Agency in one day. Leaving Custer on the 11th, I reached Capt. Boutelle's camp on Lame Deer Creek, about three-fourths of a mile above the agency, the same night. My first action was to inquire into recent troubles that caused the sending of troops to the agency at the request of the Indian agent, Mr. John Tully, and found them to be substantially as follows:

Some time in the latter part of November Red Bird, the captain of the Indian police at the agency, with another member of the police force, discovered an Indian, called by the two names Walks Nights and Wrinkle-Wolf, in the act

of skinning a beef belonging to a cattleman whose range is along the Tongue River. This was reported by the police to the Indian agent, and in due course of time the sheriff of Custer County was also informed, and came up to the reservation for the purpose of arresting this Indian and taking him to Miles City for trial before the civil courts. This arrest was made, together with that of another Indian, No Brains, who was present while Wrinkle-Wolf was skinning the beef.

As the sheriff was passing by the agency with his prisoners, Walks Nights, who was wrapped in a blanket and riding next to the sheriff in a buggy, threw his blanket off, covering with it the sheriff, and jumped from the buggy. While he was running, the sheriff fired at him, though not with the purpose of hitting him, but simply to frighten him into stopping. The Indian escaped into the hills and is still at large. The Indian police claim that it would probably result in bloodshed if they attempted to arrest him, as he would be protected by other Indians, and as they are armed with the pistol only, while the other Indians have guns, they decline to enter on such an unequal contest. The probability is, however, that they have no desire to arrest him.

From Indians who have communicated with Wrinkle-Wolf, it is learned that he fears personal violence if he gives himself up; this from the fact that the sheriff shot at him as he was escaping. Capt. Boutelle sent word to him by American Horse, the principal chief of the Cheyennes, that if he would come in he would be protected by the troops and carried safely to Miles City. Up to this time he has not done so, and it is extremely doubtful if he does so at all, though the impression at the agency was that in the course of time he would tire of hiding away and come in. It was thought at the agency that the sheriff intended coming on the reservation with a large civil posse to effect his arrest; this probably would have caused trouble unless the affair was carefully managed, and the presence of troops in force would have been a necessary precaution. I have since learned that the sheriff has no such intention, but will leave it to the Indians themselves to get him.

The Indian who killed the steer stated that it had broken into his inclosure, was eating his hay, that he threw a stone and killed it accidentally, and, having done so, concluded the best thing to do was to use it for food. As a matter of fact, the killing was done near the Indian's tepee and with no apparent attempt at concealment, though it is probable that his statement as to the way he killed it is untrue. After the escape of this Indian he sent word to the agent that he was going to kill him, the captain of police (Red Bird), and some one else, who, he thought, were instrumental in having him arrested.

On this threat and the fear that others of the young Indians were in sympathy with Walks Nights, and would assist him in carrying out his intentions, together with certain other acts of the Indians about the agency that he considered of a suspicious nature, the agent became alarmed and asked for the protection of the troops. It is quite probable that Walks Nights made no threat, and that the story was manufactured by the Indians who brought the message to the agent, or if he did, that he had no intention of carrying it into execution; yet, in view of the utter helplessness of the agent in case of any hostile manifestations on the part of the Indians, his fears were not altogether unreasonable and the presence of the troops there undoubtedly had a good effect. No Brains, the Indian who was arrested at the same time as Walks Nights, was taken to Miles City and afterwards released, as it was found that he had nothing to do with the killing of the steer. He did not return from Miles City before I left the agency, but it was thought that when he came back Walks Nights would be so much reassured by his release as to give himself up.

So far as I could learn from all sources, no one apprehended any trouble from the Indians; civilians living on and near the reservations were pursuing their ordinary avocations, passing back and forth across the reservation and among the Indians without a thought of being harmed by them; and from my own observation I do not think that they intend or have any desire to be other than peaceful as long as they consider themselves treated justly.

With reference to the reservation, its limits, general physical characteristics, and adaptability for its purpose, the following remarks are submitted:

RESERVATION.

This reservation was set apart for the Cheyenne Indians by proclamation of the President on November 26, 1884. It is in Custer County, Mont., and includes about 580 square miles. It is watered by the Rosebud River, Lamar River,

and Muddy creeks; the country is generally broken, a spur of the Wolf Mountains running through it; a portion of the reservation is well timbered with pine; the grass, of the finest quality, grows abundantly everywhere, affording the best possible grazing, and much of it is cut for hay by the Indians. As the reservation now stands the only lands available for cultivation are those along the Rosebud, the Muddy and Lame Deer creeks.

These streams run through narrow valleys and the amount of land that can be irrigated by them is very small and the best of this, especially along the Rosebud, where the valley is widest, is in the hands of the ranchers. When the reservation was declared there were some settlers on this land and such as had been settled on by them and to which they had acquired legal rights prior to October 1, 1884, was excluded from the reservation. The agent estimates that there are 16,000 acres of land on the reservation that can be cultivated; there are at present about 150 acres under cultivation by Indians. The reservation is well adapted to raising horses, cattle, or sheep. For agricultural purposes there is not enough arable land except for a limited number of Indians.

The lines of the reservation are not marked, and the agent has only a general idea of its limits, and from want of accurate knowledge of his jurisdiction is unable to prevent trespassing. A survey should be made as soon as possible and the boundaries plainly defined. There are two sawmills in operation near the reservation, and it is more than probable that a large part of the timber used by them is cut from the reservation. About December 1 a former employé at the agency had a survey made and filed a claim to land just below the agency buildings which the Government had fenced and used for the last four years as a pasture, and on which buildings had been erected. It is claimed by this man that the survey shows this land to be without the reservation limits; so the necessity for an early survey is apparent.

STATISTICS.

Male Indians over 18 years of age.....	275
Women over 14 years of age.....	369
Children.....	541
Total.....	1,185
Horses owned by Indians (about).....	1,900
They own no cattle.	
Acres in reservation.....	371,200
Probable amount that can be irrigated.....	16,000
In cultivation by Indians.....	150
Arms in possession of Indians (estimated)—	
Guns.....	260
Revolvers.....	50
Civilians on reservation not employés (about).....	18
Civilians who were settlers prior to October 1, 1884 (about).....	15

The ration now issued is as follows:

Beef, 150 pounds; bacon, 10 pounds; beans, 3 pounds; baking powder, 1 pound; coffee, 4 pounds; flour, 50 pounds; salt, 2 pounds; soap, 2 pounds; sugar, 7 pounds—per 100 rations.

The clothing issued consists mainly of coats, overcoats, caps, trousers, overalls, shirts, flannel and hickory, socks and stockings, shoes, and shirts, linsey and ginfham.

From the above it will be seen that they are well provided for in the matter of food and fairly so in the way of clothing, though they wear very few of the articles issued and most of it is sold by them to civilians, they keeping as a rule only those articles that can be adapted to the Indian method of dress. Shoes and overcoats are rarely worn by men, moccasins and blankets being substituted for them. As it now stands the Government is taking care of them and they are doing practically nothing for their own support—in fact there is nothing for them to do beyond cutting a little hay and doing odd jobs of hauling whenever anyone will employ them, and it may be generally stated that they are being supported in a state of idleness and that little or nothing is being done towards putting them in the way of sustaining themselves by their own labor—in fact as they are now situated it is next to impossible; they can not make a living by cultivating the soil,

as their reservation, as has already been stated, does not contain enough land that can be irrigated.

Nor can they raise cattle or sheep without getting a proper start from the Government. Living as they have been, in an enforced idleness, it is surprising that they have behaved as well as they have, especially so in view of the fact that a part of the time they were insufficiently supplied with food. As a tribe, nothing of a hostile nature can be alleged against them since they surrendered in 1877. They have been employed more than once since that time as scouts, guides, etc., and have proved themselves reliable allies of the troops under such circumstances.

From time to time troops have been called for by the agent, but on their arrival it has usually been found that their presence was unnecessary and that the fear of trouble from the Indians was groundless. In two cases only has any overt, lawless act been committed by them; one, the murder of Mr. Ferguson, a rancher, which was supposed to have been done by Indians on account of his discovering them in the act of killing cattle; this was never proved, but the probability is that it was done by them; the other, the murder of a boy living with a rancher on the reservation; this was done by two young Indians, one a boy about sixteen, the other eighteen or twenty years of age. These two Indians were subsequently killed by troops of the First Cavalry while resisting arrest.

These two crimes, with an occasional accusation of killing cattle, are all that can be charged against them for years past, and these acts were not those of the tribe but of individuals, and, so far as can be ascertained, were not countenanced by the Indians generally. They are disturbed from time to time by reports that they are to be removed from their reservation and sent to some place they know nothing of; it may fairly be stated that they have kept faith with the Government since they have been settled on this reservation, and any movement looking to their removal would be regarded by them as a breach of faith on the part of the United States, as indeed it would be. They were given to understand by the military authority who placed them there that so long as they remained peaceful and loyal to the Government they would be undisturbed, and this promise has been confirmed within the last year by the honorable Commissioner of Indian Affairs.

This is their ancient home, many of them of middle age and older were born here, they have for it the strongest attachment and say they will die before allowing themselves to be removed to another place. This is the resolution of some of the most conservative of them, such as American Horse, the principal chief, and others like him, who are endeavoring at all times to exert a good influence on the younger men of the tribe. By those who understand the intrepid, determined character of the Cheyenne this will not be regarded as an idle threat. This is the general sentiment among them, and there is no doubt that to remove them would require troops in strong force, and it is doubtful if it could be accomplished under any circumstances without violence, and in case a place could be found and they were removed to it a guard of soldiers would be necessary to prevent them from leaving it and returning to their old home.

The just thing would seem to be for the Government to allow them to remain where they are and to require and aid them to be self-sustaining. To accomplish this last it will be necessary:

First. To put them in complete possession of the entire reservation, buying the lands of those settlers who had acquired rights there before October 1, 1884, removing these and all others from it.

Second. To enlarge the reservation by extending the northern and southern boundary lines in an easterly direction to the eastern foothills of the Tongue River, making these foothills the eastern boundary of the reservation; this increase would give sufficient farming land for the whole tribe, and with proper instruction in constructing ditches, plowing, etc., within two or three years the Indians should be in a fair way of maintaining themselves without any help from the Government. Nearly half of the Cheyennes are now living along this part of Tongue River, but some of the land has been taken up by citizens, and it would be necessary to extinguish their titles by purchase.

I heard while at the agency that a strip of land 20 miles long on the Tongue River had been recently withdrawn from settlement with the above purpose in view; if it should be decided to make this enlargement, the eastern foothills of Tongue River would be the natural and best limit. All of the land on both sides of the stream would be needed, and the troubles which would likely arise between whites and Indians settled so near each other would be avoided by having no one in this part of the valley but Indians. The Indians strongly desire to have the settlers removed from their reservation, and the settlers entertain pretty much the same idea with respect to the Indians.

There does not, so far as I could learn, seem to be any great animosity between them, but as long as they are so closely associated, each considering the other as infringing in a measure on his rights, so long will little troubles between them be constantly coming up, and some imprudent act might lead to something violent on the part of the Indians, who, while peaceably disposed at present, are excitable by nature and quick to seek revenge. There is no doubt but that they should be separated, and until this is done it is believed that a small force of soldiers should be kept at the agency to prevent such troubles and by their presence indirectly aid the agent in maintaining his authority.

The Cheyenne is a proud, haughty Indian, with little respect for authority that is not backed by force, and it takes a stronger hand than most of the agents there have had to control them properly. They have the idea ingrained in them pretty strongly that they should do nothing much to help themselves and that the Government should continue its support of them. They are generally considered to be an indolent tribe, but when there is a prospect of earning any money they will go to work and give good service at almost anything they are required to do, but before going to work they wish to see an early prospect of reward.

Possessing as they do certain strong characteristics, such as honesty and bravery among the men and chastity among the women, it would seem that under a proper training results might be obtained far beyond those found in almost any other tribe. As a matter of fact, however, the older Indians care very little about making any progress, and place every obstacle in the way of improvement of their children, taking them away from school on the slightest pretext or for no reason at all, and so far no means have been found to make them send and keep their children at school.

At the agency school, which is undoubtedly well conducted, the attendance is from 10 to 20, and often less. At the Catholic Mission—St. Labre's—they have capacity for keeping and instructing 50 children—there were 8 or 9 in attendance at the time of my visit and there was little prospect of the number being increased. Many children have been taken away by their parents and not allowed to return, though without exception they are delighted with the treatment they receive there and frequently run away and come back. This mission is presided over by Rev. Van der Velden and Mother Superior Mary Joseph, who are assisted by three Catholic Sisters, all of whom are devoted to their work, and it is a matter of regret that their efforts should be so little appreciated by the Indians.

In conclusion, it may be stated that these Indians are peaceably inclined at present, that they are well armed with carbines and pistols, and have plenty of ammunition, that they have very little property, but are well fed and clothed and have nothing to do; that they will resist any attempt to remove them, and regard it as a broken promise on the part of the Government if it should be done; and that it will be necessary for them to be supported unless means beyond those they now have are afforded them to better their condition.

Every facility was afforded me by the commanding officer at Fort Custer and by Capt. Boutelle in making my trip to and from the Tongue River Agency.

Very respectfully, your obedient servant,

OSCAR J. BROWN,
First Lieutenant, First Cavalry, Aid-de-Camp.

ASSISTANT ADJUTANT GENERAL, DEPARTMENT OF DAKOTA.

CAMP ON LAME DEER,
NEAR TONGUE RIVER AGENCY, MONT.,
December 27, 1891.

SIR: I have the honor to report that there is no material change in the situation at this point. The Indian Walks Nights is still out, and will probably not voluntarily come in. American Horse, to whose band he belongs, says he can not induce him to come in. Says the Indian sends him word that he is afraid and thinks he can evade capture. I think myself that it is very doubtful if he can be arrested just now. If he is allowed to rest for a time, until he thinks the matter has been dropped, the Indian police should have no trouble in capturing him. The police at this agency are, however, very worthless, or the agent is not disposed to make any use of them. There are ten of them, and they are all, so far as I can learn or observe, kept constantly about the agency.

When I arrived there seemed to be a very restless feeling among the Indians, the result, probably, of the escape of the Indian Walks Nights from custody and the approach of troops, and for a couple of days I was in doubt as to what would be the result of it all, but this has all disappeared and everything has become very quiet. Nearly all of the hay my animals consume is purchased from young Indians, who, if contemplating or apprehending trouble, would be engaged in other affairs.

The report that Walks Nights was in the hills with a lot of young Indians "spoiling for a fight" was, I think, an overdrawn tale. As far as I can learn he has no following and the Indians are, as a body, very anxious that he surrender. He was reported to have started with another Indian to come to me, but was dissuaded by an Indian who has served two years in penitentiary for arson. He is said to be sleeping around at different lodges, and while his friends would like him to surrender, they will warn him of danger.

The chief of police seems to be a kind of Ishmael among his people, who has no friends and can not accomplish anything.

I have heard that the sheriff of the county will not for the present attempt the arrest of Walks Nights. In my opinion, it would be most unwise for him to organize a cowboy posse, as it is reported he has threatened to do, and attempt the arrest. The Indians regard the cowboy as their natural enemy, and a fellow who would, if he had their friend under guard, get drunk enroute and murder him to save trouble. A conflict would be almost certain, and as certainly lead to serious complications, for while these Indians are a people not disposed to do wrong, they are greatly disturbed by reports that they will be removed or that citizens are being granted patents on the best of the lands which has been promised them for a reservation.

A small provocation might cause an outbreak of the tribe. When I intimate that these Indians are disposed to be quiet, I do not wish to be understood as thinking them contented, for they are not. They are living in an element of uncertainty. They understand that there is some question about their reservation, and they are moody and some of them very sullen.

* * * * *

Very respectfully, your obedient servant,

F. A. BOUTELLE,
Captain First Cavalry, Commanding Troop K.

POST-ADJUTANT,
Fort Custer, Mont.
A true extract copy.

M. BARBER,
Assistant Adjutant-General.

A. G. O., D. D., January 5, 1892.

—
FORT CUSTER, MONT., *January 28, 1892.*

SIR: This letter is from Capt. Boutelle and refers to affairs at the Tongue River Agency. It is written in a spirit of duty. If such matters are not of interest, it can be consigned to the waste basket without perusal.

I have just returned to this post from the Tongue River Indian Agency, where I have been in charge of military matters since the escape of the Indian Walks Nights from the custody of the sheriff of Custer County, and have had a good opportunity of observing the situation.

The history of the unfortunate Northern Cheyenne is, of course, perfectly known to you, and I shall not trouble you with anything more than a very brief recital of the case.

It is understood by everybody in the neighborhood, including, unfortunately, the Indians, that a strong attempt will be made by the ever-grasping cattlemen to have the Cheyennes removed from this reservation. They say that they have made several moves, and will never again be removed from their natural home while living.

If they are to remain, the following seems to me imperative:

A survey of their reservation, in order that the whites, who are constantly encroaching, as well as the Indians, may know what is Indian land.

The lands which you have withdrawn from settlement on Tongue River should be declared a portion of the reservation.

The farms of all settlers now on the reservation should be purchased, turned over to the Indians, and the settlers, who, through fear of consequences, "carry

water on both shoulders," talking kindly to friends of the Indians and the reverse to others, removed. No safe farming can be done in the Tongue River or Rosebud valleys without irrigation, and the settlers under the provisions of law have, in taking up their allotment, settled along the streams in 40-acre blocks, so that 160 acres controls 1 mile of creek bottom. The poor Indian who is inclined to make a little garden takes what is left, which is very little and very poor.

The present reservation, or what is known as such, 12 miles wide and 30 miles along the right bank of the Rosebud, has but little water and does not embrace much land suitable for agriculture. If the lands on Tongue River are declared a part of the reservation they should be set aside as soon as possible, and an irrigating ditch taken out on both sides of Tongue River at the southern line and carried the whole length of the reserve. The agency should be removed to a central point on Tongue River, and such a man as Agent Wyman of the Crows (if there is another such) placed in charge. Each family should be allotted 40 acres of irrigable soil, which should be fenced and broken up by the Government.

This done, I do not believe you will again hear of a lazy Cheyenne. The unfortunate people have never had an opportunity. They have never known that they could rely upon reaping a crop, if they should plant one, and have had little courage to work. Wherever they see an opportunity to make a dollar they take advantage of it. For the first month after my arrival at Lame Deer and until the snows became too deep for them to haul it with their little, unshod ponies, I purchased from them all the hay I consumed.

I do not think any right-minded person could be thrown with these unhappy Indians without being imbued with respect for them. In all of their poverty, which in times gone by nearly approached starvation, they have never truckled to white men for the sake of favor, and when prostitution would have supplied food they have preserved the chastity of their women. Neighbors as they are to the Crows, and having, as they have had, the affluence of that tribe held up to them as an inducement to go to the Crow Reservation, they have said "No; if we go to the Crows, in time our young men will become defiled and we shall soon be as degraded as they."

You are, of course, perfectly familiar with recent events in connection with the Indian Walk Nights. I left everything perfectly quiet, with every prospect of remaining so.

I have the honor to be, very respectfully, your obedient servant,

F. A. BOUTELLE,
Captain First Cavalry.

Hon. JOHN W. NOBLE,

Secretary of the Interior, Washington D. C.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., February 6, 1892.

SIR: I am in receipt of your letter dated the 20th instant, wherein you state that you desire to lay before Congress the report of the Sioux Commission in regard to the Northern Cheyenne or Tongue River Reservation, recommending the purchase of the claims of settlers that had attached before the Executive order was issued, setting apart that reservation as it now exists, the extension of the borders of the same as suggested by that Commission, and also by certain army officers, fully explained by certain accompanying reports and correspondence of the Army, forwarded to this Department from the War Department, and directing, if I agree with you in this matter, that a bill be prepared for presentation to Congress covering the recommendations of the said Commission.

You also state that if Congress will take such action as will be recommended, it will, in your judgment, have a tendency to settle affairs at Tongue River Agency for all time, and that you deem this a matter of importance and desire me to give the same my early attention.

In reply I have the honor to say that I fully concur in the views expressed by you as to the benefits that would result to the Tongue River Indians in the event of favorable legislation by Congress upon this matter, and in view of the unsettled condition of these Indians I am of the opinion that that body should be strongly urged to enact such legislation as will put them in complete possession of their entire reservation, authorizing the purchase of the lands of those settlers who had acquired rights thereon prior to October 1, 1884, as provided in said Executive order, and the removal as well of all other white settlers therefrom, and the extension of the eastern boundary of the reservation to range 44 east, extended.

The boundaries of the reservation as proposed to be extended are hereinafter referred to, and fully described in the draft of a bill inclosed herewith.

On November 26, 1884, the present reservation was set apart by Executive order for the use and occupation of the Northern Cheyenne Indians then residing in the southern portion of the then Territory of Montana, and for such other Indians as the Secretary of the Interior might see fit to locate thereon, with the provision, however, that any tract or tracts of land included within its boundaries as therein described, which had been located, resided upon, and improved by bona fide settlers prior to the 1st day of October, 1884, to the amount to which such settlers might be entitled under the laws regulating the disposition of public lands of the United States, or to which valid rights had attached under said laws, should be excluded from the reservation thereby made.

On September 2, 1886, this office addressed a letter to the Department, and transmitted therewith copy of a letter from R. L. Upshaw, farmer in charge, Tongue River Agency, Montana, dated August 14, 1886, in which he suggested that any lands not legally occupied by whites on both banks of the Tongue River, in Montana, from the mouth of Stebbins Creek, on the west bank, to the mouth of Cook's Creek, on the east bank, and from opposite the mouth of Stebbins Creek to the mouth of Hanging Woman Creek, be not allowed to be located or filed upon until the Northern Cheyenne Indians should have been located thereon, and that a sufficient quantity of the land indicated be reserved from location by either whites or Indians for agency purposes, in two separate tracts, for such period of time as might be deemed necessary, and recommended that the General Land Office be directed to take the steps necessary to carry out the suggestions of Farmer Upshaw.

On September 3, 1886, the honorable Secretary of the Interior addressed a letter to the Commissioner of the General Land Office, inclosing therewith office letter of September 2, 1886, together with inclosures of the latter, in relation to the suggestions by Farmer Upshaw, and, in accordance with the recommendations of this office, directed the Commissioner of the General Land Office to take steps to prevent locations by white settlers upon the lands referred to until the quantity of land required for Indian and agency uses should have been determined.

In a letter dated October 25, 1886, to the register and receiver at Miles City, Mont., the Commissioner of the General Land Office stated that on June 22, 1886, he telegraphed to the surveyor-general of Montana to survey certain townships of land in Rosebud and Tongue River valleys—these surveys to extend far enough back from the rivers to take in all the agricultural lands in the valleys named, but no more; that the object of these surveys was mainly to enable the Department to locate the Northern Cheyenne Indians on homesteads in severality in the valleys referred to; that the honorable Secretary of the Interior had on September 3, 1886, directed that no filings or entries of any kind be allowed pending the survey, nor afterwards, until the Indians had first made their homestead entries through authorized allotting agents, etc., and that the said local land officers were directed to be on their guard not to receive any filings, entries, or locations of any kind upon any lands then not legally occupied, by whites, on both banks of Tongue River from the mouth of Stebbins Creek on the west bank to the mouth of Cook's Creek on the east bank from opposite the mouth of Hanging Woman Creek.

The Department further directed that a sufficient quantity of land be reserved from location by either whites or Indians in two separate tracts, one for agency purposes and the other for a cattle ranch.

The Northern Cheyenne Indians were located on the Rosebud and Tongue rivers by the military authorities about the year 1881. The reservation on Rosebud River, created by Executive order of November 26, 1884, did not include the lands occupied by these Indians on Tongue River, and the removal of the Northern Cheyennes to some other location did not seem to be feasible, even if desirable. Under this condition of affairs it was, accordingly, determined to make an effort to locate them upon separate tracts under the provisions of the homestead laws. Preliminary to this work it became necessary to have the lands on the Tongue and Rosebud rivers, in the vicinity of the reservation, properly surveyed, which was done under the direction of the General Land Office, the plat of said survey having been approved, as it appears, July 25, 1887, and August 7, 1888, respectively.

On September 1, 1888, the General Land Office transmitted to this office certified copies of the plats and transcripts of the field notes of the following described surveys in the then Territory of Montana:

Fractional township 2 south, ranges 40 and 41 east; fractional township 3 south, ranges 39, 40, and 41 east, and fractional township 4 south, range 39 east, within the Northern Cheyenne Reservation; also, fractional townships 4 south, ranges 43 and 44 east; fractional townships 5 south, 42 and 43 east; fractional townships 6 south, ranges 42 and 43 east, and fractional townships 7 south, 41 and 42 east, situated in the valley of the Tongue River, southeast of said reservation; townships 2 south, range 44 east, and 3 south, range 44 east, having been previously surveyed.

As the surveys of the fractional townships above referred to were completed subsequent to the approval of the general allotment act of February 28, 1887, it was deemed best to take steps to locate these Indians under the provisions of said act, which were regarded as more favorable to them than the provisions of the homestead laws.

May 23, 1889, Agent Upshaw, of the said agency, inquired of this office as to the disposition to be made of the Northern Cheyennes, and he was directed, October 7, 1889, to submit a full report of the then present condition, disposition, and character of these Indians.

In his report, dated December 17, 1889, Agent Upshaw expressed a doubt as to the desirability of locating these Indians upon lands in severalty along the Rosebud and Tongue rivers, indicating that it might be well to remove them elsewhere.

Under a provision contained in the Indian appropriation act of August 19, 1890, a commission was appointed to conduct the necessary negotiations for the removal of the Northern Cheyenne Indians on the Tongue River Reservation, in Montana, and those on the Pine Ridge (Sioux) Reservation in South Dakota, to a permanent settlement upon any of the existing Indian reservations.

This Commission visited the Pine Ridge Agency, where about 537 of the Northern Cheyennes resided, and found the Sioux Indians of that agency perfectly willing to allow all the Northern Cheyenne Indians to be brought to that reservation; but the Commission entertained a fear that this decision upon the part of the Sioux was prompted by a desire to increase their strength and importance, and reported that, in its opinion, the sooner the Northern Cheyennes were separated from the Sioux the better.

After their visit to the Pine Ridge Agency they proceeded to the Tongue River Agency, Mont., and found about 800 of the Northern Cheyennes residing on and in the vicinity of the Tongue River Reservation; that bad feeling, lack of confidence, apprehension of danger, and anxiety existed among them as well as among the neighboring whites; that the Indians were attached to their then present home; that they were opposed to removing therefrom; that they desired the Northern Cheyennes, then located at Pine Ridge, to be united with them, and asked for the enlargement of their reservation for that purpose, and that the white settlers then living within their reservation be removed therefrom.

The Northern Cheyennes expressed their willingness to accept a portion of the Crow Reservation, adjoining their own, but when the Commission visited the Crow Agency it found the Crow Indians bitterly opposed to giving up any part of their reservation to the Northern Cheyennes with whom they wished to have nothing to do. The Commission next visited the Fort Keogh Military Reservation, in Montana, distant some 50 miles from the Tongue River Agency. It there found 250 of the Northern Cheyennes, including those enlisted in the U. S. Army, with their families. The conditions at the Tongue River Reservation were considered suitable for these Indians, and recommendation was made that the Northern Cheyennes at Pine Ridge be removed thereto, and the belief was expressed that if these bands were again placed under military control, the principal part, if not the whole number, would soon be united on that reservation, and that all the Northern Cheyennes would become industrious, quiet, peaceable, and self-supporting.

The Sioux Indian troubles of 1890 and 1891 having been settled, it was urged by Gen. Miles and the War Department that it was a military necessity to remove the Northern Cheyennes located at Pine Ridge from that place to the Fort Keogh Reservation, Montana, and they were so removed by the military and placed under the charge of Capt. Ewers, of the U. S. Army. Contentment and prosperity among these Indians did not prevail, as was expected, after their removal to Fort Keogh. They became dissatisfied there, and desired to be removed to the Tongue River Reservation. Capt. Ewers recommended their removal thereto, and the matter was considered by the Pine Ridge and Rosebud Commission authorized by a clause contained in the Indian appropriation act ap-

proved March 3, 1891, to settle the question of the boundary line between the Pine Ridge and Rosebud Agencies and certain other matters which demanded early consideration.

As the Northern Cheyennes retained valuable interests at Pine Ridge, the Commission was instructed to negotiate with the band of Cheyennes removed as a military necessity to Fort Keogh, and it visited that place for the purpose of securing their consent to the negotiations concerning the boundary and other matters in which they were interested, and ascertaining their desires as to their future location. It was ascertained that these Indians were anxious to leave Fort Keogh and to be removed to the Tongue River Reservation, and the Commission recommended earnestly their removal, and an extension of the eastern boundary of the Tongue River Reservation as it now exists, to the west bank of the Tongue River, the United States purchasing such lawful rights of white settlers as may be found necessary.

The Secretary of War when at Fort Keogh gave his attention to this matter, and in September last reported that that place was not suited to the needs of the Indians, and strongly recommended their removal to the Tongue River Reservation.

Having considered these several recommendations, the President directed, on September 14, 1891, the removal of these Indians from Fort Keogh to Tongue River. His instructions were promptly carried into effect, and the Indians were restored from the temporary charge of the military to the jurisdiction and management of this Bureau.

The papers referred from the War Department contain a report dated January 1, 1892, from Oscar J. Brown, first lieutenant First Cavalry, aid-de-camp, made in compliance with Special Orders No. 203, of Department of Dakota, stating that there are now on the Northern Cheyenne or Tongue River Reservation 1,185 Indians, men, women, and children; 18 civilians, not employes, and about 15 whites who settled thereon prior to October 1, 1884; that the just thing would seem to be for the Government to allow these Indians to remain where they are, and to require and aid them to become self-sustaining; and in order to accomplish this end it will be necessary—

First. To put them in complete possession of the entire reservation, buying the lands of those settlers who had acquired rights there before October 1, 1884, and removing them and all others therefrom.

Second. To enlarge the reservation by extending the northern and southern boundary lines in an easterly direction to the eastern foothills of the Tongue River, making these foothills the eastern boundary of the reservation.

Lieut. Brown states that this increase would give sufficient farming lands for the whole tribe; that with proper instructions in constructing ditches, plowing, etc., these Indians would be in a fair way of maintaining themselves without any help from the Government, within two or three years; and that nearly one-half of the tribe are now living along Tongue River, and as some of the lands claimed by them have been taken by white citizens, it would be necessary to extinguish their title also by purchase.

These recommendations and opinions are concurred in by Brig. Gen. Merritt, commanding Department of Dakota.

In view of the foregoing facts I think that the Northern Cheyenne Indian Reservation should be enlarged so as to include the lands embraced within the following-described boundaries, namely:

Beginning at the northeast corner of said reservation, running easterly along the southern 40-mile limits of the grant to the Northern Pacific Railroad Company until it intersects the boundary line between ranges 44 and 45 east; thence due south to the southeast corner of township 5 south, range 44 east; thence due west on the boundary line between townships 5 and 6 south to the northeast corner of township 6 south, range 43 east; thence due south to the southeast corner of said last township; thence due west to the northeast corner of township 7 south, range 42 east; thence due south to the southeast corner of said last township; thence due west to the southwest corner of township 7 south, range 41 east; thence due north to the point of intersection with the southern boundary line of the present reservation extended due east; thence due west to the southeast corner thereof; thence with the eastern boundary of the same to the place of beginning, as indicated by map inclosed herewith, and that an appropriation should be made for the purpose of paying bona fide settlers who had located, resided upon, and improved any tract or tracts of land included within the present Northern Cheyenne Indian Reservation prior to October 1, 1884, for the lands to which such settlers might be entitled under the laws relating to the dispo-

sition of public lands of the United States, or to which valid rights had attached under said laws, and for purchasing any valid right, title, or interest in or to the lands located, resided upon, and improved by bona fide settlers, embraced within the proposed increased reservation which may have attached under the laws relating to the disposition of public lands, or under the said order reserving a portion of the same.

The purpose of enlarging the reservation, as above indicated, is to include the lands which were reserved in 1886 and surveyed as hereinbefore described for locating the Northern Cheyennes upon homesteads in severalty.

The Pine Ridge and Rosebud Commission in its report, above referred to, agrees with Lieut. Brown as to the number of settlers who located within the Northern Cheyenne Reservation prior to October 1, 1884, that number being about fifteen, and that the aggregate value of their lawful improvements does not exceed \$50,000.

Upon informal inquiry at the General Land Office it is ascertained that certain entries of lands have been made upon the tract proposed to be added to the reservation, some by the Northern Pacific Railroad Company as indemnity lands and about twenty-one entries by white settlers. The rights and improvements of these settlers also must be appraised and purchased.

It is also ascertained that most of the entries upon the tract proposed to be added to the reservation were made subsequent to the withdrawal of these lands for Indian homestead purposes on September 3, 1886, but that a few were made prior to that date.

In order that you may be in possession of accurate information with reference to the entries last referred to, I would respectfully suggest that the General Land Office be called upon to furnish you with the same.

The Northern Cheyenne Indians, who were removed as a military necessity from the Pine Ridge Reservation to Fort Keogh, and from there by the President's order to the Tongue River Reservation, and for whose accommodation, in part, it is now proposed to extend the Tongue River Reservation, have an undivided vested interest in the Pine Ridge Reservation—in the lands and other benefits belonging to the Pine Ridge Reservation Indians—under the Sioux act of March 2, 1889 (25 Stats., 888), and it seems to me that that fact should be fully considered and taken into account, if additional benefits in respect of lands are to be conferred upon these Indians as now contemplated.

If they are to be gratified in their desires to have homes with their kindred in Montana, while still holding their rights and interests in the Pine Ridge Reservation lands, the question arises, ought they to be permitted to acquire such rights and interests in the reservation in Montana as would render it obligatory upon the Government to negotiate with them in the future and pay them for the surplus lands after individual allotments shall have been made to them, under the general policy now being pursued by the Government in acquiring surplus lands from the Indians. In that event they would be exceptionally fortunate, for they would, in addition to their interest in the surplus lands in Montana, receive 80 acres each there, besides reaping the benefit to be derived from the purchase by the Government of the improvements of settlers, and still retain their undivided interests in the lands of the Pine Ridge Reservation, which amounts to a per capita of about 550 acres, said reservation containing, as it does, an estimated area of 3,155,200 acres.

I think it would be but fair and just to require the Northern Cheyenne Indians who have an interest in the Pine Ridge Reservation lands, and who settle on the Northern Cheyenne or Tongue River Reservation in Montana, with a view to making it their permanent home, to relinquish to the United States all their right, title, and interest in and to the Pine Ridge Reservation lands, and that those still residing at Pine Ridge, about ninety, be given six months from the date of notification of option to relinquish all their right, title, and interest in and to the said lands, and remove to the Tongue River Reservation for the purpose indicated.

All the Northern Cheyenne Indians should have equal rights and interests in the reservation in Montana, created by the Executive order of November 26, 1884, and by this act, with the provision, however, that nothing contained in the act shall be so construed as to affect the rights or interests of these people to the benefits (other than lands) accruing to them under the Sioux act of March 2, 1889, above referred to, or other existing laws or treaties.

I think that Congress should be asked to appropriate the sum of \$50,000 for the purpose of establishing an industrial training school upon the Tongue River Reservation, Mont.

I have caused to be prepared, and transmit herewith, the draft of a bill to extend the boundaries of the Northern Cheyenne Indian Reservation as above indicated, and to make an appropriation of \$100,000, or so much thereof as may be necessary, for purchasing the interests and improvements of bona fide settlers upon the present reservation, as well as upon the proposed addition thereto, and to secure from the Northern Cheyennes the relinquishment to the United States of their interests in the Pine Ridge Reservation lands, also appropriating the sum of \$50,000 for the establishment of an Indian industrial school on the Tongue River Reservation, in all \$150,000, and have the honor to recommend that the same be transmitted to Congress for consideration and action by that body.

Very respectfully, your obedient servant,

T. J. MORGAN,
Commissioner.

The SECRETARY OF THE INTERIOR.

A BILL to increase the area of the Northern Cheyenne or Tongue River Indian Reservation, Montana, and to authorize the Secretary of the Interior to settle the claims of bona fide settlers within the present reservation and the addition thereto, and to make appropriation for that purpose.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That the Northern Cheyenne or Tongue River Indian Reservation in Montana be, and the same is hereby enlarged so as to include the lands embraced within the following-described boundaries, namely: Beginning at the northeast corner of said reservation, running easterly along the southern forty-mile limits of the grant to the Northern Pacific Railroad Company until it intersects the boundary line between ranges forty-four and forty-five east; thence due south to the southeast corner of township five south, range forty-four east; thence due west on the boundary line between townships five and six south to the northeast corner of township six south, range forty-three east; thence due south to the southeast corner of said last township; thence due west to the northeast corner of township seven south, range forty-two east; thence due south to the southeast corner of said last township; thence due west to the southwest corner of township seven south, range forty-one east; thence due north to the point of intersection with the southern boundary line of the present reservation if extended due east; thence due west to the southeast corner of said reservation; thence with the eastern boundary line of the same to the place of beginning.

SEC. 2. That the Secretary of the Interior is hereby authorized and directed to cause to be appraised the value of the improvements upon, interest in, or title to any tract or tracts of land included within the Northern Cheyenne Indian Reservation, established by Executive order of November twenty-sixth, eighteen hundred and eighty-four, located, resided upon, and improved by bona fide settlers, under the land laws of the United States, prior to the first day of October, eighteen hundred and eighty-four, also the value of the improvements upon, the valid right, title to, or interest in any tract or tracts of land embraced within the surveyed townships or fractional townships of the addition to said reservation, created by this act, which were located, resided upon, and improved by bona fide settlers, under the land laws of the United States, prior to the date of the receipt by the proper local land office of the notice by the Department of the Interior, of September third, eighteen hundred and eighty-six, of their withdrawal from settlement, for Indian homestead purposes, and the value of the improvements upon, the valid right, title to, or interest in any tract or tracts of land embraced within other surveyed or unsurveyed portions of said addition to said reservation, located, resided upon, and improved by such bona fide settlers prior to the approval of this act, to the amount of land to which such settlers might be entitled under the laws regulating the disposal of the public lands of the United States, or to which valid rights have attached under said laws.

SEC. 3. For the purpose of carrying into effect the provisions of this act and to enable the Secretary of the Interior to pay the claims of the settlers of the several classes referred to in section two thereof, the sum of one hundred thousand dollars, or so much thereof as may be necessary, is hereby appropriated out of any moneys in the Treasury of the United States not otherwise appropriated; *Provided, That the Northern Cheyenne Indians who have interests in the Pine Ridge Reservation lands, and who settled on Tongue River Reservation in Montana, shall relinquish to the United States all their right, title,*

and interest in and to the Pine Ridge Reservation lands, and that the Northern Cheyenne Indians now residing at the Pine Ridge Agency shall be given six months from date of notification of option to relinquish all their right, title, and interest in said lands, and remove to the Tongue River Reservation in Montana, such relinquishment to be made in such manner as the Secretary of the Interior may direct: *Provided, however,* That nothing in this act shall be so construed as to affect any other existing rights of the Northern Cheyennes accruing to them under the Sioux act of March second, eighteen hundred and eighty-nine, or other existing laws or treaties; and that all the Northern Cheyenne Indians now residing upon or who may remove to and settle upon the lands reserved for them in Montana by this act, or the reservation now existing, shall have an equal interest in said lands.

SEC. 4. That the sum of fifty thousand dollars is hereby appropriated out of any moneys in the Treasury of the United States, not otherwise appropriated, for the purpose of building an industrial training school upon the Northern Cheyenne or Tongue River Reservation, Montana.

DEPARTMENT OF THE INTERIOR,
OFFICE OF THE ASSISTANT ATTORNEY-GENERAL,
Washington, D. C., February 13, 1892.

SIR: I have the honor to acknowledge the receipt, by reference from the honorable First Assistant Secretary, of the report of the Commissioner of Indian Affairs relative to the report of the Sioux Commission, in regard to the Northern Cheyenne or Tongue River Indian Reservation, and recommending the purchase of the claims of settlers that had attached prior to the setting apart of said reservation by Executive order.

By said reference I am requested to examine the draft of a bill prepared by the Commissioner of Indian Affairs, and make such changes and additions as in my opinion may be required. The report and accompanying papers have been carefully examined. The draft of the bill contains four sections. The title sufficiently indicates the object of the bill, namely: "To increase the area of the Northern Cheyenne or Tongue River Indian Reservation, Mont., and to authorize the Secretary of the Interior to settle the claim of bona fide settlers within the present reservation, and the addition thereto, and to make appropriation for that purpose."

The first section enlarges the reservation so as to include an additional tract of land, with well-defined boundaries, specifically and sufficiently describing the same.

The second section authorizes and directs the Secretary of the Interior to cause to be appraised—

"The value of the improvements upon, interest in, or title to any tract or tracts of land included in the Northern Cheyenne Indian Reservation, established by Executive order of November 26, 1884 (Rep. Ind. Com'r, 1886, p. 339), located, resided upon, and improved by bona fide settlers prior to the 1st day of October, 1884; also the value of the improvements upon the valid right, title to, or interest in any tract or tracts of land embraced within the surveyed townships or fractional townships of the addition to said reservation created by this act, which were located, resided upon, and improved by bona fide settlers prior to the date of the receipt by the proper local land office of the notice by the Department of the Interior of September 3, 1886, of their withdrawal from settlement for Indian purposes, and the value of the improvements upon, the valid right, title to, or interest in any tract or tracts of land embraced within other surveyed or unsurveyed portions of said addition to said reservation, located, resided upon, and improved by bona fide settlers prior to the approval of this act, to the amount of land to which such settlers might be entitled under the law regulating the disposal of the public lands of the United States, or to which valid rights have attached under said laws."

This action would seem to afford ample authority for the settlement of all valid claims of bona fide settlers, but inasmuch as the history of the claims put forward by those claiming to be "bona fide settlers" upon lands reserved for Indian purposes, shows that often parties have claimed the right of possession of tracts of land much larger than they could legally acquire under the land laws of the United States, and, in order that there may be no question as to the amount of land such settlers may claim payment for, I suggest that such section be amended

by inserting after the words "bona fide settlers," in the third line of page 3, the words "under the land laws of the United States," and the same amendment in the eighth line of said page, after the word "settlers," and insert after the words "improved by," in the first line of the fourth page, the word "such."

The third section makes an appropriation for the purpose of effectuating the provisions of said section 2, and also requires the Northern Cheyenne Indians having claims upon the lands embraced in the Pine Ridge Reservation and who settle upon said Tongue River Reservation, to relinquish to the United States all their right and interest in the Pine Ridge Reservation, and also allows the Northern Cheyenne Indians who are residing at Pine Ridge Agency six months after notice to choose whether they will remove to the Tongue River Reservation, with a proviso that the act shall not "affect any other existing rights of the Northern Cheyennes accruing to them under the Sioux act of March 2, 1889, or other existing laws or treaties; and that all the Northern Cheyenne Indians now residing upon, or who may remove to and settle upon the lands reserved for them in Montana by this act, or the reservation now existing, shall have an equal interest in said lands."

It will be observed that said section does not state how said relinquishment shall be obtained, and I suggest that after the word "Montana," in the seventh line of page 5, the following words be inserted: "Such relinquishments to be made in such manner as the Secretary of the Interior may direct."

The fourth section appropriates the sum of \$50,000 for the purpose of building an industrial training school upon the reservation established by this act.

With the amendments suggested, I am of the opinion, and so advise you, the bill, if it becomes a law, will be sufficient to enable you to carry out the recommendations of said Sioux Commission.

The papers submitted are herewith returned.

Very respectfully,

GEO. H. SHIELDS,
Assistant Attorney-General.

THE SECRETARY OF THE INTERIOR.

O