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Yankton Tribe of Sioux Indians

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IN THE SENATE OF THE UNITED STATES.

APRIL 3, 1894.—Ordered to be printed.

Mr. PETTIGREW presented the following:

YANKTON AGENCY,
GREENWOOD, S. DAK., *March 2, 1894.*

Hon. J. K. JONES, U. S. S.,
Chairman Committee Indian Affairs:

DEAR SIR: We the undersigned chiefs, headmen, and members of the Yankton tribe of Sioux Indians do hereby petition and request you to take views in our needs, necessities, and points in connection with the treaty of 1892 now pending for its ratification in the present session of Congress.

When we signed the treaty we knew what we were doing for ourselves and for the Yankton tribe in general. We did sign it because we love and respect our families, for whom we expect a support could be made out of the sale of our surplus lands. We signed it because our old and infirm people and orphans are in the need of help and are just at the present time badly off in various ways. And also we signed it for the following reasons: We think it is a good treaty. We have had a good understanding of its provisions and the compensation. We know that we are gaining every day by signing this treaty, that is by getting interest on the money. We have had no inspiration given us to make this treaty by any white man, either outside or inside of the Yankton Reservation, like the opposition who were continually butting their heads against the doings of the Great Father with the Yankton tribe at the advice of some soreheads. (*See Yankton Sioux Commissioners' Report, pp. 22, 23, 24, etc.*). The opposition shows itself by the element of their ceaseless attacks.

By means of the treaty we want to encourage our churches and schools and have the people progress in enlightenment and civilization. We want the nation to take on new life by becoming good farmers and mechanics and professional men, and that they should all be good citizens of the United States. We do not want to become loafers and beggars like the majority of the opposition. We want the laws of the United States and the State that we live in to be recognized and observed. We do not think it is a proper thing to keep up the tribal relation—like the tribal relation and its existence now on this reservation—as the tribal relation on this reservation is an obstacle and hindrance to the advancement of civilization. For instance, the matter of the tribal relation is a bondage to a tribe of Indians where the tyrannical chiefs are principally looked upon for advice, but of course there are some exceptions. We know that the Yankton tribe is decreasing very fast, and the reason is that we live in miserable huts with dirt roofs, and can not raise crops enough to support our families, especially for the last three or four years, and our rations for that length of time could

not support us, hence the sickly ones, in need of special help and suitable food perished. At the same time we are dying fast with consumption and scrofula on account of the poor modes of living both as to dwellings and food. We are therefore anxious that this treaty should go through at once, so as to enable us to receive a sufficient sum of money as cash payment to improve us mentally and physically. Without this treaty we have no hope of prosperity, and no desire for civilization. We think it will benefit our children by associating them with white people, especially in the schools and in farming. We do not wish to see people other than Indians get this treaty mixed up and into confusion on account of personal prejudice against each other (*See Yankton Sioux commission's report, pp. 22, 23, 24, etc.*) for it is a detriment to the Government and also to us. This demoralizing influence on the part of the opposition reminds us that of the Minnesota massacre of 1862 and the Canadian war, under Louis Riel, and also the new Messiah craze, which resulted in war at Pine Ridge by the inspiration of white people on account of political and personal revenge and prejudice.

We have the honor to request you to use your influence in the passage of the bill effecting our treaty with the U. S. Government for the relinquishment of our surplus land.

We hereby certify to and corroborate the correctness of the report of the commission to treat with the Yankton tribe in 1892, and that we as a nation wish to adopt the white man's way and request you to see that justice may be done to us by ratifying the treaty of 1892 aside from the opposition.

Chief Running Bull, his x mark.

Chief Jumping Thunder, his x mark.

Chief Frank Jandron, sr., his x mark.

C. F. Picotte.

William T. Selwyn.

Robert I. Clarkson.

Pierre LaPointe.

Little Brave, his x mark.

Mathew Arnold.

Kettle, his x mark.

John Picotte.

Kills the Bear, his x mark.

J. B. Cournoyer.

Pretty Bull, his x mark.

Simon Antelope, his x mark.

John W. Howard, his x mark.

Edgar Sherman, his x mark.

John Humming Bird, his x mark.

Moses Thunder Hawk, his x mark.

Paul Flying Hawk, his x mark.

Samuel One, his x mark.

Antoine Goulet, his x mark.

James McBride, his x mark.

Thunder Horse, his x mark.

Soft Snow, his x mark.

White Dog, his x mark.

Thomas Hoffman, his x mark.

Young Bull, his x mark.

Luke Whiteman, his x mark.

Four Generation, his x mark.

Running Eagle, his x mark.

Dog Chaser, his x mark.

Fighting Bull, his x mark.

Peter Iron Necklace, his x mark.

Cloud Shield, his x mark.

Little Doctor, his x mark.

Gilbert St. Piere.

Not Afraid of Pawnees, his x mark.

Charles Brugier, his x mark.

Struck by the Omahas, his x mark.

Tallow Hat, his x mark.

Little Leg, his x mark.

Red Bird, his x mark.

Many Arrows, his x mark.

White Cowman, his x mark.

P. O'Conner, his x mark.

Henry Frederick.

John Leather.

Gray Hawk, his x mark.

Little Boy, his x mark.

Isaac Omaha, his x mark.

Duke Wellington, his x mark.

Felix Cetau, his x mark.

Stormy Tract, his x mark.

Large Forehead, his x mark.

Walks with an Arrow, his x mark.

John Istamaza, his x mark.

Moses La Plant, his x mark.

- Charles La Plant, his x mark.
 John Caske, his x mark.
 Samuel Kegg, his x mark.
 Jonah Omaha, his x mark.
 Maudan, his x mark.
 Little Elk, his x mark.
 One Elk, his x mark.
 Isaac Yellow Hair, his x mark.
 Isaac Standing Cloud, his x mark.
 The One They Call, his x mark.
 William Hare, his x mark.
 Andrew Makeke, his x mark.
 Job Bloody Tomahawk, his x mark.
 Charles Ree, his x mark.
 David Jumping Thunder, his x
 mark.
 Horned Horse, his x mark.
 One They Afraid of, his x mark.
 Red Gun, his x mark.
 Wise Youngman, his x mark.
 Charley Goulet.
 James Reed Berry.
 William Bean, jr.
 Iron Hawk, his x mark.
 Walking Rock, his x mark.
 Pointer Israil, his x mark.
 John Elder Blossom, his x mark.
- Isaac Stinger, his x mark.
 David Hope, his x mark.
 Stephen Jones, his x mark.
 Stephen Afraid of Bear, his x mark.
 William Black Horse.
 Alex Horned Eagle, his x mark.
 Samuel St. Pierre, his x mark.
 Henry Bubrena, his x mark.
 Eli Hinhankiyahe, his x mark.
 Henry Stinger, his x mark.
 Baptiste Hope, his x mark.
 Thomas Bates, his x mark.
 Joseph Brugier, his x mark.
 Thomas Deaf Soldier, his x mark.
 Frank Butcher, his x mark.
 Foot Necklace, his x mark.
 Anderson Hisannineaza, his x
 mark.
 David Ree, his x mark.
 Geo. W. Rouse, his x mark.
 Rufus Smith, his x mark.
 Mosquito, his x mark.
 Peter Picoth, his x mark.
 Peter Hipanna, his x mark.
 Edward Bates, his x mark.
 Eagle Horned, his x mark.