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Message from the President of the United States, communicating the report and journal of proceedings of the commission appointed to obtain certain concessions from the Sioux Indians.

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MESSAGE

FROM THE

PRESIDENT OF THE UNITED STATES,

COMMUNICATING

The report and journal of proceedings of the commission appointed to obtain certain concessions from the Sioux Indians.

DECEMBER 26, 1876.—Read, ordered to lie on the table, and be printed.

To the Senate and House of Representatives:

I have the honor to transmit herewith a letter, submitted by the Secretary of the Interior, from the Commissioner of Indian Affairs, accompanied by the report and journal of proceedings of the commission appointed on the 24th day of August last to obtain certain concessions from the Sioux Indians, in accordance with the provisions contained in the Indian appropriation act for the current fiscal year.

I ask your special consideration of these articles of agreement, as among other advantages to be gained by them is the clear right of citizens to go into a country of which they have taken possession and from which they cannot be excluded.

U. S. GRANT.

EXECUTIVE MANSION, December 22, 1876.

DEPARTMENT OF THE INTERIOR,
Washington, December 20, 1876.

Sir: I have the honor to transmit herewith a copy of a letter, dated 19th instant, from the Commissioner of Indian Affairs, accompanied by the report of the commission appointed 24th of August last to visit and treat with the Sioux.

In transmitting this report the Commissioner makes some recommendations with reference to the settlement in the Indian Territory of such of the Sioux Indians as may be willing to go there; which I warmly approve and beg to commend.

I have the honor to be, sir, very respectfully, your obedient servant,

Z. CHANDLER,
Secretary.

The President, Executive Mansion.
SIR: I have the honor to transmit herewith copy of the report submitted by the commission which was appointed on the 24th of August last to obtain certain concessions from the Sioux, in accordance with provision contained in the Indian appropriation act for the current fiscal year.

I also forward the original journal of the proceedings of the commission, containing full reports of the councils held by them, and a copy of the agreement entered into, which was signed by the chiefs and headmen at seven agencies.

By reference to the instructions issued by this office, copy herewith, it will be seen that the commission has succeeded in the fullest and most satisfactory manner in performing the duties with which they were charged.

By the terms of the agreement, the Sioux surrender all claim to any country lying outside the boundaries of their permanent reserve, as defined by the treaty of 1868, and to so much of said reserve as lies west of the one hundred and third meridian of longitude and as is included between the North and South Forks of the Cheyenne River east of said meridian. The Government thereby secures full possession of a tract of country which includes the Black Hills and is defined by natural boundaries.

The Indians grant a right of way over their reservation for three roads from the Missouri River to the ceded territory—the routes to be designated by the President. They also agree to receive all subsistence and other supplies, which may hereafter be furnished, at such points on or near the Missouri River as the President may designate.

In consideration of these concessions, the commissioners, on behalf of the United States, agree to furnish subsistence to the Sioux until such time as they shall become self-supporting—rations to be issued to heads of families; and in case the Indians are located on lands suitable for cultivation, and educational facilities are afforded by the Government, the issue of rations is to be conditioned on the performance of labor by the Indians and the attendance of their children at school.

Assistance in the way of schools and instruction in the agricultural and mechanical arts, as provided by the treaty of 1868, is guaranteed; the building of comfortable houses on allotments in severalty is provided for; and the Sioux are declared amenable to the laws of the United States. The Indians further agree to select allotments as soon as possible after their removal to their permanent home, and to use their best efforts to cultivate the same.

It will be observed that the agreement contemplates the possible removal of the Sioux to the Indian Territory, and that its terms are made binding wherever the Sioux may be located. In accordance with suggestion contained in their instructions, the commission sent a delegation of ninety Indians from the Red Cloud and Spotted Tail agencies, under the care of Commissioners Boone and Daniels, to the Indian Territory, to examine the country, and to report to their people upon the advisability of removing thither. Copy of the report of Messrs. Boone and Daniels is herewith transmitted.

Such removal is reported to meet the cordial approval of a portion of those who have visited the Territory; but whether the main body of the Indians will decide to make the change cannot be definitely ascertained until the delegation shall have returned to their agencies and
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consulted with their people. But there seems to be little doubt that a portion, if not all, of the Indians at Red Cloud agency, and perhaps those, or a portion of those, at Spotted Tail agency, will prefer to remove to the Indian Territory rather than to the Missouri River.

The Indian Territory has long been set apart as a permanent home for Indians. Its soil and climate are incomparably superior to those of the Dakota reservation, and a large tract is yet unoccupied upon which the Government has the unquestioned right to place Indians. There would seem to be scarcely a question that, if it is the purpose of the Government to undertake in earnest the civilization of the Sioux, the true policy is to locate them as rapidly as possible (their own consent being obtained thereto) where the conditions are the most favorable for rapid progress in the peaceful arts of agriculture and stock-raising; and certainly no one will contend that any considerable portion of the reservation in Dakota can be compared for such purposes with the larger part of the Indian Territory.

There can be no obstacle in the way of setting apart a reservation for the Sioux in that part of the Indian Territory now owned by the Government. But as that tract lies west of the ninety-sixth meridian, supplies would require to be transported by wagon over a long distance at heavy expense, and their proximity to the Staked Plains would materially increase the difficulty of controlling the Sioux and of bringing them into habits of labor in civilized pursuits.

I therefore respectfully suggest that the Cherokees, Creeks, Choctaws, and Chickasaws have a vastly greater amount of land than they can occupy and cultivate, and that it might be well to consider whether some one or more of these tribes might not consent to relinquish, for a fair consideration, a sufficient amount to afford a reservation for these Sioux. I am led to hope that such cession might be obtained on fair and equitable terms, for two reasons:

1st. It must be obvious to every intelligent man in the so-called civilized tribes, that land in excess of the amount which can be profitably used is of little or no value.

2d. They must be aware that so long as they hold vast areas of valuable land, lying, and destined to lie as long as they hold it, an unprofitable and unimproved waste, the cupidity of tens of thousands of white men is thereby excited—a cupidity which, already almost uncontrollable, will increase in intensity from year to year till it becomes irresistible. It is vain and idle to expect or hope that 55,000 Indians shall exclusively hold for a great length of time more than twenty millions of acres of the most desirable uncultivated lands now in the United States.

I therefore respectfully suggest that Congress be asked to authorize a negotiation for the purchase from one or more of the civilized tribes of a portion of their lands, and to grant authority, if such negotiation can be effected, to remove the Sioux Indians thither from time to time, as may be practicable and as their consent to such removal may be obtained; or, if such purchase cannot be effected, that authority be granted and provision made for the removal of said Indians to that part of the Indian Territory which lies west of the ninety-sixth meridian.

I have the honor to be, sir, very respectfully, your obedient servant,

J. Q. SMITH,
Commissioner.

The Hon. SECRETARY OF THE INTERIOR.
GENTLEMEN: You have been appointed by the President as members of the commission to negotiate with the Sioux Indians, pursuant to the following provisions contained in the Indian appropriation act for the current fiscal year:

"Provided, That none of said sums appropriated for said Sioux Indians shall be paid to any band thereof while said band is engaged in hostilities against the white people, and hereafter there shall be no appropriation made for the subsistence of said Indians unless they shall first agree to relinquish all right and claim to any country outside the boundaries of the permanent reservation established by the treaty of 1868 for said Indians; and also so much of their said permanent reservation as lies west of the one hundred and third meridian of longitude, and shall also grant right of way over said reservation to the country thus ceded for wagon and other roads from convenient and accessible points on the Missouri River, in all not more than three in number; and unless they will receive all such supplies herein provided for by said treaty of 1868 at such points and places on their said reservation and in the vicinity of the Missouri River as the President may designate. And the further sum of $20,000 is hereby appropriated, to be expended under the direction of the President of the United States, for the purpose of carrying into effect the foregoing provision: And provided also, That no further appropriation for said Sioux Indians shall hereafter be made until some stipulation, agreement, or arrangement shall have been entered into by said Indians with the President of the United States which is calculated and designed to enable said Indians to become self-supporting: Provided further, That the Secretary of the Interior may use of the foregoing amounts the sum of $25,000 for the removal of the Poncas to the Indian Territory and providing them a home therein, with the consent of said Indians."

It will be seen from the above that Congress has expressed its determination to appropriate nothing further for the subsistence of the Sioux Indians represented directly or indirectly by the treaty of 1868, unless they shall agree—

1st. To relinquish all right and claim to any country outside the boundaries of the permanent reservation established by the treaty of 1868.

2d. To relinquish all right and claim to so much of their said permanent reservation as lies west of the one hundred and third meridian of longitude.

3d. To grant right of way over the permanent reservation to that part thereof which lies west of the one hundred and third meridian of longitude for wagon and other roads from convenient and accessible points on the Missouri River, not exceeding three in number.

4th. To receive all such supplies as are provided for by said act and by said treaty of 1868, at such points and places on their said reservation, and in the vicinity of the Missouri River, as the President may designate.

5th. To enter into such agreement or arrangement with the President of the United States as shall be calculated and designed to enable said Indians to become self-supporting.

The subjects of negotiation, with the exception of the last, are so clearly defined by the act as to render further elaboration upon my part unnecessary.

One of the most important subjects of negotiation is that represented by the fifth clause, and the President is strongly impressed with the belief that the agreement which shall be best calculated to enable the Indians to become self-supporting is one which shall provide for their removal, at as early a day as possible, to the Indian Territory, and that the solution of the difficulties which now surround the "Sioux problem" can be best reached by such removal. Their main dependence for support must ultimately be the cultivation of the soil, and for this purpose their own country is utterly unsuited. The superior climate and soil of the Indian Territory, and the fact that that Territory is forever secured to the Indian people, should be fairly and strongly presented to the Indians as inducements for them to enter into such an agreement. For the past three years they have been kept from starvation by large appropriations for their subsistence. These appropriations have been a matter not of obligation but of charity, and the Indians should be made to understand distinctly that they can hope for continued appropriations only by full submission to the authority and wishes of the Government and upon full evidence of their disposition to undertake in earnest measures for their own advancement and support.

The considerations to be offered the Indians in return for the cession proposed should in no case take the form of a cash annuity, not only because of the probable difficulty of making them realize the value of any consideration expressed in money, but also because experience with other tribes has abundantly shown that expenditures by the Government will be of the best service to the Indians when made for them in providing subsistence, clothing, medical advice, agricultural implements, stock, houses, and schools. It is believed that the Government, in case of their removal to the Indian Territory, will willingly furnish them the needed assistance of that character until they can care for themselves. If, however, they decline to agree to such removal, they
should be informed that they will be obliged to go to the Missouri River to receive such supplies as may be provided—in probably scanty and diminishing quantities—under further acts of Congress and the existing treaties with them.

If an agreement for the removal of the Sioux to the Indian Territory cannot be obtained without first affording them an opportunity to visit that country, and you are of opinion that such visit would probably secure their assent to such removal, you are authorized to send, under careful and competent direction, or, if practicable, to take, to said Territory a delegation of the most influential chiefs and headmen.

As the legislation under which you act contemplates the removal of the Poncas to the Indian Territory, you will take into consideration the propriety and expediency of locating some of the Sioux on that part of the reservation thus to be vacated, and you will be prepared to make recommendations to the President as to the points on the Missouri River at which such supplies as shall be provided for the Sioux may be distributed with the greatest economy and advantage.

If any agreement shall be concluded, you will impress upon the Indians the fact that it will be binding on neither party until it shall have received the approval of the President of the United States and of Congress.

It is not expected that you will define any line of right of way for roads through the reservation; that should be left in the agreement to be designated by the President.

The commission is authorized to hold its sessions at such agencies and places as it may deem necessary or advisable.

The first meeting will be held at Omaha, Nebr., on Monday, the 28th instant.

The commission will make full report of their doings, and of any arrangement which shall be entered into with said Indians, and submit the same for the consideration of the Department, with such recommendations as they may deem proper.

Hon. A. S. Gaylord, Assistant Attorney-General, will act as the legal adviser of the commission, and will represent the Interior Department.

Very respectfully, your obedient servant,

J. Q. Smith, Commissioner.

Hon. Geo. W. Manypenny, Columbus, Ohio.

H. C. Bulis, Esq., Decorah, Iowa.

Newton Edmunds, Esq., Yankton, Dak.

Rt. Rev. H. B. Whipple, Faribault, Minn.

A. G. Boone, Esq., Denver, Colorado.

Hon. A. S. Gaylord, Assistant Attorney-General, Washington.

General H. H. Sibley, Saint Paul, Minn.

J. W. Daniels, Esq., Saint Peter, Minn.

Washington, D. C., December 18, 1876.

Sir: The commissioners appointed by the President to negotiate an agreement with the Sioux Indians, parties to the treaty of 1868, pursuant to the following provisions of an act of Congress passed August 15, 1876, which “provided that none of said sums appropriated for said Indians shall be paid to any band thereof while said band is engaged in hostilities against the white people; and hereafter there shall be no appropriations made for the subsistence of said Indians unless they shall first agree to relinquish all right and claim to any country outside the boundaries of the permanent reservation established by the treaty of 1868 for said Indians, and also so much of the said permanent reservation as lies west of the one hundred and third meridian of longitude; and shall also grant the right of way over said reservation to the country thus ceded for wagon or other roads from convenient and accessible points on the Missouri River, in all not more than three in number; and unless they will receive all supplies herein provided for
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by said treaty of 1868, at such points and places on their reservation, and in the vicinity of the Missouri River, as the President may designate; * * * * and provided also that no further appropriation for said Sioux Indians shall hereafter be made until some stipulation, agreement, or arrangement shall have been entered into by said Indians with the President of the United States which is calculated and designed to enable said Indians to become self-supporting,” respectfully report:

The commission accepted the trust confided to them under the grave responsibility that if they failed in their mission the twenty thousand friendly Indians at the agencies must either starve or join the hostile Indians.

We held our first meeting at Omaha, Nebr., August 28, 1876. All the members of the commission were present, with the secretary and official interpreter.

General H. H. Sibley informed his colleagues that he would not be able to accompany them, on account of his ill health. At our request he gave us his views upon our relations to the Sioux Indians. We deeply regretted that he could not assist us in our arduous duties, for which, by his intimate knowledge of Indian character and his long experience with the Sioux in peace and war, he was so well qualified.

Our first council was held on the 7th day of September at Red Cloud agency, with the chiefs and headmen of the Ogallalla Sioux and Northern Cheyennes and Arapahoes, who represented 4,901 Indians who were then present at the agency. Red Cloud and other of the chiefs met us upon our arrival with warm welcomes, and said with deep earnestness, “We are glad to see you; you have come to save us from death.”

We submitted to the Indians the conditions required by Congress, and stated that we had no authority to change them in any particular. We assured them that Congress and the President had given us full authority to devise a plan to save their people from death and lead them to civilization. The plan submitted by us was as follows:

1. To provide ample rations for their subsistence until able to support themselves, such rations in all cases to be issued to the head of each separate family.

2. That when said Indians shall be located upon land suitable for cultivation, rations shall be issued only to those persons who labor, the sick, infirm, and aged excepted.

3. That whenever the Government shall establish schools, as provided by the treaty of 1868, no rations shall be issued to children between the ages of six and fourteen years, the sick and infirm excepted, unless said children shall regularly attend school.

4. That whenever any one of the Indians shall in good faith begin to cultivate the soil he shall have a title to his land and receive aid to build a house.

5. That they shall be subject to the laws of the United States, and select as many headmen from each band to maintain order as the President may deem necessary.

6. That all agents, traders, farmers, carpenters, blacksmiths, and other employés of the Government within their reservation shall be lawfully married and living with their families on the reservation.

7. That no person of white or mixed blood, whose fitness morally or otherwise is not, in the opinion of the Commissioner of Indian Affairs, conducive to the welfare of the Indians, shall receive any benefit from this agreement or former treaties, and may be expelled from the reservation.
These provisions were carefully explained and interpreted, and were thoroughly understood by all the Indians. A copy of the agreement was given to them to take to their own council.

The Indians were in council at their camp on Shadron Creek until the 14th, when we requested an answer. Chief Little Wound came to the agency and said, "You are wise men and you have had time. Our councils may not seem of much importance to you, but to us it seems a very serious matter to give up our country. You must have patience and bear with us." We held council with the Indians on the 19th and 20th of September, and after mutual explanations the agreement was duly signed.

On the 21st, we proceeded to Spotted Tail agency to receive an answer to the same propositions, which had been submitted by two of our number on the 14th. After two days' council with the chiefs and headmen of Brulé Sioux, who represented 4,607 Indians then at this agency, the agreement was duly signed.

On the 2d of October, the commission, by the authority of the Commissioner of Indian Affairs, detailed Col. A. G. Boone and Dr. J. W. Daniels as a committee to take a delegation of the Red Cloud and Spotted Tail Indians to the Indian Territory.

We arrived at Standing Rock agency on October 9, and submitted the propositions to the chiefs and headmen of the Upper and Lower Yanktonais, Uncapapas, and Blackfeet Sioux, who represented 2,344 Indians then present at this agency. The agreement was signed on the evening of the 11th.

We reached Cheyenne River agency on the 13th, and submitted the propositions to the chiefs and headmen of the Sans Arcs, Two Kettles, Minneconjou, and Blackfeet Sioux, who represented 2,929 Indians then present at this agency. The agreement was signed on the evening of the 16th.

We arrived at Crow Creek agency on the 20th, and met the chiefs and headmen of the Lower Yanktonais, who represented 1,213 Indians then present at this agency. The agreement was signed on the 21st.

We reached Lower Brulé agency on the 23d, and met the chiefs and headmen of the Lower Brulé, who represented 1,002 Indians then present at this agency. The agreement was signed on the evening of the 24th.

We reached Santee agency on the 26th, and met the chiefs and headmen of the Santee Sioux, who represented 855 Indians then present at this agency. The agreement was signed on the 27th.

At all of these agencies the provisions of the agreement were made perfectly plain to the Indians, having been fully explained to them. The Indians on the Missouri River, with the exception of the Santees, objected to visiting the Indian Territory, and a supplementary clause was made exempting them from that part of the agreement.

We finished our labors in the Indian country with our hearts full of gratitude to God, who had guarded and protected us, and had directed our labors to a successful issue. We owe much of our success to the ability and fidelity of Rev. S. D. Hinman, in faithfully interpreting our views to the Indians. He took part in all our deliberations, and we gained much valuable information from his long experience in Indian affairs and intimate knowledge of Indian character.

We desire to express our obligations to our secretary, C. M. Hendley, for his faithful labors, and for the economical and judicious expenditure of moneys intrusted to his care. It was owing to his ability in steno-
graphic reporting that we were able to preserve a faithful report of every speech made by the Indians and the commission.

While the Indians received us as friends, and listened with kind attention to our propositions, we were painfully impressed with their lack of confidence in the pledges of the Government. At times they told their story of wrongs with such impassioned earnestness that our cheeks crimsoned with shame. In their speeches, the recital of the wrongs which their people had suffered at the hands of the whites, the arraignment of the Government for gross acts of injustice and fraud, the description of treaties made only to be broken, the doubts and distrusts of present professions of friendship and good-will were portrayed in colors so vivid and language so terse, that admiration and surprise would have kept us silent had not shame and humiliation done so. That which made this arraignment more telling was that it often came from the lips of men who were our friends, and who have hoped against hope that the day might come when their wrongs would be redressed.

Said a chief to a member of our commission, "If you white men had a country which was very valuable, which had always belonged to your people, and which the Great Father had promised should be yours for ever, and men of another race came to take it away by force, what would your people do? Would they fight?"

Another chief said, "I am glad to see you, you are our friends, but I hear that you have come to move us. Tell your people that since the Great Father promised that we should never be removed we have been moved five times." He added, with bitter irony, "I think you had better put the Indians on wheels and you can run them about wherever you wish."

Again and again the Indians spoke with sorrow of the present war, and urged us "to rub it out." They said, "Tell the white people that this is not an Indian war; it is a white man's war." It seemed strange for Christian men to hear from the lips of a savage, "A great many widows and orphans have been made on both sides. It is time to ask who is to take care of them. This matter has not been begun with judgment;" and then, with deep earnestness, he added, "It is displeasing to the Great Spirit." It made your commissioners remember the words of Jefferson, "I tremble for my country when I remember that God is just."

The accompanying report of Messrs. Boone and Daniels will show the character of the country visited in the Indian Territory and the impression made upon the minds of the delegation from Red Cloud and Spotted Tail agencies. Under our instructions, these Indians had the option to move to the Indian Territory or the Missouri River. From the information received the commission believe that, if the Indians are to be made self-supporting as speedily as possible, they ought to be removed to the Indian Territory at as early a day as practicable. We are unanimous in the opinion that these Indians can, for the present, find homes on the Missouri River; but we do not think they will ever become a self-sustaining people there. We do not think that it would be advisable at this time to remove the large proportion of the Sioux to the Indian Territory; but in view of the fact that it is the only valuable country upon which Indians can be located, that this country has been set apart by the most solemn guarantees as the future home of the Indians, that to open any part of this Territory to white settlers would be a violation of the nation's plighted faith, and that here the Indians can become a self-supporting people, we believe that it is just and
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humane to remove to this Territory, from time to time, bodies of the Sioux who are ready and prepared to live by labor.

We recommend that the Upper Yanctonais at Standing Rock be joined to the Lower Yanctonais at Crow Creek agency. It would involve no additional expense for agency buildings or employes; and we think the location, for soil and timber, is equal to any on this part of the Missouri River.

We concur in the recommendation of the Commissioner of Indian Affairs that the Poncas, who speak the same language, shall be removed to the Osage reservation in the Indian Territory. If the Upper Brulés at Spotted Tail agency elect to remove to the Missouri River, we recommend that they be located on the Ponca reservation. In case they should go to the Indian Territory, we recommend that this reservation be given to the Indians now at Cheyenne River agency.

We recommend that, in case the Red Cloud Indians decide to go to the Missouri River, they be located at the Standing Rock agency. In that case the Cheyenne River agency Indians could be located at the Great Bend. The liability to drought, the plague of locusts, and the character of the soil make this country better fitted for a pastoral than an agricultural people. If the Indians remain here permanently, it must be long years before they can become self-supporting. We are convinced that the surest way to aid them in civilization will be to furnish them, under proper restrictions, cattle and teach them stock-raising.

Our examination of this country was necessarily slight. We recommend that, before any considerable expense is incurred in the permanent location of Indians on the Missouri River, a thorough examination of the country be made by competent men.

The present condition of the Sioux Indians is such as to awaken the deepest sympathy. They were one of the finest bodies of Indians on this continent. Nicolet, who visited the different tribes of North American Indians, said that they were superior to any wild men whom he had seen. They were our friends. The officers of the Northwest Fur Company bear testimony to their uniform friendship to the whites. They say that it was the boast of the Sioux in every council for thirty-five years that their hands had not been stained with the blood of the white man. (See Sibley’s letter.) If many of this powerful tribe have been changed to relentless foes, we must not forget that it is the simple outcome of our own Indian training-school. They occupied the greater portion of a territory which extended from the Mississippi River to the Rocky Mountains and from the British possessions to the northern boundary of Kansas. They lived by the chase. The fish of their lakes and rivers, the herds of deer, elk, and buffalo in forests and prairies, the wild rice and fruits, made their country an Indian paradise.

In 1825 the Government made a treaty of friendship with the Ogallalla Teton, Yankton and Yanktonais Sioux. The Indians admitted that their residence was within the territorial limits of the United States, acknowledged its supremacy, and claimed its protection. The United States pledged to them its protection, and agreed “to extend to them from time to time such benefits and acts of kindness as may be convenient, and in the opinion of the President just and proper.” From 1825 to 1851 a few unimportant treaties, designed to meet some emergency, were made. In 1851 the vast emigration to California across the Indian Territory made a new treaty necessary. This was made at Fort Laramie in September, 1851, between the United States and Sioux or Dacotahs, the Cheyennes, Arapahoes, Crows, Assinaboines, Gros Ventres, Mandans, and Arickarees, residing south of the Missouri River and east
of the Rocky Mountains, and north of the boundary-lines of Texas and New Mexico.” This treaty establishes and confirms peaceful relations; the Indians agree “to abstain from all hostilities against each other;” they concede to the United States the right to make military or other roads across their territory, and they agree to make full restitution for any wrongs committed by them upon the citizens of the United States while passing through their territories. The Government agrees to pay to these Indians the sum of $50,000 for fifty years. The Senate amended the treaty by limiting the appropriation to ten years. This amendment was never submitted to the Indians. They believed that the original treaty was in force. It is now more than ten years since the appropriation ceased. It is believed that this was the cause of the Powder River war. Generals Sherman, Harney, Terry, and others use these words:

The moment the war of the rebellion was over, thousands of our people turned their attention toward the treasures of Montana. The Indian was forgotten. It did not occur to any man that this poor, despised red man was the original discoverer and sole occupant for many centuries of every mountain seamed with quartz and every stream whose yellow sand glittered in the noonday sun. He asked to retain only a secluded spot where the buffalo and elk could live, and that spot he would make his home. The truth is, no place was left for him. The conflicts which grew out of our bad faith induced Congress to create a mixed commission of representative men from the Army and civil life, to establish peace with hostile Indians, to ascertain their causes of complaint, and, if deemed advisable, to make treaties with them which should remove all causes of war, protect the frontier settlements, and lead to the civilization of the Indians. Generals W. T. Sherman, W. S. Harney, Alfred H. Terry, and C. C. Augur, and Messrs. N. G. Taylor, J. B. Henderson, S. F. Tappan, and J. B. Sanborn, composed that commission.

After the most careful examination into the causes of this war, these gentlemen declare that we are alone responsible. They use words which ought to be written in letters of gold and read by every citizen. They say: The Indian, although a barbarian, is yet a man susceptible to those feelings which respond to magnanimity and kindness. The injunction to do good to them that hate us is not confined to race, but is as broad as humanity itself. This truth, for the practical man seeking a solution of these troubles, will serve a better purpose than whole pages of theories upon Indian character. It was found by the commission that the Indians were not willing to make another treaty unless they could have the pledge that no white man should ever enter the territory guaranteed to them. The commissioners evidently sympathized with the fears of the Indians, for they say: “If the lands of the white man are taken, civilization justifies him in resisting the invader. Civilization does more than this—it brands him as a coward and a slave if he submit to the wrong. Here civilization made its own compact and guaranteed the rights of the weaker party. It did not stand by the guarantee. The treaty was broken, but not by the savage. If the savage resists, civilization, with the Ten Commandments in one hand and the sword in the other, demands his immediate extermination. That he goes to war is not astonishing. He is often compelled to do so. Wrongs are borne by him in silence that never fail to drive civilized men to deeds of violence. Among civilized men war usually springs from a sense of injustice. The best possible way, then, to avoid war is to do no act of injustice. When we learn that the same rule holds good with Indians, the chief difficulty is removed. But it is said that
our wars with them have been almost constant. Have we been uniformly unjust? We answer unhesitatingly, "yes." These are words wrung from brave men, who had grown gray in the service of the country. They were compelled to confess the nation's shame, by the facts which they had themselves investigated. They consulted the Government and agreed to the conditions required by the Indians. They did more; they pledged, so far as they could do, their solemn faith that this treaty should be observed.

We need not recapitulate the provisions of the treaty. It guaranteed the Indian's right to hunt in the Powder River country where there were plenty of buffalo, and pledged the aid needed by a nomadic race. The treaty made provision for those who remained on the reservation to aid them in the work of civilization. This treaty, after a full knowledge of the facts presented in the report, was ratified by the Senate and approved by the President. Every sentiment of honor, justice, and kindness demanded that it should be faithfully observed.

Treaties are made by the Constitution of the United States the supreme law of the land. The United States Supreme Court has declared them binding upon the nation. Pity for the poor and helpless, and fear of the judgments of God, ought to have appealed to the hearts of the people to stand by its pledged faith. The Constitution says that "All treaties made or which shall be made under the authority of the United States shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding." The ordinance passed for the government of the territory northwest of the Ohio River July, 1787, declares that the utmost good faith shall always be observed toward the Indians; their lands and property shall never be taken from them without their consent, and in their property, rights, and liberty they never shall be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made for preventing wrongs being done to them, and for preserving peace and friendship with them. From the days of George Washington, every President has in some form joined with Congress in a solemn pledge that this organic law of the nation shall be observed. In the light of recent events we may ask by what authority has war been inaugurated with the Sioux Indians, their property seized without discrimination between friends or foes, contrary to the express provisions of this ordinance, and when our own people and the whole civilized world know we are the aggressors. It has been claimed that all Indians who are found outside of their reservation shall be regarded as hostile. We find that in a report made by General W. S. Harney, November 23, 1868, then in charge of the Sioux Indians, he says: "I am perfectly satisfied with the success which has attended the commencement of this work, and can unhesitatingly declare that to secure perpetual peace with the Sioux Indians it is only necessary to fulfill the terms of the treaty made by the peace commission." It shows the friendly character of the Sioux in the winter of 1868 and 1869.

June 29, 1869, General Sheridan says, in an official order, all Indians when on their proper reservations are under the exclusive control and jurisdiction of their agents they will not be interfered with in any manner by the military authority, except upon requisition of the special agent resident with them, his superintendent, or the Bureau of Indian Affairs at Washington. Outside the well-defined limits of the reservation they are under the original and exclusive jurisdiction of the military authority, and as a rule will be considered hostile.
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

The above order is the more surprising to us when we remember that the treaty made by General Sherman and others expressly provided that these Indians might hunt upon the unceded territory; and we find that so late as its last session Congress appropriated $200,000 to be used in part for the payment of the seventh of thirty installments "for Indians roaming." We repeat that, under this treaty, it is expressly provided that the Indians may hunt in the unceded territory north and west of the Sioux reservation, and until last year they had the right to hunt in Western Nebraska. We believe that our failure to recognize this right has led to many conflicts between the citizens and Army of the United States and the Indians.

In 1874, the late lamented General Custer made an expedition to the Black Hills. It was done against the protest of the Indians and their friends, and in plain, direct violation of the treaty. Gold was discovered; white men flocked to the El Dorado. The faith of the Government was pledged to protect the Indians against all intrusion upon their land. In the words of those who made the treaty, we say, "None are more anxious than we to see this agricultural and mineral wealth developed by an industrious, thrifty, and enlightened population. We would only be understood as doubting the purity and genuineness of that civilization which reaches its ends by falsehood and violence, and dispenses blessings that spring from violated rights."

Notwithstanding the gross violation of the treaty, no open war ensued. There were instances of conflict between small bands of Indians and whites; thefts and robberies were committed; small war-parties made raids upon the settlements. If our own people had a sad story of wrongs suffered from the Indians, we must not forget that the Indians, who own no telegraph-lines, who have no press and no reporters, claimed that they, too, had been the victims of lawless violence, and that they had had a country of untold value wrested from them by force. Secretary J. D. Cox, speaking of like conflicts, under date of March 7, 1870, says: "I believe that any fair investigation of the origin of Indian troubles on the frontier will show that it is unjust to put the whole blame on the savages, and until we can at least show to the world proofs of scrupulous good faith on our part, we shall not be justified in treating Indians as outlaws doomed to summary destruction." Major-General Stanley at the same time writes from Dakota, that he is "ashamed longer to appear in the presence of the chiefs of the different tribes of the Sioux, who inquire why we do not do as we promised, and in their vigorous language aver that we have lied." Sitting Bull, who had refused to come under treaty relations with the Government, based his refusal in these words, sent to the commission of which Assistant Secretary Cowen was chairman: "Whenever you have found a white man who will tell the truth, you may return, and I shall be glad to see you."

In 1875, a commission was sent out to treat for the surrender of the Black Hills. We believe that this commission failed to make a treaty with the Indians, simply because they had no authority to offer them any sum which would be a just equivalent for their right in the Black Hills, or which gave to the Indians hopes for the future.

We now come to the origin of the present war. It appears that Inspector E. O. Watkins, under date of November 9, 1875, made complaint to the Indian Bureau that Sitting Bull and other Indians with him, residing in the unceded territory, were engaged in making raids upon friendly Indians and the white settlers of Montana. He recommended that "a force of one thousand men should be sent to compel
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them to submit to the Government.” The Secretary of the Interior referred this letter to the Secretary of War for consideration and action. In the letters of Generals Terry, Sheridan, and Sherman, and those of the officials of the War and Interior Departments, we find no reference to any hostile Indians except the “followers of Sitting Bull.”

We agree as to the necessity of compelling hostile Indians to submit to the authority of the Government. It is alike unjust to friendly Indians and to the whites where the lawless and turbulent are allowed to go unpunished. The Indians and their friends have always complained of this neglect. But we do deplore any action which makes no discrimination between friends and foes, and which overwhelms the innocent with the guilty.

In the early part of the winter of 1875-'76, many Indians from the different agencies went out with the consent of their agents to hunt buffalo in this unceded territory. They had the right to do this under the treaty. There was more reason for them to go at this time, because there was an insufficient supply of provisions at the agencies. December 6, 1875, the late Commissioner of Indian Affairs sent instructions to the several agents to notify the Indians in the unceded territory to come to the agencies before the 31st of January, 1876, or that they would be regarded as hostile. This letter reached the Cheyenne River agency on the 20th and Standing Rock on the 22d. Agent Bingham says, under date January 26, 1876, that “the Indians have never been so quiet or friendly-disposed as they are now, and the intimation of a renewal of hostilities was a surprise not only to me but to all of the Indians under my charge.” The runner who was sent by Agent Bingham to notify the Indians to return to the agency was not able to return himself until February 11, 1876. He brought back word that “the Indians received the invitation and warning in good spirit and without any exhibition of ill feeling. They answered that they were then engaged in bunting buffalo and could not accept the invitation at present, but would return to the agency early in the spring.”

It does not appear that any one of the messengers sent out by the agents was able to return to his agency by the time which had been fixed for the return of the Indians. It is very easy to understand why the most friendly Indians should hesitate to traverse a pathless country without fuel or shelter, at a time of year when fearful storms endanger human life, and with the knowledge that they would find a limited supply of provisions at the agency. In General Sheridan’s report of November 25, 1876, we find that he states that on account of the terrible severity of a Dakota winter the Army were compelled to suspend operations. If our soldiers were frost-bitten and unable to remain in the field even with their comfortable clothing and supply-train, we can judge whether it was practicable for women and children to cross this inhospitable wilderness in the dead of winter.

It is an undoubted truth that there are large numbers of Indians who are now absent from the agencies. They are of three classes:

1st. The larger part made up of those who go every year to hunt the buffalo in the country along the tributaries of the Yellowstone, as provided in the treaty;

2d. Those who became alarmed and left the agencies when they saw large bodies of troops camped among them; and

3d. Those who voluntarily left the friendly Indians and joined the fortunes of Sitting Bull. The absence of these Indians from the agencies when the recent census was taken is liable to mislead Congress in making their estimates for the future support of the Sioux Indians.
The charge is made that the agency Indians are hostile, and that they have furnished ammunition and supplies to the Indians with Sitting Bull. When we remember that during a very considerable portion of this year there was a deficiency of provisions at all the agencies, and that Indians left with the knowledge and consent of the agents to procure food, we cannot believe that the hostiles received their supplies from agency Indians, nor do we believe that the Indians have procured their improved arms and ammunition at the agencies. There is water-navigation for 3,000 miles through this territory, and an unguarded border of several hundred miles along the Canadian frontier. So long as the Indians will sell buffalo-robés at a low price and pay two prices for guns, the greed of white men will furnish them. It is gross injustice to the agents and the Interior Department to accuse them of furnishing arms and ammunition for Indians to fight our Army and murder our citizens.

Of the results of this year's war we have no wish to speak. It is a heart-rending record of the slaughter of many of the bravest of our Army. It has not only caused desolation and woe to hundreds of our own heart-stones, but has added to the cup of anguish which we have pressed to the lips of the Indian. We fear that when others shall examine it in the light of history, they will repeat the words of the officers who penned the report of 1868: "The results of the year's campaign satisfied all reasonable men that the war was useless and expensive. To those who reflected on the subject, knowing the facts, the war was something more than useless and expensive: it was dishonorable to the nation and disgraceful to those who originated it.

We hardly know how to frame in words the feelings of shame and sorrow which fill our hearts as we recall the long record of the broken faith of our Government. It is made more sad, in that the rejoicings of our centennial year are mingled with the wail of sorrow of widows and orphans made by a needless Indian war, and that our Government has expended more money in this war than all the religious bodies of our country have spent in Indian missions since our existence as a nation.

We are impelled, in this connection, to submit our views in relation to the management of Indian affairs. Until 1832, the War Department had the entire management of the Indians, without the machinery of the Indian Bureau. The chief duties were performed by post-commanders, subject to the Army rules in making disbursements. After a trial of this mode of dealing with Indians for half a century, the Hon. James Barbour, Secretary of War under President J. Q. Adams, frankly states, in an official document, that "we have essentially failed, the sad experience of every day but too strongly testifies." It is now, therefore, that "a most solemn question addresses itself to the American people, and whose answer is full of grave responsibility. Shall we go on quietly in a course which threatens their extinction, while their past suffering and future prospects so pathetically appeal to our compasion? The responsibility to which I refer is what a nation owes to itself, to its future character in all time to come. For next to the means of self-defense and the blessings of free government, stands, in point of importance, the character of a nation."

In 1832, an act was passed providing for the appointment of a Commissioner of Indian Affairs; but, by order of the President, he was made subject to the Secretary of War, who prescribed rules and regulations for his government. The provisions of this act were so defective that, in 1834, a committee of Congress, who made an investigation into its affairs, declared that immediate revision was imperatively demanded. This report says "the system is expensive, inefficient, and irresponsible."
In 1842, another committee of Congress examined the management of Indian affairs in the War Department, and said: "The evidence is submitted as to the general management and condition of Indian affairs. It exhibits an almost total want of method and punctuality, equally unjust to the Government and the tribes to whom we have voluntarily assumed obligations which we are not at liberty to disregard. It will be seen that the accounts of millions of expenditures have been so loosely kept as scarcely to furnish a trace or explanation of large sums, and that others have been misapplied, so as to impose serious losses on the Indians and heavy responsibility on the Government; that in some books (the only record of these accounts) no entries have been made for a period of several years, and that where entries have been made, the very clerks who kept them could not state an account from them."

Notwithstanding this report, no change was made until 1849, when the bureau was transferred to the Interior Department. This transfer did not emancipate the bureau. It was left in a subordinate position, subject to the control of a Secretary who, whatever his ability and integrity and desire to discharge his duty to the Indians faithfully, has found it impossible to devote that personal attention to Indian affairs which their importance demands.

If we trace the management of Indian affairs in the Interior Department since 1849 we find much to call for prompt action to remedy existing evils.

We submit that the remedy for these evils is not to be found by again placing the care of the Indians in the War Department. It had this duty for nearly three-quarters of a century, and during the whole period there is no page in the history of our Indian management upon which our recollection can linger with emotions of pleasure. We do not question the integrity of the officers of the Army. We concede to them the same ability and integrity which are to be found in all professions. No one will contend that, in order to insure integrity in the administration of the postal service, the land department, or the customs, it is necessary to remit these departments to the Army; and yet, if the claim be allowed in the management of Indian affairs, we can see no reason why every department should not be controlled by the Department of War. The generals who made the treaty of 1868 say, "If we intend to have war with them, the bureau should go to the Secretary of War; if we intend to have peace, it should be in a civil department. In our judgment such wars are wholly unnecessary, and, hoping that the Government and the country will agree with us, we cannot advise the change."

The habits and tastes of the officers of the Army are foreign to those patient labors which are necessary to lead a savage race to civilization. The officers of rank and experience who may, in some degree, be fitted for this work would not accept the trust, and we fear that this responsible position would be either intrusted to junior officers or to men who had been foisted into the Army as a reward for political services. We cannot see that any reform will be secured by the removal of this bureau from one building to another. The same evils complained of in the agents of the Indian Bureau will follow in the agents of the War Department. The whole country was excited over the charges of fraud which were made against the civil agent at Red Cloud agency for the overestimate in weight in beef-cattle and other issues to the Indians. During our visit at this agency we witnessed an issue of beef made under direction of an officer of the Army, who was the temporary agent. The number of cattle issued was 153 and the average weight estimated was 931 pounds. This average attracted our attention, and after investiga-
tion and careful calculation by an experienced officer of the Army, it was believed that the actual weight did not exceed 786 pounds, making in this one issue a loss to the Indians and a gain to the contractor of 27,234 pounds of beef. We did not have the slightest doubt of the integrity of the officer acting as Indian agent. There were no scales, and we doubt whether the experience of this agent was such as to make him a competent judge of the weight of live cattle.

We are impelled to say that it is our unanimous recommendation that all of these Indians ought to be placed as speedily as possible in the care of civil agents.

We have no desire to criticise the strictly military operations of the Army; but we owe it to ourselves to express our deep sense of the wrong committed against friendly Indians by seizing their arms and ponies. While at Cheyenne River agency the chiefs came to us and said that they had heard a rumor that the arms and ponies of friendly Indians were to be seized. They said this rumor had already caused many Indians to leave the agency. We knew that the civil agents and some of the military officers had assured the Indians that those who had remained at the agencies should not be disturbed, and that they should be protected in their persons and property. We therefore promptly replied that they need have no fears, their property would not be taken. We felt that it was a wrong to this commission and to the friendly Indians to take from them their ponies and arms. The wrong was greater in that no inventory of the individual property was preserved, and we understand that the average price of the ponies sold at Laramie did not reach $5 each. This seizure was unjust, and, in view of the facts, cruel to the Indians. There is not wood enough at the agencies for the use of the Indians. In order to procure fuel for their families they are compelled to camp from ten to forty miles from the agency. They must travel this distance once in ten days or two weeks, at the most inclement season of the year, in order to receive rations. We fear that there will be the greatest suffering, even if some of them do not lose their lives. The least we can do is to repay these friendly Indians honestly for the full value of the property which was taken.

After long and careful examination we have no hesitation in recom-

mending that it is wise to continue the humane policy inaugurated by President Grant. We believe that the facts will prove that under this policy more has been done in the work of civilization than in any period of our history. It has accomplished this one thing, that those who were placed in trust of the national honor did not receive their appointment as a reward for political service.

The great obstacle to its complete success is that no change has been made in the laws for the care of Indians. The Indian is left without the protection of law in person, property, or life. He has no personal rights. He has no redress for wrongs inflicted by lawless violence. He may see his crops destroyed, his wife or child killed. His only redress is personal revenge. There is not a member of either house of Congress who does not know that, even with all the influences of Christian civilization, schools, churches, and social restraints, there is not a community of whites which could protect itself from lawless violence under the same conditions; and yet we take it for granted that the superior virtue or a savage race will enable it to achieve civilization under circumstances which would wreck our own. In the Indian's wild state he has a rude government of chiefs and headmen, which is advisory in its character. When located upon reservations under the charge of a United States agent, this government is destroyed, and we give him nothing in its place.
We would especially call attention to the inadequate laws to punish white men for the sale of intoxicating liquors to the Indians. There is another fearful evil in the unlawful marriages of white men to Indian women. These unions are made after the customs of the Indians, and under their code they are regarded as valid. The law should declare that any Indian woman who thus lives with a white man is his lawful wife, and that the children of such union are legitimate.

The fact that the English government in Canada has expended no money in Indian wars since the American Revolution, has lost no lives by massacre, has had no desolated settlements, and that its Indians are to-day, as they have always been, loyal to the British Crown, is due to the fact that it has fulfilled its plighted faith, has given to its Indians personal rights of property and the protection of law, and has fostered Christian missions, and has placed over its Indians agents fitted for the task of guiding a savage race to civilization, and who generally hold their office during good behavior.

The greatest difficulty in the administration of Indian affairs is the inadequate salary of an Indian agent. He ought to be a man of ripe experience and of mature age, fitted to superintend the building of houses, the opening of farms, the care of schools, and all those mechanical arts which are necessary for the work of civilization. The agency is usually remote from civilization. The expenses of living are greatly increased. It is impossible for an agent to live with his family on his meager salary. The Department has lost some of its most valuable agents simply because they would not steal, and could not live on $1,500 a year.

Our Indian affairs should be managed by an independent department. It ought to have at its head one of the first men of the nation, whose recommendations would be heeded, and who, as a member of the Cabinet, could confer with the heads of the War and Interior Departments, and devise such wise and just plans as would equally protect the rights of the Indians and of our own citizens. We are painfully impressed with the fact that most of our Indian wars have not only been cruel and unjust to the savage, but have largely grown out of conflicts of jurisdiction between different departments of the Government. The head of the Department of the Interior is already burdened with five distinct bureaus, viz, Pension, Patent, Land, Education, and Indian. He cannot give to Indian affairs that patient attention which is necessary to success. The War Department, as its name indicates, is unsuited for the work of civilization. Officers of the Army are not fitted by inclination or training to teach Indian children to read and write, or Indian men to sow and reap. If by placing this bureau in an independent position we can save the fearful cost of one Indian war, it will be the wisest economy.

In conclusion, your commission respectfully urge that every effort shall be made to secure the ratification and faithful fulfillment of the agreement which we have made by direction of the Government with this hapless people. We entered upon this work with full knowledge that those who had heretofore made treaties with these Indians had seen their promises broken. We accepted the trust as a solemn duty to our country, to the perishing, and to God. The Indians trusted us. There were times when we trembled as we heard their earnest words of confidence and trust. Said a chief who signed this agreement, as he handed a pipe to our chairman, “Give this pipe of peace to the Great Father. When we give and another receives a pipe we regard it the same as when a white man swears on the Bible in court. If they do not speak the truth, evil will happen.” We are confident that this agreement con-
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tains provisions which, if faithfully carried out, will save these Indians and redress some of the wrongs which furnish the darkest page of our history. It is an eternal law of the government of God that whatsoever a nation sows, that and nothing but that shall it reap. If we sow broken faith, injustice, and wrong, we shall reap in the future, as we have reaped in the past, a harvest of sorrow and blood. We are not simply dealing with a poor perishing race; we are dealing with God. We cannot afford to delay longer fulfilling our bounden duty to those from whom we have taken that country, the possession of which has placed us in the forefront of the nations of the earth. We make it our boast that our country is the home of the oppressed of all lands. Dare we forget that there are also those whom we have made homeless, and to whom we are bound to give protection and care?

We are aware that many of our people think that the only solution of the Indian problem is in their extermination. We would remind such persons that there is only One who can exterminate. There are too many graves within our borders over which the grass has hardly grown, for us to forget that God is just. The Indian is a savage, but he is also a man. He is one of the few savage men who clearly recognize the existence of a Great Spirit. He believes in the immortality of the soul. He has a passionate love for his children. He loves his country. He will gladly die for his tribe. Unless we deny all revealed religion, we must admit that he has the right to share in all the benefits of divine revelation. He is capable of civilization. Amid all the obstacles, the wrongs, and evils of our Indian policy, there are no missions which show richer rewards. Thousands of this poor race, who were once as poor and degraded as the wild Sioux, are to-day civilized men, living by the cultivation of the soil, and sharing with us in those blessings which give to men home, country, and freedom. There is no reason why these men may not also be led out of darkness to light. If the men of past generations had reasoned as this generation reasons, none of us would rejoice in the blessings of Christian civilization.

A great crisis has arisen in Indian affairs. The wrongs of the Indians are admitted by all. Thousands of the best men in the land feel keenly the nation's shame. They look to Congress for redress. Unless immediate and appropriate legislation is made for the protection and government of the Indians, they must perish. Our country must forever bear the disgrace and suffer the retribution of its wrong-doing. Our children's children will tell the sad story in hushed tones, and wonder how their fathers dared so to trample on justice and trifle with God.

We herewith submit the agreement made with the Sioux, the speeches made in the several councils, and the letter of Gen. H. H. Sibley.

Very respectfully,

GEO. W. MANYPENNY, Chairman.
H. B. WHIPPLE.
H. C. BULUS.
NEWTON EDMUNDS.
J. W. DANIELS.
A. G. BOONE.
A. S. GAYLORD.
SAM'L D. HINMAN,
Official Interpreter.

Attest:
CHARLES M. HENDLEY,
Secretary.

To the Hon. J. Q. SMITH,
Commissioner of Indian Affairs.
SIR: Pursuant to the instructions of the commission designating two of its members to accompany a delegation of Sioux Indians from Red Cloud and Spotted Tail agencies to the Indian Territory, the undersigned proceeded to Omaha, where they were delayed for a short time for the Department to make the necessary provisions for the expenses of the delegation. E. A. Howard having been employed by the commission to accompany us, was appointed disbursing-agent for the delegation; the clothing for the Indians was purchased, and we left for Red Cloud agency where we arrived the 22d of October. A delay of a few days was required, as the military authorities would not allow the Indians to leave until Red Cloud and seventy lodges of his people had been deprived of their property and imprisoned. The delegation, equally divided between the two agencies, numbered ninety-four persons. Four of these were white men adopted into the tribe, and were employed by request of the Indians that they might have their testimony of the country to be examined. The Red Cloud party left the agency the 27th; Spotted Tail with his people on the 28th; and they all reached Sidney on the Union Pacific Railroad November 2, where they received clothing for the journey, and left the same day on the cars for Wichita, Kansas, via Omaha and Kansas City, where they arrived the morning of the 5th. On the 8th, and as soon as transportation was procured, we started, following down the Arkansas River, to give the Indians a chance to see the large grain-fields on that stream, and reached Arkansas City the 10th. The next day, four miles south of this place, we entered the Indian Territory on what is called the "Abilene trail" or stage-road which we kept to the Cheyenne and Arapahoe agency. From that agency we followed down the North Fork of Canadian River to Shawneetown; thence north to the Sac and Fox agency, and from there east to Muskogee via Okmulgee, having traveled 364 miles in the Indian Territory. Our drives each day were short and the Indians had ample time to see the country and do a little hunting. The course taken through the Territory was upon the suggestion of Superintendent Nicholson and by his recommendation. We were assured by parties engaged in the survey of the country, that the portion between the ninety-seventh and ninety-eighth degree of longitude was the most desirable to see and the most desirable for the location of the Indians.

The delegation was composed of the best and most capable men of the two agencies: Spotted Tail, Red Dog, and Man-Afraid-of-his-Horse, as chiefs, and the others the principal councillors of the bands.

Red Cloud could not accompany the delegation, as he did not feel that he ought to leave his people in the condition they were when released from confinement. The Indians reported many lodges destroyed by the troops. In the case of these people the assurances of the commission seemed to have been entirely disregarded by the authorities in charge.

While traveling through the Territory, Spotted Tail took special pains to inform us that he was not pleased with anything that came within his observation, and his part of the delegation, with but few exceptions, were not disposed to express themselves in any other way. Many of the Red Cloud party were well pleased. Their chief said, "If Great Father asked him to go and find a place where his children could live by cultivating the land. This was the country, and he should go back and tell his people so." The manual labor school, of one hundred and twenty scholars, at the Cheyenne and Arapahoe agency was of more interest to them and gave them more pleasure than anything else seen on the journey. The boys and girls were well dressed and not only attending school, but were performing the work on a farm and in the house, being prepared, the Indians thought, to live like whites. They manifested much interest in the progress of civilization among the Sac and Fox, and when passing the Creek country, the delegation was received by these tribes with generous hospitality and a hearty welcome. When we were at Okmulgee, the capital of the Creek Nation, they were invited to the council-house by the Creek chief, where he made a very friendly speech to them. A copy of the same, as delivered, is herewith attached; also Spotted Tail's reply.
"To the Sioux, my brethren:

"I am well pleased to see you here in the Mus-koke Nation, brethren of the same race as ourselves. I was told a long time ago of my red brethren, the Sioux, that were living in the far Northwest. I had heard of the name of your tribe and of many of your leading chiefs. I have heard of your great men, great in war and great in council. I have heard of your trouble on account of the intrusion of white men on your reservation in search of gold. I have heard that the United States Government had determined to remove you from your present home, and, perhaps it might be, to this Indian Territory to the west of us. When I heard that you might possibly come to this Territory, which has been ‘set apart for the home of the Indians forever,’ I was glad. I would like to have all our red brethren settled in this Territory, as we have provided in our treaty. We, the Creeks and Cherokees, have the same kind of title and patent for our lands from the United States, which guarantees this Territory to us for a home, under our own form of government, by people of our own race, as long as ‘grass grows and water runs.’ And I think, therefore, we shall live forever on our lands. I should like—and I express the wish of our people—that every Indian tribe should come here and settle on these lands, that this Territory may become filled up with Indians, to the exclusion of others who may be inimical to our race and interests. We believe our right to our soil and our government, which is best suited to our peculiar necessities, would be safer if all our race were united together here. That is my earnest wish. Then I think the rising generation could be educated and civilized, and, what is still better, christianized, which, I believe, would be the greatest benefit of all. This would be to our mutual benefit and good. I know I express the minds of our people when I give you this welcome to our life of a higher civilization, which is better than the old life so long led by our race in the past."

SPEECH OF SPOTTED TAIL.

"My red brethren, we are glad to meet you and listen to your talk. We have come in peace to your country to see it for ourselves, as our Great Father has wished. White men gather all things together for themselves. When he gathers he don’t want any one to take it away. My country is covered with gold. I have made a bargain with our Great Father to sell it, because the white men came to take it from us to get the gold. I don’t know what I am to get for it yet. We have come here to see your country, and see if we will like it. I suppose in the bargain your Great Father gave you the logs to build your houses, and after that taught you to read, so you can talk. Our Great Father has not done so to us. He has not fulfilled his promises to us. We have passed through all the Cheyenne and Arapahoe country. We saw no good houses—all shanties; nothing but poor little ones. All the people are poor. My land is covered with gold, and I must have pay for it. I am looking at this country. When I get through I want to see my Great Father and talk with him, and then I can tell more about it."

Governor Ross and other Cherokees called on the delegation at Muskogee, and expressed to the chiefs a deep interest in the welfare of their people, and hoped they would decide to make the country they had visited their home to commence the work of civilization. These were the sentiments expressed by every one we met among these civilized people.

We left the delegation at Omaha in charge of Disbursing-Agent Howard, to proceed with them to their respective agencies on the 4th ultimo, to comply with your instructions to meet the commission in this city on the 9th.

Inasmuch as the country now occupied by the Sioux Indians does not possess lands on which they can ever expect to become self-supporting, we would respectfully recommend, providing these people decide after they get home to move down, that steps be taken at as early day as possible looking toward the removal of those Indians represented by this delegation to the Indian Territory, believing that the best interests of Government and the Indians require their being placed where they may be able to support themselves. There is no question as to the disposition of these Sioux to labor, as the fact is well established in the progress made in civilization by the Santee, Sisseton, and Wahpeton Sioux of Dakota. They only want a fit place to cultivate the soil to show their ability and willingness to perform all the duties required for supporting themselves.

The foregoing is respectfully submitted.

J. W. DANIELS,
A. G. BOONE,
Commissioners.

Hon. G. W. Many Penny,
Chairman of Sioux Commission.
Articles of agreement made pursuant to the provisions of an act of Congress entitled "An act making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with various Indian tribes for the year ending June thirtieth, eighteen hundred and seventy-seven, and for other purposes," approved August 15, 1876, by and between George W. Manypenny, Henry B. Whipple, Jared W. Daniels, Albert G. Boone, Henry C. Bull, Newton Edmunds, and Augustine S. Gaylord, commissioners on the part of the United States, and the different bands of the Sioux Nation of Indians, and also the Northern Arapahoes and Cheyennes, by their chiefs and headmen, whose names are hereto subscribed, they being duly authorized to act in the premises.

ARTICLE 1. The said parties hereby agree that the northern and western boundaries of the reservation defined by article 2 of the treaty between the United States and different tribes of Sioux Indians, concluded April 29, 1868, and proclaimed February 24, 1869, shall be as follows: The western boundaries shall commence at the intersection of the one hundred and third meridian of longitude with the northern boundary of the State of Nebraska; thence north along said meridian to its intersection with the South Fork of the Cheyenne River; thence down said stream to its junction with the North Fork; thence up the North Fork of said Cheyenne River to the said one hundred and third meridian; thence north along said meridian to the South Branch of Cannon Ball River or Cedar Creek; and the northern boundary of their said reservation shall follow the said South Branch to its intersection with the main Cannon Ball River, and thence down the said main Cannon Ball River to the Missouri River; and the said Indians do hereby relinquish and cede to the United States all the territory lying outside the said reservation, as herein modified and described, including all privileges of hunting; and article 16 of said treaty is hereby abrogated.

ARTICLE 2. The said Indians also agree and consent that wagon and other roads, not exceeding three in number, may be constructed and maintained, from convenient and accessible points on the Missouri River, through said reservation, to the country lying immediately west thereof, upon such routes as shall be designated by the President of the United States; and they also consent and agree to the free navigation of the Missouri River.

ARTICLE 3. The said Indians also agree that they will hereafter receive all annuities provided by the said treaty of 1868, and all subsistence and supplies which may be provided for them under the present or any future act of Congress, at such points and places on the said reservation, and in the vicinity of the Missouri River, as the President of the United States shall designate.

ARTICLE 4. The Government of the United States and the said Indians, being mutually desirous that the latter shall be located in a country where they may eventually become self-supporting and acquire the arts of civilized life, it is therefore agreed that the said Indians shall select a delegation of five or more chiefs and principal men from each band, who shall, without delay, visit the Indian Territory under the guidance and protection of suitable persons to be appointed for that purpose by the Department of the Interior, with a view to selecting therein a permanent home for the said Indians. If such delegation shall make a selection which shall be satisfactory to themselves, the people whom they represent, and to the United States, then the said Indians agree that they will remove to the country so selected within one year from this date. And the said Indians do further agree in all things to submit themselves to such beneficent plans as the Government may provide for them in the selection of a country suitable for a permanent home, where they may live like white men.

ARTICLE 5. In consideration of the foregoing cession of territory and rights, and upon full compliance with each and every obligation assumed by the said Indians, the United States does agree to provide all necessary aid to assist the said Indians in the work of civilization; to furnish to them schools and instruction in mechanical and agricultural arts as provided for by the treaty of 1868. Also to provide the said Indians with subsistence consisting of a ration for each individual of a pound and a half of beef, (or in lieu thereof, one-half pound of bacon,) one-half pound of flour, and one-half pound of corn; and for every one hundred rations, four pounds of coffee, eight pounds of sugar, and three pounds of beans, or in lieu of said articles the equivalent thereof in the discretion of the Commissioner of Indian Affairs. Such rations, or so much thereof as may be necessary, shall be continued until the Indians are able to support themselves. Rations shall, in all cases, be issued to the head of each separate family; and whenever schools shall have been provided by the Government for said Indians, no rations shall be issued for children between the ages of six and fourteen years (the sick and infirm excepted) unless such children shall regularly attend school. Wherever the said Indians shall be located upon lands which are suitable for cultivation, rations shall be issued only to the persons and families of those persons who labor, (the aged, sick, and infirm excepted,) and as an incentive to industrious habits the Commissioner of Indian Affairs may provide, that such or some be furnished in payment for their labor such other necessary articles as are requisite for civilized life. The Government will aid said Indians as far as possible in finding a market for their
surplus productions, and in finding employment, and will purchase such surplus, as far as may be required, for supplying food to those Indians, parties to this agreement, who are unable to sustain themselves; and will also employ Indians, so far as practicable, in the performance of Government work upon their reservation.

ARTICLE 6. Whenever the head of a family shall, in good faith, select an allotment of land upon such reservation and engage in the cultivation thereof, the Government shall, with his aid, erect a comfortable house on such allotment; and if said Indians shall remove to said Indian Territory as hereinbefore provided, the Government shall erect for each of the principal chiefs a good and comfortable dwelling-house.

ARTICLE 7. To improve the morals and industrious habits of said Indians, it is agreed that the agent, trader, farmer, carpenter, blacksmith, and other artisans employed or permitted to reside within the reservation belonging to the Indians, parties to this agreement, shall be lawfully married and living with their respective families on the reservation; and no person other than an Indian of full blood, whose fitness, morally or otherwise, is not, in the opinion of the Commissioner of Indian Affairs, conducive to the welfare of said Indians, shall receive any benefit from this agreement or former treaties, and may be expelled from the reservation.

ARTICLE 8. The provisions of the said treaty of 1868, except as herein modified, shall continue in full force, and, with the provisions of this agreement, shall apply to any country which may hereafter be occupied by the said Indians as a home; and Congress shall, by appropriate legislation, secure to them an orderly government; they shall be subject to the laws of the United States, and each individual shall be protected in his rights of property, person, and life.

ARTICLE 9. The Indians, parties to this agreement, do hereby solemnly pledge themselves, individually and collectively, to observe each and all of the stipulations herein contained, to select allotments of land as soon as possible after their removal to their permanent home, and to use their best efforts to learn to cultivate the same. And they do solemnly pledge themselves that they will at all times maintain peace with the citizens and Government of the United States; that they will observe the laws thereof and loyally endeavor to fulfill all the obligations assumed by them under the treaty of 1868 and the present agreement, and to this end will, whenever requested by the President of the United States, select so many suitable men from each band to co-operate with him in maintaining order and peace on the reservation as the President may deem necessary, who shall receive such compensation for their services as Congress may provide.

ARTICLE 10. In order that the Government may faithfully fulfill the stipulations contained in this agreement, it is mutually agreed that a census of all Indians affected hereby shall be taken in the month of December of each year, and the names of each head of family and adult person registered; said census to be taken in such manner as the Commissioner of Indian Affairs may provide.

ARTICLE 11. It is understood that the term reservation herein contained shall be held to apply to any country which shall be selected under the authority of the United States as the future home of said Indians.

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

DATED AND SIGNED AT RED CLOUD AGENCY, NEBRASKA, SEPTEMBER 26, 1876.

GEORGE W. MANYPENNY. [SEAL.]
HENRY B. WHIPPLE. [SEAL.]
J. W. DANIELS. [SEAL.]
ALBERT G. BOONE. [SEAL.]
H. C. BULIS. [SEAL.]
NEWTON EDMUNDS. [SEAL.]
A. S. GAYLORD. [SEAL.]

Attest:
CHARLES M. HENDLEY,
Secretary.

OGLALLALLA SIOUX—CHIEFS AND HEADMEN.

Marpiya-luta, (Red Cloud,) his x mark, seal.
Taxnuka-kokipes, (Afraid-of-his-Horse,) his x mark, seal.
Xunka-luta, (Red Dog,) his x mark, seal.
Taopi-cikaia, (Little Wound,) his x mark, seal.
Waxcum-taxnuka, (American Horse,) his x mark, seal.
Mato-kokipes, (Afraid-of-the-Bear,) his x mark, seal.
Mato-yamni, (Three Bears,) his x mark, seal.
Wakinian-peta, (Fire-Thunder,) his x mark, seal.
Mato-lunza, (Fast Bear,) his x mark, seal.
Kangi-bo-waxte, (Crow-with-a-good-voice,) his x mark, seal.
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

Mato-ayuwi, (Turning Bear,)
Itunkasan-waumli, (Weasel-Eagle,)
Warpe-xa, (Red Leaf,)
IXta-peta, (Fire Eyes, or White Bull,)
Pte-san-wicaxa, (Man White Cow,)
Rangi-tanka, (Big Crow,)
Tatanka-waxte, (Good Bull,)
Xunkikyuha, (Sorrel Horse,)
Itunkasan-mato, (Weasel-Bear,)
Wahukeza-nonpa, (Two-Lance,)
Owe-xica, (Bad Wound,)
Mato-wankantu, (High Bear,)
Tokien, (He-Takes-the-Enemy,)
Akicita, (Soldier,)
Itge-glegra, (Stupid Face, or Slow Bull,)
Xunmanito-wankantu, (High Wolf,)
Si-tanka, (Big Foot,)
Wakinyan-ska, (White Thunder,)
Xunki-to, (Blue Horse,)

ARAPAHOES.
Black Coal, Crazy Bull, Little Wolf, Sharp Nose, Six Feathers, White Horse,

CHEYENNES.
Living Bear, Spotted Elk, Black Bear, Turkey Legs, Calfskin Shirt,

DATED AND SIGNED AT SPOTTED TAIL AGENCY, NEBRASKA, SEPTEMBER 23, 1876.

BRULÉ SIOUX.
Sinte-gleska, (Spotted Tail,)
Mato-luza, (Swift Bear,)
Nom-karpa, (Two Strike,)
Wakinyan-ska, (White Thunder,)
Heraka-najou, (Standing Elk,)
Hi-toto, (Blue Teeth,)
Baptiste Good, Kangi-sapa, (Black Crow,)
Taxunke-wakita, (Looking Horse,)
Mato-ocean-xica, (Wicked Bear,)
Wamli-cikala, (Little Eagle,)
Xunka-luta, (Red Dog,)
Tacampi-to, (Blue Tomahawk,)
Xunka-luza, (Fast Dog,)
Miwatani-hanska, (Tall Mandan,)
Hituunkasan-luta, (Red Weasel,)
Mato-wakan, (Sacred Bear,)
Muggins, Ixunahwica, (Only Male,)
Mato-can-wegna-iyaye, (Bear-in-the-wood,)
Holm, (Coarse Voice,)
No Flesh, (Conica-wanica,)
Mato-wankanka, (High Bear,)
Wicacoipi-tanka, (Big Star,)
Akan-ka-kte, (Killed-on-horse-back,)
IXta-ska-ska, (White Eyes,)
Wamnionmi-akicita, (Whirlwind Soldier,)
Wakinyan-cangleska, (Ring Thunder,)

his x mark, seal.
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

Wakingan-wamli, (Thunder Eagle,) his x mark, seal.
Xkeca-guaxkingan, (Crazy Mink,) his x mark, seal.
Ho-waxte, (Good Voice,) his x mark, seal.
Ta-kudankokipekxi, (Afraid-of-nothing,) his x mark, seal.
Cante-peta, (Fire Hart,) his x mark, seal.
Wapaswapi, (Roast,) his x mark, seal.
Itecantku-ze, (Yellow Breast,) his x mark, seal.
Maza-wanapinya, (Iron Necklace,) his x mark, seal.
Sinte-gleska-holkxila, (Young Spotted Tail,) his x mark, seal.
Mato-wanagi, (Bear Ghost,) his x mark, seal.
Xunka-ixlala, (Lone Dog,) his x mark, seal.
Pte-sanwicaxa, (White Buffalo man,) his x mark, seal.
Maz-ixta, (Iron Eyes,) his x mark, seal.
Asanpi, (Milk,) his x mark, seal.
Cetanwamli, (Eagle Hawk,) his x mark, seal.

I certify that the foregoing treaty was read and explained by me and was fully under­stood by the above-named Indians before signing, and that the same was executed by the above Ogallalla Sioux, Cheyennes, and Arapahoes at Red Cloud agency on the 20th day of September, A. D. 1876, and by the Brulé Sioux at Spotted Tail agency on the 23d day of September, A. D. 1876.

SAML. D. HINMAN,
Official Interpreter.

Attest:
LOUIS BORDEAUX,
WILLIAM GARNETT,
WILLIAM ROLAND,
HENRY C. CLIFFORD,
Interpreters.

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and head-men of the various bands of Sioux Indians receiving rations and annuities at the Standing Rock agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained, with the exception of so much of article four of said agreement as relates to our visit and removal to the Indian Territory; in all other respects the said article remaining in full force and effect.

Witness our hands and seals at Standing Rock agency, Territory of Dakota, this 11th day of October, A. D. 1876.

LOWER YANCTONAIS.

Mato-nonpa, (Two Bears,) his x mark, seal.
Tashunka-kokipapi, (He-fears-his-horse,) his x mark, seal.
Waha, (Cotton Wood,) his x mark, seal.
Hogan-duta, (Red Fish,) his x mark, seal.
Mato-Gnashkinyan, (Mad Bear,) his x mark, seal.
Cokamti, (Camp in Middle,) his x mark, seal.
Tatanka wanagi, (Bull's Ghost,) his x mark, seal.
Wazonzoega, (Pantaloons,) his x mark, seal.
Mato-chitika, (Brave Bear,) his x mark, seal.
Can-ico, (Drag Wood,) his x mark, seal.
Iyayog-manni, (Walk out of the way,) his x mark, seal.
Igmu-sapa, (Black Wild Cat,) his x mark, seal.
Akicita cikala, (Little Soldier,) his x mark, seal.
Canhp-sapa, (Black Tomahawk,) his x mark, seal.
Hahaka-maza, (Iron Elk,) his x mark, seal.
Inyang-mani, (Running Walker,) his x mark, seal.
Tashunka-witko, (Fool Dog,) his x mark, seal.
Wanmli-napio, (Eagle clklace,) his x mark, seal.

UPPER YANCTONAIS.

Nasulan-tanka, (Big Head,) his x mark, seal.
Shunkaha-napin, (Wolf Necklace,) his x mark, seal.
Iahta-sapa, (Black Eye,) his x mark, seal.
Tahinc-ska, (White Deer,) his x mark, seal.
Tatanka-luta, (Red Bull,) his x mark, seal.
Maga, (Goose,) his x mark, seal.
Tacanoupa, (His Pipe,) his x mark, seal.
CERTAIN CONcessions FROM THE SIOUX Indians.

Cante-witko, (Fool Heart,)
Mato-wakantuya, (High Bear,)
Tatanka-pa, (Bull Head,)
Shunka-wanjila, (Lone Dog,)
Nape-tanka, (Big Hand,)

UNCPAPAS.

Cetan-wakinyan, (Thunder Hawk,)
Mato-cuwiyuksa, (Bear Rib,)
Tatoke-inyanke, (Running Antelope,)
He-maza, (Iron Horn,)
Wakute-mani, (Walking Shooter,)
Akicita-hauska, (Long Soldier,)
Wicasa-wakan, (Medicine Man,)
Ishta-ska, (White Eye,)
Zitkala-sapa, (Black Bird,)
Nape-shica, (Bad Hand,)
Wahukeza-luta, (Scarlet Lance,)

Blackfeet.

Peji, (John Grass,)
Kangi-iyotanka, (Sitting Crow,)
Cante-peta, (Fire Heart,)
Zitkala-wankantuya, (High Bird,)
Nata-opi, (Wounded Head,)
Tashunka-luta, (Red Horse,)
Cetan-luta, (Red Hawk,)

Attest:

R. E. JOHNSTON,
Captain First Infantry, Bvt. Lieut. Col., U. S. A., Acting Indian Agent.

W. D. WOLVERTON,
Surgeon, U. S. A.

I certify that the foregoing agreement was read and explained by me, and was fully understood by the above-named Sioux Indians before signing, and that the same was executed by said Sioux Indians at Standing Rock agency, Dak., on the 11th day of October, A. D. 1876.

SAML. D. HINMAN,
Official Interpreter.

The foregoing articles of agreement having been fully explained to us in open council, we, the chiefs and headmen of the various bands of Sioux Indians, receiving rations and annuities at the Cheyenne River agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained, with the exception of so much of article 4 of said agreement as relates to our visit and removal to the Indian Territory; in all other respects the said article remaining in full force and effect.

Witness our hands and seals at Cheyenne River agency, Territory of Dakota, this 16th day of October, A. D. 1876.

SANS ARC.

Kangi wiyaka, (Crow Feather,)
Waamatan, (The Charger,)
Cetan-gi, (Yellow Hawk,)
Taku-kokipa-xni, (Fearless,)
Wiyaka-luta, (Red Feather,)
Ho-waxte, (Good Voice,)
Ite-xujahan, (Scare the Hawk,)
Waiglu-xica, (Man that Hurts Himself,)
Tatanka-ska, (White Bull,)
Pehin-xaxa, (Red Hair,)

Attest:

LOUIS AGARD,
WILLIAM HALSEY,
E. H. ALLISON,
Interpreters.
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

Blackfeet.

Mato-ayuwi, (Turning Bear,)
Wakinyan-ska, (White Thunder,)
Ixto-xakiya, (Red Arm,)
Hehloga, (Yearling,)
Pa-hoton, (Sounding Head,)
Mahpiya-gleglega, (Striped Cloud,)
Itoy-epunpsunl, (Awkward Face,)
Maza-napin, (Iron Necklace,)

Two Kettle.

Mato-topa, (Four Bears,)
Cuwi-hla-mani, (Rattling Ribs,)
Mawatani-hanska-hokxila, (Long Mandan's Son,)
Can-haha, (The Log,)
Tacanpi-inta, (Red Tomahawk,)
Wokaye, (Brings the Food,)
Mato-waaktosya, (Forgetful Bear,)
Xung-gleska-sapa, (Black Spotted Horse,)
Xunka-wanjila, (The Lone Dog,)
Mahpiya-gleglega, (Striped Cloud,)
Itoy-epunpsunla, (Awkward Face,)
Maza-napin, (Iron Necklace,)

MINNECONJOU.

Magaska, (Swan,)
Magakxica, (The Duck,)
Cante-waicaxa, (No Heart,)
Cante-Wanica-wicahca, (Old Man No Heart,)
Mahaka, (Standing Bear,)
Ixnamwanica, (The Half,)
Xina-ska, (White Robe,)
Canpi-sapa, (Black Tomahawk,)
Mato-wankantuya, (High Bear,)
Winkte-nonpa, (The Keg,)
Kankaca-inta, (Red Plume,)
Hehanakaska, (Long Horn,)
Mato-waxte, (Good Bear,)

Attest:

CHARLES A. WICKOFF,
Capt. Eleventh Infantry.

LESLIE SMITH,

WM. FIELDER,
MARK WELLS,
Interpreters.
I certify that the foregoing agreement was read and explained by me, and was fully understood by the above-named Sioux Indians before signing; and that the same was executed by said Sioux Indians at Cheyenne River agency, Dakota, on the 16th day of October, A. D. 1876.

SAML. D. HINMAN,
Official Interpreter.

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians, receiving rations and annuities at Crow Creek agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained, with the exception of so much of article 4 of said agreement as relates to our visit and removal to the Indian Territory; in all other respects the said article remaining in full force and effect.

Witness our hands and seals at Crow Creek agency, Territory of Dakota, this 21st day of October, A. D. 1876.

LOWER YANCTONAI.

Wanigi-ska, (White Ghost,) his x mark, seal.
Wannmi-sapa, (Black Eagle,) his x mark, seal.
Wizi, (Old Lodge,) his x mark, seal.
Najinyan-upi, (Surrounded,) his x mark, seal.
Mato-watakipe, (Attacking Bear,) his x mark, seal.
Mato-wakuwa-wicarca, (Old Man Running Bear,) his x mark, seal.
Mato-wakuwa-hokxina, (Young Man Running Bear,) his x mark, seal.
Katayapi, (Killed,) his x mark, seal.
Mato-wakokipe-xni, (Fearless Bear,) his x mark, seal.
Mato-ska, (White Bear,) his x mark, seal.
Waksuyemani, (Returns From War,) his x mark, seal.
Kasde, (Splits,) his x mark, seal.
Cagn-ska, (White Lungs or Bear Ghost,) his x mark, seal.
Wannmi-wicaxa, (Eagle Man,) his x mark, seal.
Mato-ekiyapi, (They Worship the Bear,) his x mark, seal.
Kang-tjawakan, (Sacred Talking Crow,) his x mark, seal.
Cetan-koyagmani, (Walks With a Hawk,) his x mark, seal.
Maga-bobdu, (Stormy Goose,) his x mark, seal.
Wage-hunka, (Yellow Man,) his x mark, seal.
Nakpa-wanjina, (One Ear,) his x mark, seal.
Onspxeini, (He Don't Know,) his x mark, seal.

Attest: HENRY F. LIVINGSTON.
FRANKLIN J. DE WITT.

EDW'D ASHLEY,
H. BURT,
ANTOINE LE CLARE,
Interpreters.

I certify that the foregoing agreement was read and explained by me, and was fully understood by the above-named Sioux Indians before signing; and that the same was executed by said Sioux Indians at Crow Creek agency, Dakota, on the 21st day of October, A. D. 1876.

SAML. D. HINMAN,
Official Interpreter.

The foregoing articles of agreement having been fully explained to us in open council, we, the undersigned chiefs and headmen of the Sioux Indians, receiving rations and annuities at Lower Brulé agency, in the Territory of Dakota, do hereby consent and agree to all the stipulations therein contained, with the exception of so much of article 4 of said agreement as relates to our visit and removal to the Indian Territory; in all other respects the said article remaining in full force and effect.

Witness our hands and seals at Lower Brulé agency, Territory of Dakota, this 24th day of October, A. D. 1876.
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

LOWER BRULÉS.

Maza-oyate, (Iron Nation,) his x mark, seal.
Tatanka-wakan, (Medicine Bull,) his x mark, seal.
Ptesan-wicakte, (White Buffalo Cow,) his x mark, seal.
Xiyo-cikala, (Little Pheasant,) his x mark, seal.
Tatanka-pa, (Buffalo Head,) his x mark, seal.
Marpiya-inajin, (Standing Cloud,) his x mark, seal.
Cante-wicuwa, (Useful Heart,) his x mark, seal.
Mato-xak-hanska, (Long Bear Claws,) his x mark, seal.
Ixna-wica, (Only Man,) his x mark, seal.

Attest:
HENRY E. GREGORY.
I. D. DE RUSSY,
Captain Second Infantry, U. S. A.

ZEPHIR RENCOUNTRE,
H. BURT,
Interpreters.

I certify that the foregoing agreement was read and explained by me, and was fully understood by the above-named Sioux Indians before signing; and that the same was executed by said Sioux Indians at Lower Brulé agency, Dakota, on the 24th day of October, A. D. 1876.

SAML. D. HINMAN,
Official Interpreter.

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

Witness our hands and seals at Santee agency, county of Knox, State of Nebraska, this 27th day of October, A. D. 1876.

Santee.

Joseph Wabashaw, 
Hake-waxte, 
Waknte, (The Shooter,) 
Huxaxa, (Red Legs,) 
Marpiya-duta, (Red Cloud,) 
Wakaninhanku, 
Wamanonsa, (The Thief,) 
Star Frazier, 
Pepe, (Sharp,) 
Hekaka-maza, (Iron Elk,) 
Tunkawaxtexte, (The Good Stone God.)
Daniel W. Hemans, 
Eli Abraham, 
Geo. Paypay, 
Artemas Ehuamani, 
James Paypay,

Attest:

CHAS. H. SEARING. 
JOSEPH W. COOK.

I certify that the foregoing agreement was read and explained by me and was fully understood by the above-named Sioux Indians before signing, and that the same was executed by said Sioux Indians at Santee agency, county of Knox, and State of Nebraska, on the 27th day of October, A. D. 1876.

SAML. D. HINMAN,
Official Interpreter.
Remarks of General H. H. Sibley, before the Sioux Indian Commission, at a meeting held at Omaha, Nebr., August 29, 1876.

Mr. CHAIRMAN: With your permission, and that of the other commissioners, I desire to submit a few remarks touching the objects of this commission. A few days since I received a telegraphic dispatch from the Hon. Commissioner of Indian Affairs, stating that the President desired to appoint me a member if I would accept. I replied, thanking the President for the honor proposed to be conferred upon me, but declining on account of ill-health. Three days subsequently I received another dispatch from the Commissioner, stating that my name had been added to the list of commissioners, and urging my acceptance of the position. With every desire to be of service in bringing about an understanding with the Sioux, I felt that I could do no more than to come to this city, from my home at St. Paul, to attend the first meeting of the commission, and give it the benefit of such counsel as my long acquaintance with the Sioux Indians might enable me to proffer. My good friend Bishop Whipple was very anxious I should be present at this meeting.

Mr. Chairman, I have been acquainted with these Sioux bands for the past forty years. I have hunted with them for months at a time, hundreds of miles away from the nearest white settlements. I was their constant friend in their transactions with the Government, insisting on their rights under existing treaties, and otherwise striving to save them from the fate which had befallen other tribes. In 1850, when I was the delegate in Congress from Minnesota, I made a speech in the House of Representatives advocating the extension of the United States laws over the Indian country, and the establishment of appropriate tribunals to enforce them, and to extend protection to persons and property among the Indians.

When the terrible outbreak of 1862 occurred, involving a great destruction of the white settlers on the frontiers of Minnesota, Iowa, and Dakota Territory, I was placed in command of the forces which, during two campaigns, drove the hostile bands from the country they had occupied, and pursued them to and across the Missouri River. I was afterward, in 1865, as a military officer, detailed as a member of a mixed civil and military commission, Governor Edmunds being also a member, to negotiate treaties with the hostile bands of Sioux on the Upper Missouri, and we succeeded in making treaties with all these bands at Fort Sully. If the provisions of those treaties had been faithfully fulfilled by the Government, there would have been no subsequent wars with these Indians. And if the course I strongly recommended, of enlisting into the service of the United States the choicest and bravest warriors of each of the Sioux bands, as a police force to maintain peace on the frontier, had been adopted—and it could easily have been effected—there would have been an end to hostilities on the border. I had fully proved the feasibility of this course by employing more than a hundred of the warriors who had fought me fiercely in the field, and subsequently surrendered, as scouts to intercept and repel raiding-parties of their own kindred, and they performed that duty efficiently and faithfully, and perfectly guarded the frontier, never hesitating to attack raiders, however superior in numbers. I yet believe that course to be the true solution of the Indian problem, thereby adding to the Regular Army a force of irregular warriors, well acquainted with the country, and a terror to all refractory tribes.

I trust the commission will leave open the door for such of the warriors with Sitting Bull as were present in his camp when attacked, simply for hunting purposes and with no hostile intent. I have no doubt there were many such who should not be excluded from the benefits of any understanding or agreement made with the friendly bands.

I regret, Mr. Chairman, that my health will not permit me to accompany you to the several agencies, but I trust that the commission will be successful in bringing about arrangements for a general pacification, and I heartily wish the commission God-speed in their errand of mercy.

The following are the proceedings of the council held at Red Cloud agency, Nebr., on the 7th of September, 1876, between the commission appointed to negotiate with the Sioux and the Indians at said agency:

The council was opened at 1 o'clock p. m. with the following prayer by Bishop Whipple:

Almighty God, our Heavenly Father, our only help in time of trouble, look with pity upon the red men of our land; take from them all ignorance and blindness, and show them the way plain before their feet, that they may be saved with Thy people. Give grace, O Lord, to our rulers, that they may deal justly and equally with the remnant of the Indian nations in their charge; and give Thy grace to this commission here present, that their efforts may be blessed for the welfare of these Indians, the honor of this nation, and Thy glory; and all this we humbly beg of Thee through the merits of Jesus Christ our Saviour. Amen.
The chairman of the commission spoke as follows:

Brothers, listen. Your Great Father, the President, by authority of an act of Congress, has appointed commissioners to come and confer with you in relation to your present condition and what he deems best for your future welfare. We are directed by him to make certain propositions to you for your consideration, and we desire that you should consider them carefully, for we believe that they are based upon such principles as will be for your future good. The propositions are as follows:

Propositions submitted by commissioners representing the United States Government to the different bands of the Sioux Indians under the treaty of 1868.

1. That they shall relinquish all claims of every kind whatsoever to that part of their reservation lying west of the one hundred and third meridian; that the western boundary of said Sioux reservation shall be as follows: commencing at the intersection of the one hundred and third meridian of longitude with the northern boundary of the State of Nebraska, thence northerly along said meridian to its intersection with the South Fork of the Cheyenne River, thence down said stream to its intersection with the North Fork, thence up the North Fork of said Cheyenne River to the said one hundred and third meridian, thence north along said meridian to the South Branch of Cannon Ball River or Cedar Creek, (thence down said stream and down the main Cannon Ball River to the Missouri River;) and also to all that country outside of the present limits of their reservation as defined by article 2 of the treaty of 1868; and also that article 16 of said treaty is hereby abrogated.

2. And they shall grant the right of way over said reservation for wagon and other roads from convenient and accessible points on the Missouri River to that portion of the reservation which is to be ceded, not more than three in number, to be designated hereafter by the President of the United States; and that they shall permit the construction and free and unobstructed use of such roads, and the free navigation of the Missouri River.

3. And they shall receive all annuities provided by the treaty of 1868, and all subsistence and supplies which may be provided for them, at such points and places on the said reservation and in the vicinity of the Missouri River as the President may designate.

4. And whereas Congress has provided by law that no appropriation shall be made hereafter for the said Indians until some plan shall have been devised which shall look to their becoming self-supporting; and whereas there is no country within the limits of their present reservation suited for such purpose; and whereas it is the design of the President of the United States to aid in the fullest manner possible for their progress in civilization; therefore, the said Indians shall agree to submit themselves to such beneficial plans as the Government may provide for them in the selection of a country suitable for a permanent home, where they may live like white men. The President believes that the only country where they can hope for permanent improvement is the Indian Territory. Inasmuch as the removal of the Indians to the Missouri River must necessarily be temporary, if they shall agree to go directly to the Indian Territory next season they shall be permitted to remain at the agency until that time; but before any such removal from their reservation they may select a delegation of five or more from each band to visit the country proposed for their future home, and thus satisfy themselves of its desirability.

5. And in consideration of their compliance with the foregoing propositions submitted by authority of the President and of Congress it is proposed that the Government of the United States shall provide all the necessary aid to assist them in the work of civilization, and shall furnish to them schools and teach them mechanical and agricultural arts, as provided for by the treaty of 1868; and the Government shall also provide subsistence, consisting of a ration for each individual of a pound and a half of beef or one-half pound of bacon, half pound of flour, and half pound of corn; and for every one hundred rations four pounds of coffee, eight pounds of sugar, three pounds of beans, or their equivalent, or so much of such ration as may be necessary, until the said Indians are self-supporting; such rations in all cases to be given to the head of each separate family. And whenever the Government shall have provided schools on their permanent reservation no children between the ages of six years and fourteen years shall draw rations unless they regularly attend school, (the sick and infirm children excepted.) And whenever the said Indians are located upon lands which are suitable for cultivation rations shall be issued only to the persons and families of those who labor, (the aged, sick, and infirm excepted;) and as an incentive to industrious habits the Commissioner of Indian Affairs may provide that they shall be furnished in payment for their labor such other necessary articles as are requisite for civilized life. The Government will aid them, as far as possible, in finding a market for any surplus productions and in finding employment, and shall purchase such surplus as far as may be required for supplying food to those Indians who are unable to sustain themselves,
and shall also employ Indians, so far as practicable, in the performance of Government work upon their reservation.

6. Whenever the head of a family shall in good faith select an allotment of land and engage in the cultivation thereof, the Government shall, with his aid, erect a comfortable house on such allotment. And if said Indians shall remove to such place as may be designated by the Government for their future home within three years, the Government agrees to provide for each of the principal chiefs of the Sioux Nation a good comfortable dwelling-house.

7. To improve the morals and industrious habits of the said Indians, it is agreed that the agent, trader, farmer, carpenter, blacksmith, and other artisans employed or permitted to reside within the reservation belonging to the Indians, parties to this treaty, shall be lawfully married and living with their respective families on the said reservation. And no person other than an Indian of full blood, whose fitness, morally or otherwise, is not conducing to the welfare of said Indians, shall receive any benefit from this or former treaties, and may be expelled from the reservation.

8. The provisions of the treaty of 1868, except as herein modified, shall continue in force and apply to any country which may hereafter be occupied by the said Indians as a home; and Congress shall, by appropriate legislation, secure to them an orderly government; they shall be subject to the laws of the United States, and each individual shall be protected in his rights of property, person, and life.

9. The Indians shall solemnly pledge themselves, individually and collectively, to observe each and all of the stipulations aforesaid; to select allotments of land as soon as possible after their removal to their permanent reservation, and to use their best efforts to learn to cultivate the same. And they do solemnly pledge themselves that they will at all times maintain peace with the Government and citizens of the United States and loyally endeavor to fulfill all the obligations assumed by them under the treaty of 1868 and the present agreement, and to this end will, at the request of the President, select so many suitable men from each tribe to cooperate with him in maintaining order and peace on the reservation as he may deem necessary, who shall receive such compensation for their services as Congress may provide.

10. In order that the Government may faithfully fulfill the stipulations contained in this treaty for the benefit of the said Indians, it is mutually agreed that a census shall be taken in the month of December of each year, and the names of each head of family and adult persons registered; said census to be taken in such manner as the Commissioner of Indian Affairs may provide.

No agreement concurred in by the contracting parties will be binding upon either party until it shall have received the approval of the President and Congress of the United States.

REMARKS BY BISHOP WHIPPLE.

I am very glad to meet you to-day, for my heart has for many years been very warm toward the red man. We came here to bring a message to you from your Great Father, and there are certain things we have given to you in his exact words; we cannot alter them, even to the scratch of a pen. For a number of years your Great Father has given you rations that were not provided for in the treaty. When the Great Council made the appropriation this year to continue your supplies they made certain provisions, three in number, and unless they were complied with no more appropriations would be made by Congress. Those three provisions are: First, that you shall give up the Black Hills country and the country to the north; second, that you shall receive your rations on the Missouri River; and third, that the Great Father shall be permitted to locate three roads from the Missouri River across the reservation to that new country where the Black Hills are. These are the three things with reference to which we are simply the messengers. It is exactly what the Great Father and Congress have made as strong as they could make when they put it in our hands.

Beyond all this, the Great Father said that his heart was full of tenderness for his red children, and he selected this commission of friends of the Indians that they might devise a plan, as he directed them, in order that the Indian nations might be saved, and that, instead of growing smaller and smaller until the last Indian looks upon his own grave, they might become, as the white man has become, a great and powerful people.

There are three things wherein the white man is different from the red man. The first is that he has a Government that protects him in his home, in his property, and in his life, and that Government is over him wherever he is, from one end of the land to the other. The second is that the white man lives by the use of the things which the Great Spirit has put in this world, and he always selects a home where he may find an abundance of everything that is necessary for himself and his children.

The third thing is the education of his children, training them up to be the true servants and friends of their own people, and the servants of the most High God.

Now, your Great Father says that he believes there is such a country where no white
man can go and live, occupied by red men, and where under our own laws it is impossible that it shall ever be taken away from them. Your Great Father does not wish to throw a blanket over your eyes, and to ask you to do anything without first looking at it, and therefore he says that you may select five or more from each band, and his great object is to have an intelligent representation from each band of Indians to go there and look at it, and see that it is the country they want. He does not ask your people to move one step until these persons shall come back and say that that country is everything that this people, or that white people, or any people on earth would want, to become civilized men.

You will have some man to go with you, like Dr. Daniels, or some other good man—we do not name the man, but some man in whom you have perfect confidence—to show you the country, and let you see everything connected with it.

Instead of providing that you shall have rations for a certain number of years—three, four, or five—as has been the custom in the past, these rations which we have provided, which are ample for your support, are to continue until such time as you are able to support and take care of yourselves; but we provide that the old, the sick, and the infirm shall be fed, and that able-bodied men will have farms of their own immediately when they go to this territory, and they must labor, and will be paid for their labor in such things as they need to lead a civilized life. We provide that your children shall have good schools, and after those schools are established, so that all of your children may be educated like the children of white men, your children must be required to go to schools in order to draw their rations.

In addition to these rations and schools and other provisions, such as seed and men to teach them agriculture, they have the right to all the provisions made in the treaty of 1868, some of which they have never had at all because they have not been living upon land which could be cultivated. I have known a great deal about Indians, and I believe in my heart that an Indian loves his people as well as any people that dwell upon the face of the earth. I do not believe that an Indian has ever looked upon the face of his child that it did not make him sad in his heart when he thought that the time must come when that child will perish. Now I ask these Indians this one simple question, How does it happen that when you go into Canada and go into the villages you find the men who teach the schools, the lawyers, the doctors, the magistrates, are all Indians? Instead of decreasing, they are increasing. I have been among them, and have seen two thousand Indians at one place; they had their own justices of the peace, their constables, their churches, their schools, and all of these offices were full-blooded Indians. It is because they are using this world as the Great Spirit intended it to be used; using the minerals they find in the earth, using the earth to cultivate it, using it all in the way the Great Spirit wishes, and they are trying to walk in His way, and the Great Spirit blesses their steps.

I did not come to-day to make a long speech. I wanted to tell these Indians what I honestly believe in my heart that this Sioux Nation can become a great and powerful nation with the blessings of Almighty God; and it is our earnest desire to make such provision that they may be thus cared for until they may be able to take care of themselves. I believe it will be with the Indians exactly as it has been with our own race. The white man once lived on an island, and that island had a great many tribes and they were always at war with each other, and from one end to the other that island was an island of blood. There came men from the far south and brought a message of the Great Spirit. Some of the people listened, a very few at first, afterward more, and by and by they became a great and powerful people. There is not to-day a single spot on the face of the earth where you cannot find these white men. They have multiplied and increased because of the blessings of Almighty God. I believe in my heart that the Great Spirit loves the Indians as well as He loves the white men, and if they seek to follow His blessed will, He will guide them as He has guided us, until they become a great and powerful people. But one thing let me tell you; you cannot find an instance on the earth where a people without government, without education, without labor, have ever failed to go down into the grave and become extinct.

If, in talking this matter over, you, Red Cloud, and your friends, desire this fall to visit the Indian Territory, provision shall be made for you to go and see it for yourselves. In considering this agreement, if there is anything you want explained in any way, shape, or form, we will make all the explanation we can. We do not want you to do anything blindly.

REMARKS BY MR. COMMISSIONER BOONE.

Red Cloud, I am proud to take you by the hand, [shaking hands three times.] This is for the President of the United States; this is for the Secretary of the Interior; and
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this is for the Commissioner of Indian Affairs, who have sent us down here to talk to your people. You have heard what is on that paper, [referring to the propositions read by the chairman of the commission.] Those are truths; it is straight talk.

I have been living in the country that your Great Father wants you to go to, and I know that it is a good country. I took the Comanches, the Arapahoes, and the Cheyennes off of the staked plains, running wild, at war with the Government. I took them down there and showed them that country. I broke fields for them; plowed the ground and planted seeds for them; had men to show them how to cultivate the soil; built them houses, and gave them cattle, hogs, sheep, chickens, &c., and they are all now living just as white men are living. Their cribs are full of corn. They raise potatoes; they raise everything that we the white people raise. And this is the country where your Great Father wants you to go; where you can live quietly, and live like white men. The Indians there have beds, furniture, and houses, and are living as comfortably as we are. They have schools for their children, missionaries to teach them, and men to show them how to cultivate the soil. The country abounds in game. The buffalo are there; the deer, the antelope, and turkey, and all kinds of game are found there. I never saw such a country for game. We have marked off on this map [handing Red Cloud a map] the country we desire to obtain from you; and men will go down with you, if you wish, and show you the country I have been talking of. You can take this map with you and spread it out on the ground before your people and study it well and ponder over it, and if there is anything you do not understand come here and we will explain it to you.

These are truths, and we want you to ponder them well. Talk with your people, exchange views, and if there is anything you do not entirely understand we will fully explain it to you.

Proceedings of the council between the Sioux commission and the Indians at Red Cloud agency, held at said agency on the 19th of September, 1876.

The Chairman said: We are glad to meet you to-day, and are prepared to hear your reply to our propositions.

Red Cloud. The commissioners have both brains and hearts. The Great Father has sent you here to visit me and my people, and I want that you should help us. We see a great many soldiers here in our country. We know that the duty of these soldiers is to follow the people that are bad throughout the western country. We do not like to see them here. I want you to have pity upon us, and have them all taken away, and leave us alone here with the agent of the Interior Department.

Fast Bear. My good friends that have come here to see me to-day, you have come here to ask me for something, and I have come here to-day to answer. You ask me to give up the mountains that are to the north of us, and I answer that question. I give them up. You are here also to ask me to take a journey to look at a country, and I also answer yes to that question. I will select some good young men to go down there. I consent for my young men to go down there and see that country; but they must look at it in silence, and come back in silence. After they come back we will consider the matter. They are not to commit themselves on the journey. When they have seen the country I will consider it. If it is good I will consider it so; if bad, I will consider that it is bad. Do you understand, my friends, what I last said to you? We do not agree to go there to live before we have seen the country. When the young men have brought back word to me about that country, I wish to go with my agents and chiefs and interpreters to Washington, and finish the business with the Great Father himself. I ask you now if you will take this word back to the Great Father.

Young-Man-Afraid-of-His-Horse. My good friends you have come here, and I am now prepared to answer you. My father shook hands with the Dakotas peacefully on the Platte River. He told me that this country belonged to the Dakota people. I have been brought up here from a boy until I got to be a chief. The soldiers have no business in this country at all, and since I have been here I have always tried to do right. I wish to tell you plainly that I have been very much ashamed ever since the soldiers came here. This is my country, and I have remained here with my women and children eating such things as the Great Father has sent us. My good friends, you have brains and hearts, and I wish you to tell the Great Father just what I have said and what my opinion is. What has been said concerning the mountains of the north, and concerning the young men going on a journey. I consent to all that. I am going to ask the Great Father for a great many things, things that will make me rich. I am going to ask for so much that I am afraid the Great Father will not consent to give it to me. This is the Great Father's idea, but I am afraid he will not consent to what I ask. We mentioned the things that we wanted last summer, and I do not know how to say it again now. I want you to tell the Great Father that I, and all the men like
me, and the children are going to ask him for a great many things, and we expect to
have food, and blankets to wear as long as we live.

AMERICAN HORSE. The chiefs of the Dakotas and the young men who are behind
them, in authority, have answered you the question that you asked of them. Have
you heard it well? Do you understand it? You also are good men, men of dignity,
and whatever you consider will be good. I will speak of another matter. I am not a
soldier, but I am a chief among the Indians. These men are chiefs that have been
appointed by the Great Father, and he has also appointed this reservation for them to
live upon, and has brought them here and placed them upon it. You have come here
to ask these questions, and at the same time these soldiers are living here in our
country, and it seems as if it was a very hard matter for us on account of the soldiers
being here. This is the place to hold a peaceful council; it is not a house that was
built to fight in. [Referring to the agency-building.] If they wish to arrest anybody
they should arrest him and go away to the country at large. I want you to tell this
to the soldiers: That the country is very large, and that they should go away from
this place. The country is very large, and there are a great many bad men to the
north of here and they ought to go up there after them. We don't want to know any
thing of this kind again. When you get back to Washington I wish you would tell
the Great Father these exact words.

RED CLOUD. My good friends, I want you to look and see that I have taken this
man myself. [Referring to Major Howard.] And this man, who is an interpreter and
a white man, I have taken him also, [referring to Joseph Bissett.] I have taken Ma-
jor Howard for my agent and have taken Dr. Daniels and Joseph Bissett to go and
look at the land; and Mr. Bissett will help me in all the business that is transacted
here.

RED DOG. My friends that came here with this paper to present to the Indians, the
first thing that you mentioned to us was a journey that we were to take. They have
been considering this a great many days, and they have decided to go on that journey
you recommended to them; and they wish to take with them, besides the men men-
tioned, all these interpreters: F. C. Bouchne, Hank Clifford, Tod Randall, Antoine
Janies, Frank Solware, and N. Moran. The country that you have asked us to go and
see, the young men will go there and see it with these interpreters that have been
named. If it is a bad country, we will not consent to go there and live, but if it is
good we will go through the country and visit it, consider it, and when they get back
here all our people will consider the matter of going. If it is bad, it is not possible
for me to go down there and live. We were not raised in that country. Have you
heard all that I have said to you—you that have come to see me? The Black Hills
that you have mentioned; I was brought up there; I know now that the people from
three different directions want to get that country away from me. I do not wish you
to be in haste about it; it is only six years since we came to live on this stream where
we are living now, and nothing that has been promised us has been done. Therefore,
when the young men come back from the south we wish to settle it with the Great
Father, face to face. Those men have been sent among the Indians. This man [Doc-
tor Daniels] is the only one that has a heart and has a mind, and if you had kept him
among the Indians all would have been at peace before this time. All the Indians
wish to have Doctor Daniels and Mr. Bissett appointed by the Great Father to take
charge of their affairs. This man [E. A. Howard] has a good heart and understands
the Indians, and they wish to have him for an agent to attend to their business.
The members of this commission are men who are counselors, considering matters
for the Great Father, and you have come here to consider how our people may live. I
also wish, when my people get back from the journey that they are going to take, to
call all my people together and consider the matter, and then go to Washington and
finish it with the Great Father, face to face.

My friends, our children and all our people now have nothing to eat; they have
been without food for several days. We wish you to tell this to the Great Father; and
we also wish you to order from this day on one ox issued for every ten persons for ten
days, instead of the issue that has been made heretofore.

BLACK COAL. (Arapahoe.) My friends, you that have come here to counsel with
the Indians at this agency, I remember the same thing that took place with my father
at the treaty at Horse Creek, when the Arapaho, Cheyene, Oglalla, and Brulés were
all represented. You have come here to speak to us about the Black Hills, and,
without disguising anything that we say, and without changing anything that we say,
we wish you to tell the Great Father when you get back that this is the country in
which we were brought up, and it has also been given to us by treaty by the Great Fa-
ther, and I am here to take care of the country, and, therefore, not only the Dakota
Indians, but my people have an interest in the Black Hills that we have come to speak
about to-day. This is my country, and the Great Father has allowed the Arapahoe
people to live here, and he told them that they must not be foolish, and they have
never been foolish or behaved badly since they have been in this country, and, there-
fore, they have an interest in whatever becomes of it, the sale of it. You have come
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here from the Great Father to speak to us about our country here, desiring to get it from us, and I, together with the other people that are here, have said yes in answer to that question, that we will give it up; but we consider that we have the same interest in it that the Ogalallas have, and therefore whatever they receive for the country we people expect to receive in like proportion; and the expectation of both tribes is that we will receive such help that we and our children will live comfortably like white men. We do not wish you to hurry us in our decision about the country, but we will all consider the matter together after our men have returned from the journey to the South.

This place here is the agency of the Government, a place of peace, where we and our people have lived together happily, and behaved ourselves, and we do not understand why so many soldiers have come here among us. We have never had any trouble and have behaved ourselves, and wish to have the soldiers sent away as soon as possible, and leave us in peace. The people that live here have both minds and hearts and good sense, but it seems as if the Great Father all at once thought differently, and speaks of us as people that are very bad. Our only idea has been to live here in peace and do that which is good for the future of our people.

Red Cloud. My friends that have come to talk to me to-day, I understand all the ways of the whites. I know that everything that has been said has been written down, and I should like to have a fair copy of that made and given to me. I would like to have the whites that are married into the tribes and are living among us to have their own wagons, to do our own freighting, and be paid what the Government pays others.

Bishop Whipple. The Great Father has sent you friends who want you to understand everything perfectly plain. There is no blanket over any one's eyes now; you must see the trail perfectly straight, so that there can be no possible mistake about it. We told you the other day that there were three things that Congress and the Great Father had fixed as an absolute certainty, in order that they should take care of you. Two of those things you have virtually answered us: one that you would give up the Black Hills, and of course you would allow three roads to go to said hills. We understand that those two things the Indians will assent to. There is a third thing that you have not mentioned to-day; that is, that Congress has passed a law that you must remove to the Missouri River in order to receive rations. That is a fixed law. We have no right to change it, and no one of us could say one word about it. But your Great Father said he did not think you could live on the Missouri River, and he wanted, when you moved, that you should have a country where you could live, a country that should have everything in it that any white man or any person on earth needed in order to live. He thinks that country is the Indian Territory, but he does not want the Indians to say that they will move there until they have seen it. You can take your young men there, and the commission will ask that the men that you want to go with you shall go; and if that country is all that it ought to be and all that you want it to be, then you will move there; but if you do not remove there, then you must remove to the Missouri.

Young-Man-Afraid-of-His-Horse and several of the chiefs have said that they wanted provisions to take care of them as long as they should live. If they will read very carefully that paper we gave them the other day, they will find that it makes provision whereby they shall be taken care of until they are abundantly able to take care of themselves. It is all so plain that there can be no mistake about it. It provides how they and their children can become a people that are able to take care of themselves like white men, and I do not believe that any Indians in this country have ever had a proposition made to them like this. But we must have an answer, and the answer that we want, in addition to what you have given us, is simply this: that you shall agree, if you do not want to go to the Indian Territory, you will go to the Missouri; and that answer we must have for your Great Father before we send you down. That answer does not require you to go to the Indian Territory, but it does require that you shall accept what your Great Father has told you and must go to one place or the other. Every provision that has been made in that treaty has been made by your friends, carefully thought over and studied in every way that could protect the Indian, so that he could have exactly what is necessary for him; and I tell these Indians, and I tell them from their friends and from their Great Father, that there are two roads that are perfectly plain. If they take one of those roads, it leads them to happiness and to life; and if they take that other road, I know that it will lead them to misery and to death. I simply ask them to act like wise men who wish to save themselves and their children. That one answer we would like to have them give. That paper does not say that you must go to the Indian Territory, but it says that you submit to do the one thing or the other; that is all that it says. After you come back from there, if the chiefs wish to go to Washington, I have no doubt that your Great Father will allow them to go. But this paper, it is necessary that it should be signed, in order that this agreement should be understood.

Hon. A. S. Gaylord. We have come to you directly from the Great Father with his
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words. We gave them to you almost fourteen days ago, and you have had them to consider. They are the words of the Great Father. We cannot change them. Your words which you have spoken to us to-day in reply please us, because they satisfy us that you are the friend of the white man. But we are afraid that you do not understand fully what is required of you. When the treaty was made in 1868, the treaty of Fort Laramie, it was thought in four or five years you could, in this country, support yourselves without the help of the Government to feed you. We have now seen this country, and see that you cannot live here without the Government helps you. It is not a good country for any people to live in, if they desire to support themselves. It is only at a great cost that the Government can send you provisions and food and cattle at this place. For these reasons the Great Council last summer said that if the Government should feed the Indians any longer they must do certain things: That you should give up all the land outside the reservation, and should give up the Black Hills; that you should also permit three roads to be built across your country to the Black Hills, and that you should go to some point that the Great Father should name, near the Missouri River, to get your rations. But it appeared that the country near the Missouri River is not very much better than this, and if you go there you will in a short time have to be moved again, and for that reason the Great Father sends you the word that he does, that you had better go to the Indian Territory. We do not want you to go to the Indian Territory until you have sent down there to satisfy yourselves that it is as good a country as the Great Father says it is. But we ask you to understand that you must go to one place or the other. Unless you decide to go to the Indian Territory next season, or to the Missouri River this fall, the Government will stop issuing rations here next month. We want you to understand this, so that there shall be no mistake about it, and when we go back, which must be very soon, we must take back a paper signed by you to the Great Father saying what you will do. What we desire now is, as you are not ready to say that you will go to the Indian Territory, that you will sign the paper giving up the Black Hills, giving up the country outside the reservation, and agreeing to receive your rations upon the Missouri River. Unless when your young men return from the Indian Territory you shall be satisfied that is the place for you to go, in that case you can stay here until next season.

We want you to sign this paper just as soon as you decide what you will do, and we ask you to determine that this afternoon, if you can. I want you to understand that by signing the paper you do not bind yourselves to go to the Indian Territory, unless you are pleased with it; but if you are not pleased with it when your young men return you are to go to the Missouri River and receive your rations there.

RED CLOUD AGENCY, NEBR.,
September 20, 1876.

The council began at 11 o'clock, and was held in the open air, within the agency stockade.

LITTLE WOUND. I wish to speak about a different matter to-day; but before I speak of that I will speak about the things that you have given us to consider. Yesterday you were speaking here about the treaty made by General Harney and General Sanborn, but those matters do not concern me at all. The---- and the Ogallallas have not been in the habit of counseling in this way; but yesterday I heard something that made me almost cry. I always considered that when the Great Father borrowed the country for the overland road that he made an arrangement with us that was to last fifty years as payment for that privilege, and yesterday another arrangement was mentioned concerning the Black Hills, and the words that I heard from the Great Father and from the commissioners from the Great Council made me cry. The country upon which I am standing is the country upon which I was born, and upon which I heard that it was the wish of the Great Father and of the Great Council that I should be like a man without a country. I shed tears. When you spoke to us about going to see the country to the south, you also said that if the country was good we should consider it good, and if the country was bad we were to reject it; and we ought to consider whether a country is good or bad in the way that men should consider it—after they have seen it. I wish that the chief men among you that have come here to see me would help me, and would change those things that do not suit me. I will give you something to consider before you take these things back to the Great Father and to Congress. I want the Great Father to furnish me with all kinds of domestic animals, and I do not want them for one band or for one year; but I want some of them to be given every year, and to all the bands. I want the Great Father also to give us, each year, three kinds of wagons. I want the white men that are married into the tribe always to live with us and to help us, and I also want it to be understood that it shall not be possible to send any of them away from us at any time. Whenever you set the bounds to our reservation and make them fast, you always
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make a law that we shall not go beyond them. In consideration of this, I wish that money should be given to my people in the form of an annuity—$25 to every person, men, women, and children. I wish these white men who are living among the Brulés and are married to Ogallalla women to come and live with us wherever we go. I am willing to sign the agreement which you propose, with the understanding that while the young men are away looking at the country to the south that those who remain at home shall have plenty to eat. I want you to see that our rations are brought here sufficient to keep us until spring at this place. I wish to have our annuity-goods delivered to us before the end of this month. You have forbidden me to hunt the buffalo, and I have given up that right, although there are plenty of buffalo left yet; and it was intimated to me when in Washington that in addition to $25,000 we received in cattle, that we would receive $25 a head for each person as annuity. I would like to have this divided among my people. When the agency was established here for us it was understood that we had a right to go away from the agency to hunt, but now there has been a different law made, and whenever a reservation is established the Indians are not allowed to go beyond the boundary; and therefore, because we must give up our right to hunt, I desire that we shall receive $25 a head for our privilege to hunt. My friends, this is all I have to say. I merely wish to ask that you will attend to these matters: that we will receive provisions here right away, enough to last us until spring, and also that we may get our ammunition immediately.

Bishop WHIPPLE. We have listened with a great deal of pleasure to what you have said. With reference to the goods you have asked for, they are all and more provided for in this agreement and in the treaty of 1863. You ask for an answer with reference to the rations for this winter. This commission, all of them, promise to use their utmost endeavors to have such rations provided as will amply supply your wants for the winter; and as for myself, if God spares my life, I will promise you that I will go to Washington and see the Great Council and speak such words as I can in behalf of your people. What I have in my hand and can give to a man, that I promise him absolutely, at once, because it is mine; but what I do not possess, all I can say is, that I will do everything I can in order to secure it. With reference to the annuity-goods, the commission cannot say as to what time those goods will reach here. The last that we heard the Commissioner of Indian Affairs had gone to New York to buy them, and I suppose they are on the way. We will write to-day to the Commissioner and urge that they shall be sent forward just as fast as they can; this is all that we can do.

You spoke of the persons of mixed blood and those who are married to Indian women. This agreement has nothing to do with those persons who are living among you and are incorporated as members of the Indian tribes, unless they become criminals or bad men; but it has reference to these bad white men who come here and stay for a few days or a few months, and go out of the country and do the Indians a great deal of mischief. It is to prevent white men from coming among you who do not expect to live with you and to be a part of your tribe. In other words, the whole object of this matter is simply this: that the Indians may be protected in their rights of property, in their rights of life, and in their morals, just exactly as white men are protected.

LITTLE WOUND. I have only one word more to say in regard to the matter that is under consideration. When you are through here I want you to hasten to Washington to lay it before the Great Father, and we also wish to go there and finish the business with him. I wish a record kept of everything you have said to us, and have it written out and left with us that we may take it to Washington when we go.

Mr. BOONE. I am very glad to hear you speak so kindly to this commission, I can assure you.

SPOTTED TAIL AGENCY, NEBR.,
September 22, 1876.

Proceedings of council held by the Sioux commission and the Indians of Spotted Tail agency, September 22, 1876, Commissioner A. G. Boone acting as chairman, on account of the illness of Chairman Manypenny. The council was held in the agency school-house, Louis Bordeaux assisting Mr. Hinman as interpreter, and began at 2 o'clock p. m., the proceedings being opened with prayer by Bishop Whipple. Of the chiefs belonging to the agency there were present Spotted Tail, Swift Bear, Two Strike, White Thunder, Standing Elk, Looking Horse, Batiste Good, Whistling Elk, Iron Shell, and others.

The CHAIRMAN. My friends, seven days since we sent down to you some propositions that were submitted to the people at Red Cloud. We have come now to hear your answer and decision concerning them.

SPOTTED TAIL. My friends that have come here to see me; you have brought to me words from the Great Father at Washington, and I have considered them now
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for seven days, and have made up my mind. I have considered the matter of these messages and words sent out by the Great Father to me. This is the fifth time that you have come. At the time of the first treaty that was made on Horse Creek—the one we call the "great treaty"—there was provision made to borrow the overland road of the Indians, and promises made at the time of the treaty, though I was a boy at the time; they told me it was to last fifty years. These promises have not been kept. All the Dakotas that lived in this country were promised these things together at that time. All the words have proved to be false. The next conference was the one held with General Manydear, when there was no promises made in particular, nor for any amount to be given us, but we had a conference with him and made friends and shook hands. Then after that there was a treaty made by General Sherman, General Sanborn, and General Harney. At that time the general told us we should have annuities and goods from that treaty for thirty-five years. He said this, but yet he didn't tell the truth. At that time General Sherman told me the country was mine, and I that I should select any place I wished for my reservation and live in it. I told the general I would take the land from the headwaters of the White River to the Missouris, and he assented to it. My friends, I will show you well his words to-day. When he promised us we should have annuities for thirty-five years he told us there should be an issue of goods in the spring when the grass began to grow, and also another issue of goods every fall. He said we should raise cattle; that they would give us cows to raise cattle with, and mares to raise horses with, and that they would give us yokes of oxen to haul logs with; that they would give us large wagons to haul goods with, in order that we might earn money in that way. He said also there should be issues of such things as we needed to learn the arts with, besides that there should be money given to every one. He told us that we should each have $15 for an annuity. I told him that was a bad amount—that we didn't understand money, and that it should be $20, and he assented to that. He told me that these things should be carried out; for me to go to the mouth of the Whetstone River and locate with my people and these things should be fulfilled, but it was not true. When these promises failed to be carried out, I went myself to see the Great Father, and went into his house and told him these things. The Great Father told me to go home, to select any place in my country I choose, and to go there and live with my people. I came home and selected this place to move here and settle. Then persons came to me, after I had settled, and said I must move from this place, and I came back here again and located the agency. You told me to come here and locate my agency and I should receive the fulfillment of these promises. You gave me some very small cows, some very bad cattle, and some old wagons that were worn out. Again: you came last summer to talk about the country, and we said we would leave the matter to the Great Father for settlement. In answer to that reply of ours, he has sent you out this summer. You have now come to visit our land, and we now ask you how many years there are for us to live? My friends, you that sit before me are traders and merchants. You have come here to trade. You have not come here to turn anything out of the way without payment for it. When a man has a possession that he values, and another party comes to buy it, he brings with him such good things as the people that own it desire to have. My friends, your people have both intellect and hearts. You use these to consider in what way you had best live. My people, who are here before you to-day, are precisely the same. If you have much of anything you use it for your own benefit and in order that your children shall have food and clothing, and my people also are the same. I see that my friends before me are men of age and dignity. Men of that kind have good judgment to consider well what they do. I infer from this you are here to consider what shall be good for my people for a long time to come. I think that each of you have selected somewhere a good piece of land for himself, with the intention of living on it, that he may there raise up his children. My people, that you see here before you, are not different; they also live upon the earth and upon the things that come to them from above. We have the same thoughts and desires in that respect that white people have. The people that you see before you are not men of a different country, but this is their country, where they were born and where they have acquired all their property; their children, children's children, and all other property were all raised here in this country. You have come here to buy the country of ours, and it would be well if you came with the things you propose to give as—the good price you propose to pay for it in your hands, so we could see the price you propose to pay for it, then our hearts would be glad. My people have grown up together with these white men, when we married into our tribe. A great many of them have learned to speak their language; our children are with theirs in our school, and we want to be considered all one people with them. My friends, when you get back to the Great Father, we wish you to tell him to send us goods; to send us oxen; to give us wagons; so we can earn money by hauling goods that may come to the railroad, and haul our own provisions. My friends, this seems
to me to be a very hard day. You have come here to buy our country, and there is, at
the time you come, half our country at war, and we have come upon very difficult
times. This war did not spring up here in our land; this war was brought upon us
by the children of the Great Father who came to take our land from us without
price, and who, in our land, do a great many evil things. The Great Father and his
children are to blame for this trouble. We have here a store-house to hold our
provisions the Great Father sends us, but he sends very little provision to put in our
store-house. When our people become displeased with their provision and have gone
north to hunt in order that they might live, the Great Father's children are fighting
them. It has been our wish to live here in our country peaceably, and do such things
as may be for the welfare and good of our people, but the Great Father has filled it
with soldiers who think only of our death. Some of our people who have gone from
here in order they may have a change, and others who have gone north to hunt, have
been attacked by the soldiers from this direction, and when they have got north have
been attacked by soldiers from the other side, and now when they are willing to come
back the soldiers stand between them to keep them from coming home. It seems to
me there is a better way than this. When people come to trouble, it is better for both
parties to come together without arms and talk it over and find some peaceful way to
settle it. My friends, you have come to me to-day, and mentioned two countries to
me. One of them I know of old—the Missouri River. It is not possible for me to go
there. When I was there before we had a great deal of trouble. I left, also, one hun-
dred of my people buried there. The other country you have mentioned is one I have
never seen since I was born, but I agree to go and look at it. If it is possible to go
with fifty of my young men, I will go down there and look at it. When men have a
difficult business to settle it is not possible it should be well settled in one day; it
takes at least twelve moons to consider it. In the meantime I want you to see to it that
my people are well fed. My friends, since I have lived in this country I have never
had any evil thoughts. My only end has been to cultivate the ground and raise such
things as may be for the good of my people. You are not different; you are good
men; you are friends of the Great Father at Washington. My people also are good
people, and we are friends of the Great Father at Washington. When this trouble
first raised, the Great Father sent out word to stop the sale of ammunition at the stores.
The ammunition my people needed to kill game, and the result has been great suffer-
ing to my people. It seems as if the wish of the Great Father was that my people
should go into the ground, but notwithstanding we are all of sincere purpose to do
what we can for the good of our people. When I go to see the country at the south
I wish to take with me five or six, I don't know how many, of these of mixed blood—
half breeds and whites—that are living here, men that have lived with me a long
time. My friend that sits there, [pointing to General Vandever,] you are a wise man.
You told me last spring when you came here you would help me. I want you to re-
member it. You said that when people desired things that were right and for their
good, then it was your disposition to help them, and the Indians told you they were
of the same opinion. When I went to Washington, last spring, the Great Father told
me he wished to buy the country on the Republican. I told him I wished the south
line of my country on Cedar Island, running up Plum Creek, along the south bank of
White River, as far as the mouth of the Whetstone. That I wished that to be the
line. When any difficult business is to be done, it should always be done openly, in
sight of all my people. My people are here now to listen to you. You have come up
to us as messengers from the Great Father. These soldiers I see before me are also his
servants and are bound always to do right and speak the truth. In regard to the coun-
dy you have come here to talk to us about, we wish to hear how many years you are
going to help us and how much money is going to be appropriated each year for us, if
we go to this country.

SWIFT BEAR. We would like to leave this case here now, and come again to-mor-
row. We have come from a long distance and have to go home before dark.

Commissioner WHIPPLE. Would you like to hear the propositions read again?

SPOTTED TAIL. We have heard them but would like to hear them again.

(The treaty is read by Mr. Hinman, and interpreted by Louis Bordeau.)

Commissioner WHIPPLE. At what hour will you be able to see us to-morrow?

SPOTTED TAIL. We will come as soon as we can. We have no watches and can't
tell you the hour by the watch.

Commissioner WHIPPLE. We have come a long way to meet you and have to visit
all the agencies on the Missouri River. While we don't wish to hurry you or throw a
blanket over your eyes, but want everything plain and straight, we are very anxious
to get your answer as early as you can give it. Then it is very important, if you
should decide to go south, for you to get away as soon as possible, and we should be
glad if you can give us an answer to-morrow.
The CHAIRMAN. My friends, we are glad to meet you again this beautiful day, and suppose you have come to give us your answer. If so, we would be glad to get through as soon as possible so we can give you a feast.

SPOTTED TAIL. My good friends, who have come to me from the Great Father to bring us the words of the Great Father and also the words of the Great Spirit; we have considered them for two days, and I have answered you. I have answered you that I wished to consider the matter well. You have come here, my friends, with a peaceful message, and as many days as I have been thinking of it, I have thought of something that is mixed up with it. To-day I wish to make it clear. You have been thinking of this matter all winter, but you have not taken into consideration the war that has sprung up here. This war has come from robbery—from the stealing of our land.

My friends, I wish to tell the Great Father “Let us consider this matter.” There are on both sides a great many widows and a great many orphans. Let us consider who is to take care of these. This matter has not been begun with judgment; and I think it is displeasing to the Great Spirit—the Great Spirit is very much displeased at it. The Great Father sent you out here to buy our land and we have agreed together to that, but with one understanding: That it shall be the end, also, of this war. We all live in this country, and have always been peaceful friends of the Great Father, and shall remain at peace with him; but all at once a whirlwind has passed over our land, and the ammunition has been locked up so that we cannot get it to hunt game to live upon. Now we shake hands and make peace and wish it to be unlocked so we can buy ammunition. I wish to have two men to help me make peace; one is the chief minister [pointing to Bishop Whipple] and the other is that man, [pointing to Mr. Hinman.] My friends, you have the words of the Great Spirit, and you try to live according to His will. You know this trouble does not please the Great Spirit, and I want you to help me to blot it out. My friends, when we are considering the matter of making peace, and of giving up part of my country, it is not well there should be anything connected with it that displeases us. I have looked ahead in regard to the matter. We have a soldier agent, and I am not satisfied with it, and I wish you to tell the Great Father this. That is the proper way to do. When you have something good for the people it is well to consider those things that are bad and leave them off. I wish, my friends, that have come to see me, you would appoint another man for agent—a man that I shall name, [calling Major Howard forward from the back part of the room.] My friends, this man satisfies us. He is agreeable to all my people, even to all the children of the tribe. This is the man we wish for agent. My friends, you have asked me to take a long journey among people I don’t know, and I am going to shake hands with different tribes who are my enemies, and I wish to be assured of peace at home before I go. There is an old man living among the Brûlés who has been brought up with them and is now very poor. In the business necessary to be done at the agency I wish him to have some employment and pay.

BAPTISTE GOOD. My people that are standing here before you have considered, and I will tell you their words. You have come here with considerations that will make my people live, and my heart is glad. When General Sherman and General Sampson and General Harney came to make a treaty with my people, I was also glad. That was like the birth of a child. It is now eight years since; still we are glad. These people that have come here now are going to consider what they are going to live on hereafter. At the other treaty, the time mentioned for the issue of goods was thirty-five years, and we wish to have the same length of time understood now. I wish to have cattle and all kinds of domestic animals, and such things as white people have to raise. I wish to have them in large numbers. This country is not called the country of the Indians, but the country of the Great Spirit. He was the one who gave it to the Indians. I wish you to tell the Great Father we need implements to work with, and wagons for two horses. The money that is given the white men should be sent us, so that we might then employ our own wagons to do our own freighting. I have worn out my fingers working without implements. I have planted corn, and I am happy to say it has grown up and produced fruit. As long as any of the Indians live, just so long I wish to live in this place. I don’t wish any white man to drive away the white men who are living here with us. If I live beside these white people I may be able to learn something from them, and so make myself thankful. The white minister has come here to teach me, but I don’t think it is done properly. I would like to have some female ministers come dressed in black to receive the girls in one house and teach them, and have white male ministers in black hat and coat to teach the boys in another house separately. I want this minister I speak of to have a list of the property for me and of the goods sent here, so when they come he can tell whether they are properly delivered. The reason I ask for this is that none of the Indians are able
to read or write, and this man will be able to consider this matter and tell us about it. Spotted Tail has picked out the man he wants for his agent, but I want the Great Father to advise the agent over again before he takes possession of the place, and I want all the under-officers different. I want David Gallino for interpreter, and Mr. Joot to be the man to issue provisions in place of Dominick Bray. In giving up this country, I hope to receive such things as will make me rich and make me to be glad; but the blood that is on the country makes me cry. The foolish people should be brought to judgment, but my people have nothing in their hands that is bad, but have tried to do that which is right; therefore I don't think they deserve judgment. I told the Great Father I wished the boundary of my country to go by the Whetstone to the mouth of the Niobrara, and so along the south side of that river, and that the soldiers should keep all people out of my country. The men I see before me are men of age. They all have children they wish to bring up and wives they wish to remain with. I also have the same wish for my people. After I have received the things that are promised in that treaty is the better time to sign the treaty.

Blue Teeth. My friends, the chief men that I see before me: You are all men of years. I myself am more than fifty years old, and I think some of you are younger than I am. I am glad of that, because I think when men have arrived at that age they are able to consider well. Just such men as you came to make the treaty with me—Sherman and Sanborn and Harney. They showed me a road to walk in, and I showed my people and advised them according to their words, and they were glad. But the things they promised me didn't turn out as they promised them. I am the man that heard the promises made. Spotted Tail told you about that yesterday, according to my direction, but I was hiding myself. It is not possible for you to hide this mountain that is north of us, or to make it small. If we should go to the country the Great Father has suggested, still we wish to see it, and expect our children and our children's children to look upon it still and be well off. The Great Father told me to select a place where I wished to live. I selected this place. You see these buildings here: when they were built, my heart was very glad. We have also our church and a school for our children, and my heart was very glad when they were built. I look upon these people before me, and I want the man pointed out that is going to talk to the Great Father. [Judge Gaylord is pointed out by the commission, whereupon Blue Teeth addresses him.] You see that pipe: take it, [handing to Judge Gaylord a pipe and tobacco-pouch.] The Great Spirit gave me that pipe. He told me to point it to my mother, the earth, when I prayed. I wish you to take it to the Great Father at Washington, and tell him a man that made a speech here presented it to him, and ask him to be merciful to him and help him to live. Tell him this is my country, and for him to have pity upon me and not move me away from it. I want to live here always.

Judge Gaylord. I will take the pipe to him and tell him what was said.

The Chairman. My friends, it is getting late. To-morrow is the Lord's day, and we have some other matters to attend to yet. We would be glad now to have you sign the treaty.

No Flesh. (Ogallalla chief.) This man who sits before you [indicating Spotted Tail] has charge of the Ogallallas that live here. He takes good care of us and we are very much pleased. I don't wish to trouble him about anything, or do anything that will make him feel bad. The Brûlés have now answered concerning the country they are going to see, and I wish to speak for the Ogallallas that are here. In this journey, I wish forty Brûlés to go and ten Ogallallas. I wish you to consider the claims of the Ogallallas. At Red Cloud the Wajajas are Brûlés, and Red Cloud is very generous with them because they there share everything that comes to them. I wish the same consideration here, therefore I speak.

The Chairman. My friends, we now wish to know if you understand this treaty thoroughly and satisfactorily.

Spotted Tail. Yes.

The Chairman. Then are you now ready to sign it?

Spotted Tail. When peace is made, and when my people are to receive anything from an agreement of this kind, and we sign a paper as we are asked to now, it always turns out we don't get the things that are promised. You have asked me to go down and see the country with some of my people, and I intend to go there. I only wish now that my name shall be attached to that paper without my signing it. When I come back after seeing the country I will go and tell the Great Father what I wish done, and when the paper is spread before us then I am ready to touch the pen, but until that, I only wish you to sign my name. It has been said to us that there is no deceit in touching the pen to sign a treaty, but I have always found it full of deceit. We know it is not the Great Father who deceives us; we know that, therefore we wish to go and see him and sign it in his presence, and then we will both of us understand it. I refer to Dr. Daniels and Mr. Himnan concerning this: When we went to Washington to give up our hunting privilege south for $25,000 we were asked to sign a paper. We received for that $25,000 only eighty horses. The Secretary of the Interior told us then we would get $25,000 more, but it don't come to pass. I wish only the names entered here
of the people who go south to look at the country, and the paper taken to Washington and you tell the Great Father these are the people who have gone.

Judge Gaylord. My friends: Eight years ago you made a treaty by which the Government agreed to give you food for four years. You all remember that treaty well. Since that time the Government has continued to furnish you food for four years. There was no promise on the part of the United States to do this, but we came to see your country and saw you could not live without it was done. Now the Great Council has made a law stating the things which must be done by you in order that more food shall be given you. They have sent us to you to tell you their words, and we cannot change them. These are the words of the Great Father and the Great Council both. The Great Father, as your friend, desires to do such things as shall save you and make you a great and strong people. Now we cannot take the paper back without your signatures. We must tell the Great Father when we get back that these are the names of Spotted Tail and other chiefs and head-men of the Brulé and Oglallala people, made by them. The Great Father desires you should go to the country he has selected for you and look at it. If you are pleased with it, when you come back, Spotted Tail and some other chiefs can come to Washington and there see the Great Father. But before this is done we must have the treaty signed here. We have to go from here to the Missouri River. It is getting late in the season to go to see the country which you propose to go to see, and we want to close this matter up here this afternoon. This does not bind you to go to the country the Great Father has selected for you unless you choose to go. After you have seen it, if you desire to go there, then the Government will furnish you the means to go. If you are not pleased with it, then you can remain on your reservation, but you have to get your rations on the Missouri River, for that is the law. With this explanation are you willing to sign the treaty?

Standing Elk. My friend, your speech is as if a man has knocked me in the head with a stick. A person who is friendly, who wishes to consider a matter that is very difficult, takes time to consider it. I have often signed papers before. I have taken account of the many persons that have come here with papers to sign, and now it is more than ten. It seems these men are considered chiefs in vain, that it is in vain we try to live in peace with the whites. By your speech you have put great fear upon us. I have been brought up among a great many things that are very hard, very difficult, but I never thought, when I came to shake hands, that the Missouri River would be mentioned to me as the place to go to. At the time when you made away with a great many old women and children, those who were not strong, I went to the Missouri River. I remained there nine months, when some one came to the place from Washington and told me the words from the Great Father, and the words I considered good. I told these chiefs that are with me I didn't come here to talk about bad things, but things such as are for our good; therefore I speak to you, [indicating Judge Gaylord,] because they say you are the ones that came from the Great Father's house. When you talk about giving us provisions by weight you make us feel bad. We thought you would give us things some other way, because things given out that way are very small, and make us poor. There are a great many whites and persons of mixed blood that speak our language that live with the tribes over there that are well taken care of, but it seems you don't wish to give rations to the whites that live with us. If we had those things that are necessary to work with to cultivate the ground, and had them in the spring, so that I was able to take care of myself, I wouldn't talk in this way. These two chiefs that are here had a talk with General Sherman and Sanborn and Harney, and they went over to the Missouri River with them after the treaty was made. All of our good people went over there, carrying their burdens. They had a very hard time of it. Therefore our people consider for our good; but it seems that hard words are placed upon us and bend down our backs. Whatever the white people say to us, wherever I go, we all say "Yes" to them,—"Yes," "Yes," "Yes." Whenever we don't agree to anything that is said in council, they give the same reply,—"You won't get any food;" "You won't get any food." Since the old treaty was made, it was to be for thirty-five years. Now there are twenty-five years of that passed, and there are nearly ten years left. Before that time was passed we were all to be as white men and support ourselves, but it seems none of those things were given. What are we to do now? What can we do to make our hearts glad? Instead of that we hear some words that are very severe. My friends, when I talk with the white people I talk this way, and the white people don't like me; the people of mixed blood don't like me. I am the man that talks of going on the war-path with the Pawnees and all the other tribes.

Commissioner Whipple. You say these are very hard words; but they are very kind words. They are kind words that will tell any people the way to life instead of death. After the Great Council had passed that law that these things must be done before your people had more rations, your Great Father pitied you. He selected friends of yours to come and see you; men whose hearts had been warm for the Indians for
many years. These friends have provided in that treaty for everything that the white man would want if that white man wished to save his children. It does not put any blanket over your eyes or ask you to do anything until you see the path perfectly plain. My friend [Judge Gaylord] has told you it permits you to go and see the southern country, but you are not expected to go there to live unless that country is everything any man, white, red, or black, needs in order to live as a free man. This treaty provides for your care until you are able to take care of yourself. It provides that every man shall have a house that he calls his own; that he shall be the owner of a place that he can leave to his children after him; that no one can take that from him, because it is his and does not belong to the tribe. It provides for schools, for protection to life and property, and for everything that is necessary for a man to live in this world, and to grow and increase until they become a great people. While I have been familiar with Indians for a year I don't know of a single instance where the friends of the Indians have provided for them as careful protection as is provided in this treaty; and I ask these Indians, as wise men, who love themselves and love their children, to not send us back to the Great Father and their friends among the white men to tell them they were so foolish that when a path to save them was shown them they would not take it. As for the $25,000, which Spotted Tail says was promised you, the Great Father asked the Great Council to appropriate that money, but it was not appropriated on account of this war. All of your words with reference to these things we will ourselves send to the Great Father. "A thing I have got in my hand I can give it to a man absolutely, because it is mine. A thing I have not got, all I can do is to say I will try and get it. I believe there are two ways open to you: one leads to peace, happiness, and life; and I believe the other way is the path of sorrow. As I know the Indian loves his children as I love my children, I ask them to act as wise men.

SPOTTED TAIL. My friends you have been talking back and forth to each other—you white men—and you seem to think we have been trying to insult you. You have come here in the first place to buy a part of our country, and we said, "Yes." You came, in the next place, to say the Great Father wanted some of our young men to go down and look at another country, and we said, "Yes." I say the names of these young men should be written on that paper, and you can take it to the Great Father and say, "These men have gone to see the country." and you seem to think I have said something wrong, something insulting to you. [The commissioners respond that such is not the case.] I also said I would go down myself with the delegation to look at the country and when I came back I would look over all the country occupied by my people and consider everything that was necessary to be considered in regard to that, and when I made up my mind what was best, I would go to the Great Father and talk about it, and when he told me what goods he was going to give me, and what cattle he was going to give me, and for how many years, I would consider the matter all over with him, and touch the pen. If I should sign the paper now, you would take it back to the Great Father, and then this commission would be discharged and go to their several homes, and there would be nobody to see that we got these things. Therefore I said I would go myself to see that no mistake was made. When I go to Washington I wish you all to go with me, and when we get in the presence of the Great Father we will spread out these papers, and spread out all the talk that has been made on both sides, and there we will finish it without doubt. I thought it would come to this yesterday, and therefore I asked you how many kinds of goods, how many kinds of cattle, and how many wagons, and for how many years, you would give me these things.

Commissioner WHIPPLE. Everything in the treaty of 1868 stands as it did before. We do not touch anything except the Black Hills country. [Here Commissioner Whipple reads the provisions of the treaty, and in addition stated that the beef ration which is now one pound a day per head had been increased to one and a half pounds.]

SPOTTED TAIL. From the former treaty I have not seen these things. You say we will receive them and I am willing to take your word for it; but you come now to talk about buying this country of us. For how many years is that to last?

Commissioner WHIPPLE. The provisions of the treaty are to last until you are self-supporting.

At this point Spotted Tail left the council-room and remained absent a few moments. Upon his return he was followed by Red Dog and Red Cloud, of Red Cloud agency, and then by Baptiste Good, of Spotted Tail agency, each of whom addressed the Indians present in their own language, making brief but earnest speeches which were not interpreted.

TWO STRIKE, (addressing the commission.) You speak of coming here to bring words to my people, and to ask something of them. The reason we are afraid to touch the pen and are silent before you is because we have been deceived so many times before; but if we knew the words you tell us were true, we would be willing to sign every day. There is another thing that troubles us: We want it understood that none of these white men who speak our language and are married to Dakota women shall be sent away. We are as anxious as you are to have those white men sent away who have no business here and have no wives here.
Commissioner Whipple. That is what this provision is for, to keep away bad men who come here only for a few days and do much mischief and then go away. It makes the same provision there is among white men, that if a man commits a crime he shall be arrested. This provision does not apply to those who are here and are good men.

Judge Gaylord. We will do all we can to see that the provisions of the treaty are carried out.

Commissioner Whipple. You understand that the treaty is not binding until such time as the Great Father and Great Council approve it. I will say to you, as I said to Red Cloud, that if the Great Spirit spares my life I will try to go to Washington this winter when the great council meets and see the things carried out as put down in the treaty.

Spotted Tail. My friend, you have told me just what I said, that all these signatures did not amount to anything until the Great Father has signed the paper. Therefore it is not necessary for me to sign it until the Great Father does, and I can sign it then. That is just what I said. I agree with you exactly.

Bishop Whipple. There are certain things we cannot touch in that treaty. It is to save this people that the Great Father has provided they shall have a country where they can live, but he does not want them to go there unless it is everything he says it is.

Spotted Tail, (addressing his people.) If our friends up above [referring to Red Cloud agency] had not signed it I would help them in holding out, but as our friends up there have signed it I ask all good men who are trustworthy to come up and sign it.

Spotted Tail then came forward to the secretary's table and said: My friends, I am going to touch the pen now, but there are two things I wish to mention first: We do not want a soldier for our agent. We are satisfied with our old father, [Maj. E. A. Howard,] and we want him, for agent. The old treaty has gone away, this is a new treaty now. I am going to touch this pen, and I touch it with the thought that I am going to remain here without having to change to any other place.

As Blue Teeth touched the pen, he said: As I touch the pen I tell I am going to remain here and I want you to tell the Great Father that.

Another chief, whose name the reporter did not hear announced, said, upon touching the pen: When you white men are going to do anything, they like to speak of their friends, and say a good word for them. I wish to ask for my friends, the son of Boucher and the son of Bissett, that they be made traders here, that they may have their goods spread out in sight, and the first kind of goods I wish them to sell is ammunition.

The remainder of the Indians who signed the treaty did so without making any remarks.

Proceedings of council held at Standing Rock agency, Dakota, October 10, 1876, between the Indians at said agency and the commission appointed to negotiate with the Sioux.

The Chairman. My friends, before we proceed to the business that has called us together, the good bishop who is with us will offer up a prayer.

Prayer by Bishop Whipple.

Almighty God, our Heavenly Father, the only help of those who trust in Thee, we ask Thy blessing upon us. Further us in our present work; look with pity, we beseech Thee, upon the perishing red men of our own land, and lead them out of darkness to the light of Thy truth; and grant that the rulers of this nation may have Thy grace to deal righteously with the scattered remnant of the Indian race in their charge. Bless us in our present work; give us wisdom, and make the way plain before us, for Thy glory, for the honor of Thy country and the salvation of men, through Jesus Christ our Lord. Amen.

The Chairman. Who do you want for interpreter, [addressing the Indians?]

After some hesitation the Indians answered, Louis Agard.

The Chairman. My friends, we are glad to see you to-day. A commission is present that has been appointed by your Great Father, the President of the United States, in pursuance of a law of Congress, to come to treat with you in relation to your affairs and to offer you certain conditions in regard to matters pertaining to your present and future welfare. By the treaty of 1868 you were only to receive rations for four years. It is now eight years since that treaty was made. The rations that have been delivered to you since the four years have expired have been a gratuity, a gift, but the Great Council at Washington has decided that it will not issue any more rations as a gift, and now we come by authority of the President to propose to you certain conditions upon which you can receive rations and other benefits in the future. The paper containing these conditions has been submitted to the Dakota Indians at Red Cloud and Spotted Tail agencies, and, after due consideration of it, they have accepted of the conditions and have signed the paper. We have now come to submit it to you, and we want you to listen attentively while it is being read and to give it your careful consideration.
This commission is composed of your friends, of men who are friends of the Indians, and they have endeavored to prepare a paper which they think will be for your benefit not only at the present time but in the future. The paper will now be read by Mr. Hinman and interpreted by Mr. Agard.

The agreement was then read and explained.

The Chairman. Now, my friends, we hope you will consider this paper and consider it carefully, and make up your minds as soon as you can.

Mr. Bullis. My friends, these words that you have heard are from the Great Father at Washington and the Congress of the United States. We cannot change them in any particular. You must accept them or reject them as they are. In presenting them to you we believe that they are for your interest and for your good. We believe that this is the best proposal that has ever been made to the Indian nation. In accepting it you gain everything and lose nothing. You simply give up 60 miles off the west side of your territory here that is entirely worthless to you and also give the white men permission to make three roads through your reservation to that territory, the Black Hills. In pay for that you get the friendship of the United States Government and rations as long as you need them, no matter whether it is for five years or five hundred years. You are all men of judgment and you know what the making of a treaty with the United States Government means. You know that it is an agreement made to be kept by both sides as long as the treaty specifies, and this commission pledge you their faith that they will do everything in their power to see that the United States Government observes the treaty on its part. Now the question remains with you as wise men to accept or reject this treaty. We desire you to take this into your council to-night and give it a full and careful consideration, and we wish you to make your answer to us to-morrow by noon. You can act upon this matter in a few hours just as well as you can in a week or a month, and it is a matter of very great importance to us that we should terminate the treaty here with you as speedily as possible. We wish to go to your friends below on the Missouri River and get their consent to this treaty also. We have just come from your friends at Red Cloud and Spotted Tail agencies and they have agreed to this treaty, and accepted its conditions. The longer we are delayed the longer you will be in having your rations permanently secured to you and if you reject this treaty your rations will be cut off from this issue. Now, as a friend of the Indian people, and of these people present especially, I ask you to give this matter a careful consideration; think it over without prejudice and impartially. Do not spend any time on or bring up any old questions that are past, for we cannot take them into consideration. It is no use to talk to us about what has been done or what you want to have done. All we can say to you and do for you is to present these words and ask you to accept them or reject them. If you accept them this treaty shall be carried out to the very letter, in good faith; but if you reject them you must take the consequences; your rations will be stopped and you must support yourselves. Now we ask you to take this matter into council to-night and dispose of it so that we can receive your answer by to-morrow noon. Now what I have said to you I have said from the kindness of my heart. I believe every word of it. I believe it is for your interest. I believe if you accept this treaty it will be carried out in good faith by the United States Government. Think of it carefully, give it your attentive consideration, and let us hear from you to-morrow noon.

Bishop Whipple. I am very glad indeed to meet you here to-day. My heart has for many years been very warm for the red man, and I want to speak a few plain words of the things I have in my heart. Now, in this country there are two kinds of people that are living: white men and red men. The white man has a home of his own, schools, churches, and a government. Hunger does not come to the white man's home, and when the white man dies he leaves a home and a country for his children. The red man is poor and homeless, without schools and without government. He looks like a man that is walking under a cloud looking for a grave. He loves his children and loves his friends as well as the white man loves his, and would lay down his life for his children or his friends at any time. There is one Great Spirit and one world that the Great Spirit has made, and there must be something wrong that has made this great difference. Now, your friends have come here to-day to try and tell you what this difference is, and the way in which it can be changed, and that you may become like white men and your children that live after you, and I think these things consist of three things. The first is, that whatever the Indian owns of a country belongs to a tribe and when the Indian dies, or a country belongs to the individual and the man; the white man's home is his and belongs to himself; there is no power in the world that can take it away, not even their Great Father, and when he dies he knows that he will leave that to his children and his children after him. Another difference is that the white man has a government. He may go to a strange village where he has never been before, and wherever he is the band of that government is around him to protect him, to protect his property and his life. If any man in the world shall touch that man he touches the Government and the strong arm of the Government at once arrests the wrong-doer. The white man has schools where his children may be taught their duty to each other and the way in which they should live in this world.
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and their duty to God, their Father. Everything on the one hand is to protect the individual, and protect his home and protect his children that they may live up in this world and be prepared for a happy home beyond the grave. Now, I want you to understand this treaty very distinctly. The first three things in this treaty are not things that we ourselves have written. They are things that were put into our hands by the Great Father and the council at Washington, and we were told as honest men with straight tongues to bring them and to deliver them just as they were to the red men: the giving-up of that country, the making of these roads, and that you shall send some one to look at that country that is to the south. Those things were put in our hands and we were told to bring them to the red men and to say to them that unless those things were relinquished they could no longer give them rations. Now, your Great Father said, "I will select men whom the Indians will know are their friends and have been their friends for years, and it shall be left to those men to devise a plan just as they would plan for their own children in case this was a provision whereby their own children might live." And those provisions are that each one shall have a home of his own and one hundred and sixty acres of land which shall be his; that the Government will build a good house for the chiefs and help the other Indians to build a house for themselves. And it is also provided in the treaty that there shall be a school for every thirty children, and the children must attend those schools if they are well and strong in order to receive rations. And the strong, able-bodied men, not the sick and infirm, are to labor. The ration is a large one and the treaty provides that it shall go on until you are perfectly able to take care of yourselves. It provides that bad men shall not come as they now come very often in the Indian country—white men who are so bad they cannot live in their own country—they come into the Indian country to do them wrong, and this treaty provides that they shall not come there to live among them. This treaty does not touch the half-breeds that are in your tribes, or the white men that are married to your women, in any way. This Government shall be your government just as it is the Government of the white man. It provides that there shall be selected from among you reliable and true men as many as the President thinks necessary, to preserve order, and these men shall be paid by Congress.

Now there have been times in my life when I would think of the red man, my heart would be so sick that I would cry aloud, "How long, how long, O Lord, shall this darkness stay." But I have seen in my own country, among the Chippewas, a body of their people that was once poor and more wretched than you are, and they are now living as farmers. There are two villages of your own people of which I can tell you; one at Sisseton and the other at Santee, who a few years ago lost everything they had on earth, and now to-day you will find those men living like farmers in a white man's country. So that all we ask of you is that those who have hearts and brains shall look at this matter; shall think of it plainly and to ask yourselves which of these two paths you will take. One of those paths is a dark path, and it leads to a path that will grow darker and darker, and the other path is a path that leads where it is lighter and it will grow lighter until you are all saved as civilized men. When I have anything in my hand and it is my own, I say I give it to a man. I can speak the words, because it is mine. I have got it and I can give it. The things of this treaty must come from the great council at Washington. It is not mine to give or mine to withhold. But I tell you that there are thousands of white men that feel just as I do, and every day in the depths of their hearts they are praying the Great Spirit for their red brethren, and longing that they shall be saved. And they are watching to see whether the red men will grasp the hand that is stretched out to save them, and I say to you for myself, for my friends here, for your white friends, that we will do everything that we can to see that the treaty shall be fairly and honestly carried out. I can say no more. Everything that we can do and everything that your friends can do will be done to see that the treaty is fairly and honestly carried out as it is made, but I say to you that if you refuse the efforts that are being made for your civilization, you will not only strike a blow against yourselves, but that you will strike a blow at the best friends you have got on earth.

I have done, and I only hope that the Great Spirit will give you a good heart to think of the matter.

The CHAIRMAN. We do not expect any of you to say anything to-day, but we would like you to meet us as early as nine o'clock in the morning, as we are anxious to finish our business by noon.

Proceedings of council held at Standing Rock Agency, October 11, 1876, between the Indians at said agency and the Sioux commission.

The CHAIRMAN. My friends, if you are ready to respond to our propositions that were submitted to you yesterday we are prepared to hear you.

JOHN GRASS. The Indians cannot pass judgment on matters of importance as soon as white men can. You want us to finish this business to-day; that is why I say this.
We cannot complete it to-day. I want you to wait for us. We will take about two days.

The CHAIRMAN. We would prefer that you would go on and talk to-day occupying as much time as necessary to say what you are prepared to say. If it be necessary—of course we don't want to hurry you—we will adjourn for another council.

JOHN GRASS. My friends, this day I behold you, and I behold you with a glad heart. We are going this day to renew a treaty; that is why my heart is glad. You saw me and you pray to the Great Spirit, which pleases me very much. The Great Spirit made this earth for me and He raised me on it; you brought this to my mind and I am thankful. Our Great Father selected this commission from just and kind-hearted men. Look well at me with both eyes and listen to me with both ears. What I am looking for will be in the future I want you to remember always. The white people look for a country that pleases them; they find one, make a selection, locate themselves there, and consider that as an inheritance for their children; the Indians are the same. The different countries that the Great Spirit has made, the people inhabiting these countries, are bargaining with each other as cheap and valueless. You speak to us about a strange country. We want you to strike that out. My father had the white people for friends. Our grandparents, our fathers, and all of our kindred were raised on the Missouri River. I told my grandfather that I would never leave the land on the Missouri River. Red Cloud and Spotted Tail's people are not pleased to live on the Missouri River, hence you take them off to look at other countries, but we are not displeased with this country; we are pleased with the country on the Missouri River, and consequently we wish to remain here. You have come to us with the words from other agencies. If the majority of Indians desire to remain on the Missouri River I wish the commission would decide that Red Cloud and Spotted Tail should also be brought to the Missouri River. I am going to say something that will not please you before I sign the agreement: I desire to know whether the commissioners are willing to erase that part of the propositions where you ask the Indians to go to a strange country?

The CHAIRMAN. It was not the intention of your Great Father to compel you to go to a country without your consent, and without your being satisfied with it. He was of the opinion, however, that neither you nor your children could ever make a living on the Missouri River by cultivating the soil, and it was in kindness to you that this suggestion was put in the treaty, that you should go to a country that he would designate, where you could cultivate the soil. If, however, you think that you could not give up this country and it is necessary that you should consummate this agreement in relation to the other matters, the commission will modify that clause so as to relieve you from sending any delegation to see the new country.

JOHN GRASS. The chiefs that are here are going to speak of a country for themselves. We wish to have the reservation extended to the mouth of the Heart River, to the head of O'Fallen's Creek, and along a portion of the Little Missouri.

My friends, I have considered the words you have brought me, and I am ready to answer you. The chiefs you see here have all come to the same conclusion. You have brought words to the chiefs here that will bring life to their children; that will make their children live; they answer how [signifying their approval] to that. And now since they have ceded their country to you, they want to tell you of certain things that they shall want for their families, and people, and children in the future. What we shall need for our children to succeed in life, to instruct our children so that they will become self-supporting—the things you have spoken to us about. The affairs at this agency are allotted to a society of Christians. They are to think for our people, and to instruct our people in the way they should live. I want them to live in this country with us and instruct our children. We want wagons that are good wagons, and will last for ten years; and we want some light wagons so that I can ride over the country rapidly. We want cows and bulls for breeding purposes. We want some sheep and hogs. We want mares and stallions for breeding purposes. We want mowing-machines, and large plows; we also want small plows, and cultivators, and harrows. We want yokes of heavy cattle for plowing. I want a house with at least three rooms in it. I want furniture for the house—stoves, tables and other house furniture. We have not seen the Great Father and discussed this matter with him. I wish that I could see him and talk these matters over with him. If I could see him, I think he would have a reply for me in regard to these things that I am asking for. I wish that the Great Father would buy anything for my people—provisions, annuity, goods, &c.—that he would send me a list of the articles purchased. I want this list to be sent to me every year, for all goods purchased. I also want a copy of this agreement left with me. Is the present President the one that has been buying goods and annuities for the Indians? Are the men that have been our agents here, from time to time, still living? The Great Father has not been respected nor obeyed; I have not been respected, I have been abused together with the Great Father. The Great Father thinks that I have received all that has been purchased for me, but that which I have received is the smallest part of what has been pre-
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vided for us. Notwithstanding that I did not receive them, they are mine still; they were all for me, and are still mine, and I expect to get them, and shall look for them. I want the Great Father to look into these things up, and make the men that have made away with them pay for them. These things have been made away with, and I am an Indian, and am not able to tell the Great Father. I have these just men, and hope you will tell a straight story to the Great Father. The things that would enable me to become self-supporting on this river, this day you remind me of them, but they are all gone. This day I want to learn something, to learn a lesson, to learn how to do something. You have spoken to me well, spoken to me well, and I am going to state in what way I can learn something to-day. You are writing here, [referring to the stenographer] and you have a paper underneath the one upon which you are writing that is not written on. In times past we used to know such things as that; we have seen business done the same way in past times—a blank paper underneath the one we sign. I wish the Great Father would select a physician, a man who is capable of treating sick Indians, and who can cure them, and send him to us. I want a sawyer, a blacksmith, and a man that can work in tin to make pans, kettles, cups, &c. I also want an expert carpenter. I want a trader that will trade with us at the same prices that he trades with the whites, one that will not charge an Indian more than he does a white man. I have a trader here, but he treats me badly. He has a bad way of trading. Tell the Great Father to take him away and send a man in his place who is acquainted with Indians and with Indian ways, a man who can live with the Indians and be their friend. I wish they would send me three or four traders. We want you to consider our half-breeds and the white men who are married to our women as a part of our people.

Here is Kill Eagle, [pointing towards the door] he was not raised to be a fool and to be unwise. He was raised to be wise, but all last winter and all last summer we did not eat well; hence he went out and saw something with his eyes. When he returned he was made to surrender, and I wish that while you are here you will see that he is released. You are here from the Great Father to make a treaty with us, and that is the reason why I make this request.

I want Bishop Whipple to look at me. My friend, Mr. Hinman, look at me. You have come to-day to see me and I want to speak of one more thing. I try to speak well of everything and I hope you will speak well of everything. I wish to make everything good by my word to-day, and I suppose that the commission wish the same—make everything new and good by their words, and the peace that is to be made by the council to-day I want to have last at least three days. I have reference to Indians who are not here, who are away from the agency, Indians who live according to the Great Spirit's law, and who want to come in but cannot. I wish that these last words of mine might be listened to and that I can have another opportunity of sending out to those people. I am telling you my mind and my desires. Those who try to be good and want to be good, we ought to give them a chance to speak for themselves, and those that want to be bad should have a last chance to speak for themselves. This is all I have to say.

RUNNING ANTELOPE. My friends I will say a little thing to you to-day. I think it is good for men to exchange views and talk with each other. I see that many of you have gray hairs. I am getting gray myself and I am very much pleased that such men have come to talk with me; men of age and experience; the other chiefs are also pleased. Men of your age are men qualified to pass judgment on matters of importance, and I answer yes to all you say. I think that is right. The land known as the Black Hills is considered by the Indians as the center of their land. The ten nations of Sioux are looking toward that as the center of their land. You have asked me for that land and my heart is glad. This is the first question you asked me and I answer it first. When I was to see the Great Father he told me that some time the whites would ask me for this country. I have been thinking about it ever since, and to-day the words of the Great Father have come true. And I believe and have faith in the Great Father. We have met this pleasant day, and I believe what the Great Father says. You see these men of different grades and different ages here and you have considered something for them and my heart is very glad. It is what I have been thinking about myself. The Great Father has spoken of the Black Hills. In return for this country I expect to have issued to the nations, that I and my children and my children's children may live and shall be taken care of and provided for by the Government. I want the Indians to obtain wealth equal to the wealth that the whites realize from the Black Hills. The children of the Great Father will obtain wealth from the Black Hills that will make them rich as long as the country lasts, and I wish the Indians to be cared for as long as that wealth lasts the whites. I will speak a little more and then let some of the other chiefs say something. I expect there is something in the Black Hills that the white men will work for and obtain, and this is the reason why I have said this.

In respect to the white men that are living in our country and are married to our women, I consider them as my own. Their wishes are our wishes, and what we get I
hope they will get, because we have need of these men. This is all I have to say in regard to the Black Hills.

It is my answer to your first question. Beyond the Black Hills the country belongs to me and my people. The Great Father has promised us food, but sometimes my young men want something besides the Great Father's food. If they want to go out for sport, probably there are rabbits, &c., out there that they can kill yet. When I was a young man I never spoke of bad things, I wanted everything good, now that I am an old man I even more desire the good instead of the bad, and therefore speak only of that which is good. The four nations that are here at this agency, what I say are their sentiments and I do not speak for myself alone but speak for all of them. I am going to speak of something that will enable me to support myself, and I want the commissioners to assist me to obtain these things. I mean to speak of horses and wagons that I can work with. With these I will be able support myself. I want them to use as my servants. If I have business with other people at a distance I want then a carriage to ride in and carry my instructions to my people; one that I can travel fast with. [Shakes hands with the commissioners.] When people shake hands and talk, they talk in earnest.

I want you to look on this man Kill Eagle, with his people who are prisoners here. He is one of us and is our kindred. Kindred living with each other love each other, and when they get into trouble they help each other out, and we look on these Indians the same as white. He went out to the hostile camp, held his gun, witnessed a fight, and came back. I want before the sun sets to see these men released. I am an old man and I ask these things as a favor. You have come from the Great Father and brought me good words, peaceful words, and I have answered yes to what you have said to me, and now I want, before the day is past, to see these men released. The military here are my friends, and I am living on terms of friendship with them. This is what I wanted to say to you and I am satisfied. There will be other chiefs who will speak their minds to you and we want to go on and to-day we want to tell you and to-day we want to be remembered; take them to the States; publish them to the whites so that everything will be known for the better, so that our sentiments will be known and respected.

In regard to this store. I have been to see the Great Father, and the white people are wealthy. Even they have stores one right against the other, touching each other. When a man goes in a store and finds something he wants and cannot obtain it as cheaply as he desires, he goes into another, and so on until he gets what he wants and at the proper price. We want to do the same here. Now I want to speak about our agents that we have had 'previous to the present one—eight agents that have abused our Indians. If the Indians had been treated properly by their agents, they ought to have now a few head of cattle grazing on these hills. I want these things looked into and attended to.

Two Bears. Hail Great Spirit, and hail my friends who I see here, and hail Great Father! My heart is this day made glad by seeing you here. A year ago I went over to Red Cloud to a council to talk about what we are talking about now, but things were not satisfactory there and we laid it aside and to-day we take it up again. To-day you have come before us and told us two things. You prayed to the Great Spirit and that made our hearts glad. You told us that we should have pay for our land, and that too makes our hearts glad. The Great Spirit made this land, made it for me, raised me on it, told me to find out what I previously did not know. Now when I am on it and it is mine, I cannot leave my country, but I am looking toward the Great Father. The Great Father must know my wishes and wants, because to-day he has said that to me, which is in accordance with my wishes and wants, pay for this country. I was the chief owner of this country, but the Great Father turned it over to his young men. This was a hard thing for him to do to me. For three winters the Great Father's young men have been carrying the good things out of my country, and now that he has proposed to pay me for it I am very glad. I give to the Great Father all the different kinds of metal and different kinds of timber and different kinds of earth that are in the hills. This will make the Great Father rich, but a part of this he is to give back to me—half of it. I am of the fifth generation of Sioux Indians, and the sixth generation is growing up around me. I want the Government to provide for the same number of generations in the future. I am making this trade with the Great Father, and I am not a white man and am not able to live like a white man. I do not know how to eat yet like white men. They eat but little, but I am not able to get along with a little yet. The Great Spirit fed me and fed me in large quantities. I eat all day, and eating great quantities has become a habit with me. Now with our trading. This is an honest trade with the Great Father, and I want him to feed us as the Great Spirit has fed us—in plenty. The Great Father's young men are going to carry gold away from the hills. I expect they will fill a number of houses with it. In consideration of this I want my people to be provided for as long as they shall live. I want the Great Father to give me two kinds of wagons. I want good, durable, serviceable wagons. I want the Great Father to give me stock, and I want good young stock. I want the Great Father to give me tools of all descriptions. I want good tools and implements of all kinds. I wish you to tell the Great Father what the young men at this agency want. They
want to see the Great Father personally, and I want you to tell him so. My friends, I am afraid of frightful things; I am afraid of bad things; I am afraid of a battle, I like good things and straightforward dealing. Means to earn a livelihood with these things I like. For two winters I was starving and have eaten a great number of my horses and dogs. In consequence of this starvation many of our people did not believe that this day would ever come when they would have a council with just men, and therefore fled from the agency in search of food. They went out to get something for themselves, to search for food for their children and to get something to wear; and while they were out one of them got into trouble, [referring to Kill Eagle.] My friends, this is the way I think, and you would think the same way. I am here together with my people. If we succeed in completing this council satisfactorily, pleasing to us, the Indians who are out away from here will hear of it and will return to the agency. I want to receive them. You see Kill Eagle here and Little Wound with their people. They could not bear to remain with the wild Indians that pointed weapons at them, and they were abused by those Indians. They tried to keep them there, but they returned in spite of them and came home. These Indians, if they were released and allowed to go into camp with the other Indians at their agency, there would be no danger of their ever leaving again, for they got into trouble when they were out and experienced things that they do not want to experience again, and if they were released and allowed to camp with the other Indians here the Indians that are away from here would hear of it and come in and expect to be treated the same way. I have been thinking about the Great Father's laws and would like to have them obeyed. The Great Father has told me he could not prevent this railroad coming through the country. It has come into our country and is now as far as the Missouri River. The country all about this railroad is mine yet. The white men have surveyed that country and have placed landmarks on both sides of the railroad, and I am not pleased with that. In regard to the road, it is very well; it is useful to the Indians; it will bring provisions to the Indians. In time past that country on the east side of the river belonged to me. The Great Father's people came through the country instructing Indians and giving them advice. I never fought a white man; I have concluded transactions with the white men, and now the country remains mine after concluding a treaty with them. The country sold by the Sissetons and Wahpetons belongs to me. The land from Red Hill to Devil's Lake and from thence to Fort Thompson belongs to the Yanktonais. Our agent here treats us well. I do not want to get rid of him, but I wish the Great Father would select a civilian for our agent. The Great Father wanted me to be friends with our neighbors above here, [referring to the Bees, Mandans, and Gros-Ventres.] My friends, I gave them more than two hundred horses. The Great Father gave us annuities but for two seasons, I took them to our friends above and kept nothing for myself. Now I want the nations, our neighbors above here, to reciprocate and to come to Bismarck with something for these Indians and we will go up and meet them there.

This woman you see here, [referring to Mrs. Galpin,] when her husband was living he did a great deal for the Indians and they owed him a great debt when he died, but they were not able to pay him. The debt is still standing. I hope the Government will pay to his widow that which was owing to him from the Indians when he died.

Big Head, [Upper Yanktonai.] These wise men have come here to talk to us, and they prayed to the Great Spirit. I am a young man and I think of these things. I am highly pleased. These men have come here to talk to the Indians, and we have spoken of the former agents and their actions toward the Indians. I am very much pleased with what the other chiefs have said. The white men are looking to the Black Hills. You have asked us for them, and the other chiefs have said how to that and I say the same. I think that when a people sell a great piece of land they will get rich from the proceeds. I look at it in that way. What these chiefs have asked of the Great Father—I am a young man and am in haste for these things and have not patience to wait, and therefore I repeat the requests that have been made. The land here belongs to the Indians and they consider it a matter of grave importance that they are transacting to-day, but they are confident that the Great Father has wished it and they are therefore willing to treat for it. I repeat the request made to have Kill Eagle released.

Mad Bear, [Lower Yanktonai.] When any one has a good thing they value it highly and want very much for it. If we had had the implements of all descriptions that the Great Father has to work with we probably could have supported ourselves. My friends, I want you to help me to get such things as shall be best for us and will enable us to support ourselves. The men that have been speaking to you spoke as if in fear. Years ago when men came here to treat with the Indians sometimes the treaty was not satisfactorily accomplished and they spoke fearfully to us. At the treaty of Fort Rice in 1866 perhaps one of this commission was there present. At that treaty they named a number of years that they should provide for the Indians what they could give them. A great many of these things have not been given to us. The white men living on the agency now know what has become of these things. I could
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tell what has become of some of these things and some one would be ashamed.
I am an Indian, a poor, miserable Indian, but if I should do as has been done by us,
the Great Spirit would dislike me, would hate me, and for that reason I cannot do
these things. Men, civilians, that we have had for agents would steal our food, steal
things that were sent to us, and when they were likely to be caught in the act and be
brought to justice for their misdeeds they used the money that they had accumulated
by these thefts to clear themselves with. They used the money they had accumulated
by stealing Indian property to clear themselves with. Of the cattle that have been
purchased for the Indians by the Government and sent out here, they were counted
by a man on horseback riding at a gallop, and he made two hundred out of one hun-
dred, and then they grabbed for the money. The men that have had a hand in the
stealing grabbed for the money. This is not right. It is the fault of the white men
that this is done. They select men that belong to the ring, that have been used as
clerks at agencies, &c. When one agent is removed they select his friend to succeed
him, and so the stealing still goes on. If the Great Father would appoint for traders
half-breeds, persons that are interested in the welfare of the Indians, persons who
may be considered as Indians themselves, they would deal justly by their own people
and the Indians would be bettered by it. The matter of their traders alone is enough
to drive the Indians hostile. It would drive a white man hostile to be treated as we
are treated and to be charged prices as our traders charge us for goods. If an Indian
succeeds in getting a dollar he takes it to the store to trade and what he receives in
return for it amounts to probably half a dime. We want the monopoly of trading
stores stopped. We want everybody allowed to come and trade—any one that thinks
kindly of the Indians and who will trade justly with us. The Government wants to
make white men out of the Indians. They want the Indians to help the white men,
and at the same time they allow one rich white man to come out here and monopolize
everything that is going on in the country. The work, the labor, everything is mo-
nopolized by white men, who have everything their own way. It is hard to be an In-
dian chief. Our young men do not listen to us, they will not mind us and obey us. The
white chiefs are obeyed by the people, and what the white men undertake they can
accomplish. I therefore wonder that they do not undertake to reform these abuses.
I do not want to cast any reflection on this commission, but I know commissioners
come out here to treat with the Indians, and what they promised them has not been
fulfilled; and the Indians may probably expect that it will be the same at this time.
If the Indians could be allowed to go to Washington and execute a treaty with the
Great Father himself they would have some confidence. These chiefs have said "yes"
to your proposition to buy the Black Hills and I agree to it, and we would like to go
and see the Great Father himself. If we could go and see the Great Father—there are
a great many half-breeds that can read, and if they were given a bill or a list of what
the Great Father promised us they could keep it and compare it with what we receive
and see if we get all that we are entitled to.

The Indians are all objects of pity; they are poor and to be pitied, and these things
have been stolen from them, and if you undertake it you will probably find a good
deal of it and recover it for them. Another thing I want to speak about. The Sante-
tees and Yanctonais sold a portion of their country and when these Indians went
down there and wanted to be numbered and considered as a part of these Indians that
made the treaty they were kept away and were not allowed to participate in the ben-
efits that the Santees and Yanctonais derived from this treaty, and now we want the
Yanctonais kept away from any of the benefits that will arise from this agreement.
I will say in conclusion about Kill Eagle: I think he and his people have been pris-
oners a good while and that it is about time they were released. On a day of a great
gathering of the people, rejoicing, &c., it is customary to do something in commemo-
ration of the day, and this would be a very good thing to do: to release those men.
If there had always been a half-breed interpreter, one that could read and write, I
think a great deal of this stealing could not have been done. The interpreter would
have been wise enough to know what came and what was disposed of. If the Great
Father considers this question sufficiently important to call the Indians to see him,
there are two interpreters—William Halsey and Louis Agard—that I want to go with
them. They had an agent here, Major Palmer. While he was here he received on the
part of the Indians from the Government a lot of cattle which, I supposed the Great
Father paid a large sum of money for; perhaps the Great Father thinks that we
have been stolen from them, and if you undertake it you probably find a good
and see if we get all that we are entitled to.

FOOL-DOG, (Lower Yanctonais.) A year ago when these Indians went to the coun-
cill about the Black Hills they came back without saying anything, and now they
speak to you well. I was at that council. They sent word to me and told me that I could speak these words to the Great Father. The commissioners there told us that at the next council we could finish the treaty for the Black Hills, and that what we asked for we would be able to obtain. The Indians that remain at their agencies are being destroyed by this treaty. They hope that these men that want to help the Indians will take fresh courage and work for them. We want the things that are going to be given to us to be continued as long as we live. These Indians have great faith in this commission because there are holy men, ministers, among them. Here are also military men who are in the habit of straightening out things. They are present too, and see we talk to you in a straightforward way. Whatever we accomplish at this treaty we do not want to have it erased, and no matter if there is another President I want the agreement to continue in force. When the Indians become rich and no longer need anything then you can stop their supplies; but before that do not abuse them. I understand that when we were at the council a year ago about the Black Hills the Great Father told the commissioners that all the Indians and all the young men had rights in the Black Hills, and that whatever conclusion the Indians themselves should come to would be respected. These Indians that you see here, these young men, are men that want to live at peace with the whites, and for this reason: they want to accomplish something that will insure them provisions in the future so that they can continue their friendship for the whites. When you depart from here and go back to the Great Father the people here will be looking after you, following you with their eyes, and if they are sharply called to see the Great Father they will feel indeed that you have done something for them. The Great Spirit created these men and they expect to raise children after them. Generations are not to stop here, they are still to go on living, and we look to you for help and assistance. I want you to tell us everything that falls and without reserve, whatever judgment you have to pass on us, everything of that kind; because I expect that the whites and Indians will always live together as friends. I want the Government to make a just division of the goods that it buys for the Indians among the different chiefs and bands. I am an Indian, and am looked on by the whites as a foolish man; but it must be because I follow the advice of the white man. These Indians that have come in and surrendered have come in because they want to be friends of the whites and live with them, and now I think they ought to be released. The things that these Indians have asked the Government for are all good things. I am an Indian, and they express my sentiments.

**LONG SOLDIER.** I am one of the men that remained at home and I am going to advise the commissioners. Did the Great Father send these commissioners here? Will you speak well and truthfully to me? I want the young men on this reservation to obtain something. Look at me and see if you see any sharp weapons about me while I am talking to you! The Great Spirit called me forth to be a chief and this day I say how to you. The Great Father has asked me for a portion of my country and has made me an offer in return for it. I am very glad to get what has been offered to me and I therefore say how to your proposition. I understood that the Great Father was going to treat with the Indians for the Black Hills, and since then I have been considering it. I am a very suspicious man and always suspect people of some evil designs when they talk to me, and therefore remain at home. In consideration of the relinquishment of the Black Hills country to the whites you have made an offer of provisions for a long time and I am very glad of it. I want to know what the young men are going to kill game with? If it is that these men come from the Great Father I want them to tell the agent not to arrest Indians that come home from the hostile country. My father, who has instructed me to be a friend of the whites, is still living and I want him to share in the benefits that arise from the sale of the Black Hills. In regard to these prisoners I want when I go out from the council to take them to my camp with me.

**FIRE-HEART.** I am a chief and I wish to resign my chieftainship in favor of my son. I want him declared to-day.

**His son High-Bird then came forward and shook hands with the commission.**

**JOHN GRASS.** My friends, we want to adjourn this council. There are some things that we have not decided upon; we have not well considered; and we will be able to speak of them to-morrow.

**Bishop Whipple.** In this matter we are very anxious that you shall understand everything, that it shall be as plain as the plainest road. I think the trouble in the past has been that sometimes you don't understand. The chiefs have asked to have some country to the north added to their reservation. We have given them a strip to the Cannon Ball River which was not theirs, but which the President had set aside, and it is as far as we can give them. The Great council has that country about the Northern Pacific Railroad through which it runs, and we have no authority and there is no way that it can be extended. We also ask that you shall receive cattle and horses and sheep and other things. There are a great many provisions in the treaty of 1868 that have never been carried out, and things promised which you have not received. The reason of this is that provisions have not been made to enable you to live by cultivating the soil. Everything that is promised in that treaty is left exactly as it was before,
and you have the right to claim it of your Great Father, and we mean to do everything we can to see that those provisions shall be fulfilled. It provides for the purchase of agricultural implements, and for the cattle, and for the other things of which you have been talking. In our agreement which we bring to you we have made provision which we believe is ample, and is all which any men in the world could need for their support. That is without limit. It is provided that it shall extend until such a time as you are able to take care of yourselves. I do not believe that if this commission had been preparing an agreement for their own children they could have been more careful in forming it than they have been in this case. There are some other things that you have mentioned which are not within our power to control, one of which is in regard to your old agents. All that has been said has been written down, and will be sent to Washington. The matter with which we have no power whatever; with reference to the releasing of any of your friends, that is a matter that belongs to your Great Father, and to him alone. Your words with reference to this matter, and your desires, have been written down. We have no authority to deal in any way with any persons except with friendly Indians, such as I see here to-day, and the object of your Great Father is to see that you shall be provided for better than you have been provided for in the past. We are peace men and come without weapons to meet men without weapons, and to meet them as friends. All that we can do is to take your words just exactly as they have been spoken. You have agreed to all the things which we have put into the treaty, and now I will tell you the reasons why we were in any haste in this matter. There are two reasons: the first is that it is not a great while before the great council meets and all this matter must be settled before that time, or nothing whatever can be done. There are a great many other Indians that we have to meet also. The provision of the law granting you rations requires that this agreement shall be executed before any more rations are furnished. It is for your sake, and not for our sake, that we are anxious that this should be completed at as early a day as possible.

Bull's Ghost. My friends, what now will please you? These men here have conceded to your terms, to what you have said to them. When men meet together for council they speak on both sides to please each other. We now want to adjourn. There are a number of men here who have something to say, but it is time we had something to eat; we are all hungry.

In accordance with the expressed wish of the Indians, proceedings were suspended, and at the expiration of an hour the council was continued.

Goose. I am a Dakotas and am ignorant of almost every thing. Although I have never seen the Great Father, whenever any word of his has been sent out to us, although it was not intended for me alone, I have always acted as if it was sent to me specially. I have tried to fulfill it. Whenever anything has been given me to do I have always thought whether it was something that would enable me and my friends to live, and be well off in this world that was given us to live in, but I have never succeeded so far. Whenever the Great Father has given us any advice as to the way we should live or what we should do, I have never tried to interfere with it at all. I have always tried to live in the way that he has advised me to live. I have always thought, when I considered that anything was well, that if I followed my own opinion that I should be very poor, and I have never desired to live by my own wishes or my own opinion. My friends and relatives here to-day have told you what their wishes are, and it is not proper that I should wish anything different from them. I have heard all that they have said and all that they desire, and my wishes are in sympathy with theirs. Whenever the whites have desired to do anything in this country that has been given to us I have always assisted them to do it and I have always been the one to go with them, and have told them the names of places and countries that they wanted to see. We are here to-day to tell you what we wish. In times past I have been over the country from the valley of the Heart River and the country that has been mentioned which we desire as the boundary for our country. I have no disagreement with my own people, nor have I anything against the Great Father, and as you have pity with my own people I hope that you will, in the same way, have pity upon me. Now that you have come here to-day and told us these things that the Great Father desires us to have and promises to us, it seems to me also proper for me to state what other things that are not mentioned in the agreement we, on our part, wish to have. I want to receive all kinds of goods and cloths, all kinds of blankets and all the other articles that Indians use, and we want all these things to be included in the annuities issued to us every year. This is the proper way to do, and you have promised us these things. My opinion is the same as yours in that respect. In regard to the issue of provisions you said that they are to be issued by weight, without mentioning the number of years. If you mean the issue of provisions is to continue a longer time than could be specified by stating it in years, I approve of it. I do not know about issuing provisions to us by weight. Our idea is that when anything is weighed out to us it is very small, and therefore we do not agree to that very heartily.
In regard to giving up the Black Hills, we expect, of course, to receive a fair and proper compensation for them. Without agreeing to the expressions of satisfaction that the Indians have made here to day in regard to the things that they want, I am willing to leave it to the Great Father to see what we get a just recompense for the country we give up. Now, on our part, we would like to have a specific reply to every question that we have asked here to-day. Whether we shall have these things that we ask for or not? We have been told that there are no horses provided for in the terms you made, but we think it ought to be arranged so that if, at any time, we want horses we can get them. I am the man that went from here with the whites who first went to the Black Hills, and I know that the country is so full of gold that they turned it up with their feet when they walked through it, and when you ask us to give it up you ask us to do a very difficult thing, and we expect to be paid accordingly. The reason that I say this is that the white people boast of taking, every man, two hundred or three hundred dollars a day. Therefore, when we ask for things that are very costly and difficult to be purchased, when you take into consideration the value of the hills, they ought to be granted. I have talked independently and have given you my own mind. When you have answered our people as to whether you will give us the things we asked for this morning, we are ready to sign the agreement.

The CHAIRMAN. Under the treaty of 1868 at a certain period each Indian that discharged certain duties was to get an American cow and a yoke of oxen. We understand that some of the Indians have received that cow and yoke of oxen. Your agent will endeavor to ascertain who has received that cow and yoke of oxen and when he does that he will know what Indians have not received them. He will then make estimates to your Great Father to supply those who have not received them. There are various things in the treaty of 1868 that continue right along as though this agreement was not to be made. In this agreement we say that "the United States does agree to provide all necessary aid to assist the said Indians in the work of civilization; to furnish to them schools and instruction in mechanical and agricultural arts as provided for by the treaty of 1868."

WHIT£ EYES. My good friends, you have come here to-day to visit our chiefs, and to visit me among the rest, and my heart is very glad. You are here to consult with our chiefs and they have not refused to hear the words of the Great Father, but they have agreed to everything you have said, and that also makes my heart glad. These are very good men as well as yourselves, and all the things they have asked for are good and you are the people who ought to help us to obtain them. The young men of the Great Father are fighting with some of our people who live far off to the west, about some difficulty between them, and already there are a great many widows and orphans. I think it would be a good plan if this whole matter was stopped; and I wish you would tell the Great Father that he ought to withdraw all his children from that country. This trouble was commenced by the children of the Great Father who went into our country and began the battle. Already a great many have been killed on both sides, and it seems to me that it is a good time to have it stopped. I think that if you ask the Great Father to take this matter into consideration he will do so and will give a just answer. All of our chiefs here are very sad, very sorry about this war. That is the reason I have spoken as I have. I agree to whatever answer our chiefs send the Great Father about the Black Hills. The Great Father has asked us to give up the Black Hills. He has probably taken into consideration the value of the hills and expects to give us an equivalent for them. I think that equivalent will be that our children and poor people will be taken care of; and that we will have such implements as we need to cultivate the ground and such animals as we need to raise stock from. These things that you have promised to our people and the things that I have asked for we understand are not to be for one issue only, or for one time, but we are to have this help as long as we live, if necessary. I think that if you remember the promises and see that my people are provided with the things that we have asked for as long as we need them, that we will not only be very happy, but will also become well off. These chiefs know that I regard them very highly and these young men also know that I value them very highly, and therefore for their sake I am going to say one last word which I am afraid will not please you. I wish to have this question asked of the Great Father and I will abide by his decision. While working on our farms and traveling over our own country we often see animals and birds that we could shoot with our old ammunition, and therefore our young men would be very happy if they could have some powder and shot to hunt game with.

The CHAIRMAN. I would say in reply to the suggestion of the chief who has just spoken, that all that has been said by each chief in relation to every subject—to the annuities; to the agricultural implements; to the horses and cattle; and also in relation to the war—has all been taken down carefully, just as they have been spoken, and will be taken to Washington and there be considered.

Two Beans (before signing the agreement) said: My friends, to-day we have talked together with smiles on our faces, and we are going to sign this paper with the understanding that everything in it is true, and that we are not deceiving each other; and
that you have taken out that article which refers to our going to live in or visit that country which does not please us, and that we are going to remain here. My children are very poor and very ignorant, and they don't know anything about weights and measures, and if you are going to issue my rations by weight I want you to give good measure. In signing this agreement I don't sign it myself; I have a young man who is my hope for the future. Although I touch the pen myself I touch it for my son, who is to be my successor.

DRAG WOOD. I am an old man and my bones are getting sore, and I want to have my son to sign this agreement with me.

BIG HEAD. In signing this agreement I understand that I can always live in this country.

WOLF NECKLACE. I never want to leave this country; all my relatives are lying here in the ground, and when I fall to pieces I am going to fall to pieces here.

JOHN GRASS. On behalf of the chief I ask that the Government pay Louis Agard, the interpreter, for the horses that have been stolen from him.

At this point, the chiefs and head-men having signed the agreement, the council closed.

CHEYENNE RIVER AGENCY, DAK., October 14, 1876.

The council began at 1 o'clock p.m., and was held in a large building used as a warehouse for the agency.

The CHAIRMAN. My friends, before we proceed to the business that we have come to transact, we will invite the good bishop who is with us to offer up a prayer for guidance and judgment to the Great Spirit, in relation to what we are about to do.

Prayer by Bishop Whipple.

(The Lord's prayer was first repeated.) Direct us, O Lord, in all our doings with Thy gracious favor, and especially the work now entered upon, that we may be the instruments in Thy hands of the salvation of the poor and the perishing; and give grace and wisdom to our rulers that they may deal righteously with the scattered remnant of the Indian nations in their charge; and take from them all ignorance, blindness, and hardness of heart, and bring them home to Thy fold that they may be saved with Thy people. And all of this we beg through Jesus Christ our Lord: Amen.

The CHAIRMAN. My friends, we are glad to meet you to-day. The President has sent out these good men, your friends, to consult with you in relation to your interests. By the treaty of 1868 it was agreed that you should have rations for four years. Those four years have expired a number of years past, and since that time your Great Father has been giving you rations as a gift. The Great Council last summer decided that the Government would not issue you rations any longer as a gift, but resolved that in order that you should have rations for the future you should do certain things, and by the authority of the Great Council your Great Father has sent these commissioners here to propose certain things to you. We have delivered our message at Red Cloud, Spotted Tail, and Standing Rock agencies, and the agreement that we propose to submit to you to-day for your consideration has been accepted by the Dakotas of those agencies.

Mr. Hinman will now read the propositions and your interpreter will explain them to you; and we want you to listen attentively, and after you have heard them consider them with care and give us your reply to them.

The propositions were thereupon read and explained to the Indians present.

The CHAIRMAN. My friends, we want you to take these propositions into consideration, and we want you to fully understand them. Congress has decided that until you sign some paper relinquishing the Black Hills and that country no more rations shall be issued to you. Therefore, it is important, very important to you, that you decide this question just as soon as you can. It is important to the commissioners in this, that they have to go on down the river to the agencies below here to see the Dakotas that live there, and the Great Council meets again in a very short time. After we get through, if you and the other Indians below here agree to these propositions, then the commissioners will go on to Washington to the Great Council to endeavor to have this agreement ratified by Congress.

Mr. Bulis. My friends, this is a fair, straightforward, honest transaction. It is so plain that every man of you can understand it at once. The question is, simply, do you wish to sell a part of your territory? If you do, are you satisfied with the terms that we offer you? Now the question for you to consider is whether the price is sufficient for the territory that we ask of you. You must know that the territory we propose to secure by this agreement is entirely worthless to you; it is of no use to you whatever. It is not a country that you can cultivate, and there is no game there. The price that we propose to pay you for it has been explained to you. It is rations as long as you need them—food for yourselves and your children. The Government is now under no obligation to supply you with food. It has supplied you with food four years longer than the treaty of 1868 specified, and the Great Council at Washington has
decided that no more rations shall be issued. If you fail to agree to these propositions, your rations will be stopped, and you must take care of yourselves from this time forth. Now the question for you to consider is, are you prepared to do this—can you take care of yourselves? We come here as your friends; every member of this commission feels a friendly interest in your prosperity and welfare, and we unhesitatingly tell you that this is the best proposal that was ever made to the red men of this country. If you accept it, and carry out this agreement in good faith, you will be prosperous and happy and growing people. If you refuse to accept it, death and starvation stare you in the face. Now, as your friends we ask you to give this matter your careful consideration and decide without any delay. It is getting late in the season, and we cannot spend any time with you. You must decide at once. We will expect you here on Monday next at 10 o'clock; and if you are not prepared to give us your answer by that time, you will not be ready this fall, and we may as well leave.

Bishop Whipple. I should not be here to-day if I did not hope we might do something for the salvation of the red men, and in all I shall say to you, I shall speak as I would speak for my own children if they were in your place. I believe that we are in the Great Spirit's world, and that He loves all men alike, and that if a brother can help a brother and lead him out of darkness, he ought to reach out his hand toward him. A few years ago the Dakota Nation was the largest nation of Indians on this continent, and occupied the largest country. They have gradually been growing weaker and poorer until they are now like blind men, reaching out their hands this way and that way to see if they can find help. Now the President sent your friends that they might devise a plan whereby those red men could be led out of their darkness and become civilized men. If in the same world and the same country there are two classes of men and one growing richer and the other growing poorer, there must be something that is wrong; and we want to show the red men where the wrong is, so that they may take the path that will lead them in the right way. This agreement provides first for the thing that is absolutely necessary—food; as much food as is necessary, and as much as you need it; but the other things provided for in this paper are of more consequence to the red man than rations. If I go in the white man's country and ask a man where his home is, the man points to a piece of land that belongs to him, and when he dies he will leave it to his children; but if I ask any red man in the Sioux country to show me his land he will point to a country that belongs to the tribe, and when the tribe sells it his home is sold away from him and he has nothing to leave to his children. This agreement, therefore, provides first, that the man shall have a home that shall be his own, not belonging to the tribe, but to him as an individual, and everything he puts upon that home is his and he can give it to his children. The next thing is protection. Every one who lives in the white man's country is protected by the Government. You cannot see it, you cannot feel it, but it is all around you. If any man should go there and steal a dollar, there are those who would at once put their hands upon that man and put him in prison. And this provides that every red man shall be protected by those among his own people selected by the Government to act as officers to see that there shall be just the same order in the red man's country as there is to-day in the white man's country. The white man by his schools teaches his children how to use the world in which he lives. The iron and coal and other ores, everything that is in this world, is something that the white man can use, and from these he gains things that make him rich. All these things are in the red man's country the same as they are in the white man's country, and yet the red man does not know how to use any of them. We should say that a white man who should allow his children to grow up in ignorance was either insane or a vagabond. As the red boy has the same brains that the white boy has, the Government wants him to go to school from the time he is six years old until he is fourteen years of age, so that he will grow up to be the friends of the people here and the servant of the Great Spirit. To the north of us is a country that belongs to the English government. You may begin at the great sea and travel west and wherever there was once an Indian tribe to-day you will find an educated and civilized people. They have their carpenters, their blacksmiths, their lawyers, their doctors, their ministers, and all of their own people. It was seeing with my own eyes what the Indians there have learned that first interested me in the red man of this country. I can show you several tribes, two tribes of your own people—one of them were once your enemies—who were poorer than you are to-day, who are now living as civilized men.

These words that we have brought to you are not hard words, but they open up to you a path of trail, which, if you with honest and good hearts will follow, I believe will lead you to your salvation. I ask you, therefore, as your friend, not to turn away from the hand that is reached out to save you, but grasp that hand and go where the good people among the whites want you to go, that you may save yourselves and your people.

Mr. Chairman. If any of the chiefs have anything to say at the present time we will pleased to hear them.

Swan. You have spoken well to us and we have heard you. We wish now to go away and consider the matter. When we have considered it we will come here and give you our answer.
The council began at 10 o'clock, and was held in a large building used as a warehouse for the agency.

The Chairman. My friends, we are very glad to see you here this morning so promptly. We are prepared now to hear your talk in reply to the propositions which we made to you on Saturday. We desire that you should speak freely and frankly whatever you have to say. At the same time, in order to facilitate business, we would like the speeches to be as brief as is consistent with the great duties you have to perform. It would be very agreeable to us if you could confine your speeches to about three from each band, and in that way we will get through the business during this beautiful day. The commission is now ready to hear any speaker who is prepared to rise.

Long Mandan. My friends you came to see me to-day. You say your friends are glad to see me; I am glad to see you. By the words of the Great Spirit I wish to live, and when I hear them from people like you it makes my heart glad. There are three things, my friends, that do not suit me; I am going to tell you of them first. I understood the former treaty was for thirty years; you tell me now that the treaty has run out for a certain number of years. I wish you to explain that to me. We made the treaty for twenty-five years, and I think there are ten years left of that treaty, the one made at old Fort Pierre. My Great Father wishes to select men to help me, and there are many of those men whom he selects that do not treat me exactly right. I want you to tell me why they do not. I am a chief, a great chief, but you have visited all the other places where the Indians reside and treated with them first, and have come to me last; but at the same time I am glad to have you come. I am glad of one thing; the Great Father knows that this is my country, and before he takes it from me he is going to ask my permission. My friends, this is a fair day and pleasant. When you bring good words to me and come to help me it makes my heart glad. To-day, if we are going to tell the truth, I hope that our hearts will all be glad. My friends, to-day when you come to me, to my people here, it is for their good; we will help you, we will assist you. The Great Father asked you to come to us for some good reason; but I want you to bring something for us to eat—corn, flour, bacon, sugar, and coffee for our people to live on. I want you to bring all these things for us, and, if you do, my heart will be glad. My friends, you told me not to molest the steamers that travel on this river, and not to molest the whites that travel in this country. I have thought about that during the night since you spoke to me. My friends, our people are poor, they have nothing in their lodges, and if you would visit them you would feel disposed to bring many things to them to-day. You came to me from the Great Father and bring words to my people, and you wish to deliver them as easily and kindly to us as possible. I wish to deliver to you in the same way. The Great Father sent one out here to buy something, and you came for that purpose; for that reason my friends, I do not want you to keep anything back—tell it all to my people, all that you have said. My friends, there is one thing that I wish for in this transaction, and that is that you will furnish us with plenty of good wagons. My friends, can you give rations to these people as long as they live upon the earth? Have you authority and power to deliver rations as long as these people live on this earth? If there is only one Indian left can you give rations to him? For if you can our hearts will be glad. We ask for domestic cattle; we ask for cattle that are gentle, so that we can handle and take care of them. The Great Father has a great many sheep in his country; we would like to have you furnish us with some of them. My friends, you came here to buy something, and we wish to tell you what we desire in return for that which you wish to purchase. When I visited your Great Father and his people they had saw-mills; you can furnish us with saw-mills, so that my people can build comfortable houses to live in. When the Great Father purchases goods for us I wish he would provide different kinds of stoves, and the utensils that belong to them, so that we can put them in our houses and keep warm.

My friends, I do not ask you for more than my country is worth or for near as much as it is worth. You have probably taken more money out of my country than would purchase all of these things that we have asked for. I think you get a million dollars a day out of it. My friends, I make this request of you because we have always remained quiet and peaceable here at this place and have not molested any people that we found in this country to dig gold. We have sat and watched them pass here to get gold out and have said nothing, and now I wish you to provide for us. My friends, when I went to Washington I went into your money-house and I had some young men with me, but none of them took any money out of that house while I was with them. At the same time, when your Great Father's people come into my country, they go into my money-house and take money out. More than that, they want to commit depredations on us; they were not satisfied with taking our money, but they came back and stole fifty head of horses and took them away from me; but I love you and will abide by your rules, and for that reason I said nothing and did nothing. If the Great Father was not a great man and was not a man that had great power and a good man, I should
have been mad; but he is a great man and a good man, and that is the reason I have not been offended at him.

My friends, I will not talk all day; there are many others here that want to speak. I only wish that we will get through with these things to-day and that we will close it up satisfactorily to all of us. There are four men of us who wish to smoke, and the thing can be settled afterward with them. The treaty that I signed formerly here I saw when I was at Washington. I would much rather have gone to Washington with my people and have signed this treaty there. I do not want to spend a great deal of money for the Great Father, but at the same time I know that the Great Father is wealthy. There is one thing that does not suit me. If I should speak to you about it would you pay any attention to it? From this time on when we give up our country there will be a different way of acting. We would like very well to have another interpreter; that is my son-in-law who is interpreting what I am saying, (referring to William Fielder.) I would like to have the privilege hereafter to send away the interpreter when he does not suit me; I would like to make that agreement; the interpreter I have does not suit me, and I would like to send him away. At any time when there is anything that does not suit me or anything goes wrong, I would like to tell the Great Father of it and I would like to have him give me permission to do just as I desire. I do not want to have any argument with you, but just talk quietly and civilly with you. I think the Great Father will listen to us and hear all we have to say, and that is the reason why I speak as I do. I want to tap the telegraph that is over the river and talk to the Great Father in that way and to have him answer me in the same way. I want him to give me plenty of mowing-machines, and I would like very much to have a good blacksmith. I should like to select my own blacksmith. I would like also to have a man who understands how to run a saw-mill well and have my Indians join him and be taught by him. I would like to have large and small breaking-plows to break the ground, and a good many of them. We also want cultivators, hoes, pitchforks, and other farming-implements. I have heard such remarks made as that my farming-lands were not good, that we cannot raise anything from them; but we can raise something every year, and we have pretty good crops.

My friends, hereafter I shall object to any rules or regulations that the Great Father may make which are contrary to our present expectations, and which do not acknowledge that we have been friendly and have farmed and built houses, and have done as he has directed us to do. I could not live without the assistance of the Great Father, and why should I disobey his orders and rules. I want you to remember that I am obeying them and trying to keep them. The Great Father has come to borrow something from me, and therefore he wants me to fix the price. I have not troubled his people, but his people have disturbed us by making the Fort Pierre road. I do not wish to be treated as a hostile tribe of people. I wish to be acknowledged, all the time, as the friend of the Great Father; people that try to obey him. I do not wish to be corralled in a herd, or held there as prisoner when I do not deserve it. I do not go off to hunt anything in the Great Father's country away from the people that I have in charge. I stay right where he puts me and wants me to remain, and do just as he tells me to do, and therefore I expect to be fed. Wherever my permanent reservation is I wish to have churches and schools built for my convenience. I have children and grandchildren, and have a great many people and relatives, and you speak about having schools and such things provided for us. I wish to have these things also, and I hope that you will pay great attention to them and have them for us. I have sent after something I wish my friends to look at. Probably, my friends, you have heard of people farming without tools to farm with and nobody to help them. I will show you something to-day that I have done in this country in the way of farming; a large pumpkin that I have sent to be brought here to show you. My friends, you may think that I never raised it when you see it, but I want to show it to you, and have sent for it. You may think such a thing would not grow in this country. I wish to show it to you because there have been remarks made that we cannot raise anything here.

RATTLING Ribs. My friends, I consider you my friends; I am glad to have you come and ask me questions about my affairs. The Great Father is our greatest chief; you are chiefs selected by him to come and present proposals to us and receive our answers. I am glad to receive you to-day as my friends. The Great Spirit is my greatest father; the Great Spirit has raised me in this country and provided for me, and this my country that I have lived and called my life. My friends, the Great Council at Washington, as I learn, held together many months longer than I ever knew them to hold before. At the same time I had great expectations from that council, and this is one of the expectations that I had: that there would be commissioners selected to come to me and present questions that had been undecided before. All winter your councilmen were in council together at Washington; they were discussing questions that interested them very much. At the same time my people here and myself were considering over things that interested us very much, and we hope to decide these questions while you are here. My friends, when a man owns anything the person that wants to buy that thing from him generally offers the first price or asks him what he will take.
for it, and that is the way you have come. I have three bands of Indians here. I am
the head chief of all these bands, and I claim to be the head chief of all this country
here to-day. All of my people are willing to do what the Great Father asks of us,
and are going to do it. My friends, this country that we live in—we are living to-day
under a great many difficulties, but we have strong hearts, and we want to live peace­
ably and quietly with our friends the whites. I consider that the Two-Kettle band
has more right here than any other band.

My friends, you know yourselves that only a short distance from here is a road that
the whites have made in my country and travel over it; but at the same time I have
shown you my good-will by not troubling these people or annoying them in any way.
My friends, I thank you many times for coming here as you have come to-day, a thing
that should have been done long ago; but as soon as you could come, and our peo­
ples all thank you for coming to us. My friends, do not make fun of me. I do not
think you will; but I do not want you to allow your people to ridicule this treaty. I
mean what I say, and I believe you mean it too. My friends, I cannot help it, but I
have to ask for the principal thing that the man needs in this life, and that is something
to eat. I hope, my friends, in buying provisions for us that you will buy good qual­
ity. I want good sugar and coffee, and I hope that all the provisions you buy will be
good. My friends, the Great Father loves me, and I know it and wish to do what is
right. I want him to assist me in building houses and making myself comfortable,
and I want him to give me little things that the whites have, to put in these houses,
so that I can be comfortable and all my people's hearts will be glad. I hope that you
will give me domestic cows, tame cattle, cattle that I can keep here on my place and
raise calves from, so that I can have stock of my own as the whites have. I want the
Great Father also to furnish me with provisions, especially beef, as many years as he
can do it. I would like to have wagons. I want good, big, strong wagons, that are of
some service and use, and harness also. I would like very much for you to furnish
me with mares to raise American horses from. I wish as long as my people and the
Great Father's people are living here together that they may be friends and assist and
help one another to live. I would like to have hogs, sheep, chickens, and such things
as that. I would like to tell you also that I would like always to have a word in any
business that is transacted between me and the Great Father. I would like to have
permission to say something always. I would like to have permission with my people
to say something in the selection of those three roads that the Great Father speaks
about. I would like very much if they would only use the road that comes by Spotted
Tails camp, the Randall road, and the road that runs from Bismarck. You ask for
three roads. I will give you the Missouri River for the other one; but I do not like
the whites to travel over the country, for fear of little things that occur near the
agency.

In regard to the Two-Kettle band I am head-chief of them, and I want to be recog­
nized as head-chief of the Two-Kettles. My friends, take the words of the chief
of the Two-Kettle band in regard to sixty head of horses that were stolen from that
band. I wish the Great Father to think what he will do for me in regard to them.
In regard to the Great Father's asking me to sign the treaty, I am going to sign it.
I would like to go to Washington and sign the treaty in the presence of the Great
Father and have him sign it before me.

FOUR BEARS. I am going to talk very little. I want to select a man to talk with me.
[Having selected Swift Bird he proceeded as follows:] The Great Father sent you
here to buy the Black Hills from me. When a man owns anything and another man
wants to buy it, the man that owns it tells him yes or no. I am not very well pleased
on one account, and that is, you throw us into such a small country by buying it. We
would like very much if you would only ask to buy about a mile from the hills all
around, just the Black Hills all around, with the exception of a mile. That road that
you spoke about, the Randall road, we give to you; we give you the Missouri River too,
and also the Bismarck road. That is all I have to say. Swift Bird will talk for me.

SWIFT BIRD. (A half-breed.) My friends, do you come from near the Great Father's
place where the people are as thick as the grass and has he selected you too because you are
reliable men among all those people? My friends, every day like this you pray to the
Great Spirit for everything that is good; to-day we pray also for our interest and our
business that is transacted between me and the Great Father. I would like to have
provisions, especially beef, as many years as he

mean what I say, and I believe you mean it too. My friends, I cannot help it, but I
have to ask for the principal thing that the man needs in this life, and that is something
to eat. I hope, my friends, in buying provisions for us that you will buy good qual­
ity. I want good sugar and coffee, and I hope that all the provisions you buy will be
good. My friends, the Great Father loves me, and I know it and wish to do what is
right. I want him to assist me in building houses and making myself comfortable,
and I want him to give me little things that the whites have, to put in these houses,
so that I can be comfortable and all my people's hearts will be glad. I hope that you
will give me domestic cows, tame cattle, cattle that I can keep here on my place and
raise calves from, so that I can have stock of my own as the whites have. I want the
Great Father also to furnish me with provisions, especially beef, as many years as he
can do it. I would like to have wagons. I want good, big, strong wagons, that are of
some service and use, and harness also. I would like very much for you to furnish
me with mares to raise American horses from. I wish as long as my people and the
Great Father's people are living here together that they may be friends and assist and
help one another to live. I would like to have hogs, sheep, chickens, and such things
as that. I would like to tell you also that I would like always to have a word in any
business that is transacted between me and the Great Father. I would like to have
permission to say something always. I would like to have permission with my people
to say something in the selection of those three roads that the Great Father speaks
about. I would like very much if they would only use the road that comes by Spotted
Tails camp, the Randall road, and the road that runs from Bismarck. You ask for
three roads. I will give you the Missouri River for the other one; but I do not like
the whites to travel over the country, for fear of little things that occur near the
agency.

In regard to the Two-Kettle band I am head-chief of them, and I want to be recog­
nized as head-chief of the Two-Kettles. My friends, take the words of the chief
of the Two-Kettle band in regard to sixty head of horses that were stolen from that
band. I wish the Great Father to think what he will do for me in regard to them.
In regard to the Great Father's asking me to sign the treaty, I am going to sign it.
I would like to go to Washington and sign the treaty in the presence of the Great
Father and have him sign it before me.

FOUR BEARS. I am going to talk very little. I want to select a man to talk with me.
[Having selected Swift Bird he proceeded as follows:] The Great Father sent you
here to buy the Black Hills from me. When a man owns anything and another man
wants to buy it, the man that owns it tells him yes or no. I am not very well pleased
on one account, and that is, you throw us into such a small country by buying it. We
would like very much if you would only ask to buy about a mile from the hills all
around, just the Black Hills all around, with the exception of a mile. That road that
you spoke about, the Randall road, we give to you; we give you the Missouri River too,
and also the Bismarck road. That is all I have to say. Swift Bird will talk for me.

SWIFT BIRD. (A half-breed.) My friends, do you come from near the Great Father's
place where the people are as thick as the grass and has he selected you too because you are
reliable men among all those people? My friends, every day like this you pray to the
Great Spirit for everything that is good; to-day we pray also for our interest and our
business that is transacted between me and the Great Father. I would like to have
provisions, especially beef, as many years as he
Father has made and undertaken to carry out in our country have been to our disad-

vantarge. It would have been better not to have made them.

The Great Father owns no country to-day that is near as rich as the Black Hills

which you come to buy. Is the Great Father aware of it? I presume he is, and

all of your are aware that many of your people that go out into our country have taken

out as much as thousands of dollars from the time the sun rises till it sets. Many of

them do that every day. The Great Father would not take a country away from any-

body that it belonged to when they love it, and if they would throw themselves down

on it and hold to it he would not try to cast them out of it. I want to make a straight

line from Spotted Tail's camp due north, running right along the Black Hills; but we

will not give up the country between the forks of the Cheyenne River. You think that

the gold will drift down and lodge in the forks of the Cheyenne, but we will not give

that up anyway. When any of the Great Father's people trade they do it to get rich.

The Black Hills are a rich country and belong to the Indians, and if I ask you for a

large amount for these hills you ought to give it to me. I will ask for provisions as

long as the Indians live in payment for the Black Hills, and until that time only. I

want all kinds of tame animals that the whites have that will eat grass. I want all

the provisions that the Great Father's people are accustomed to eat; we can eat any-

thing that they can, and we want them all.

In regard to any people changing their country. This is where we were raised,

where the Great Spirit has taken care of us during our existence; we only would like

to change from one bend of the river to another with our agency, that would be all.

My friends, who have come from the Great Father to ask to know my heart and also
to hear my word, I take your words, receive them, and accept them all. I would like

very much to have this thing done in earnest and done right, and I think the best way
to do it would be in the presence of the Great Father and have him sign it at the same

time. I wish you would all assist us in this and assist us to be friends of the Great

Father's people. I was not raised accidentally on the prairies by my own will alone;

the Great Spirit directed my being and took care of me during my life. I will request

of you also that the Great Father will provide houses for us, help us to build houses

and fix ourselves to live comfortably hereafter. I also would ask to have all the nec-

essary tools for farming. Sometimes in plowing our ground they do not plow a large

enough piece for us; they try to get the Black Hills, and plow only a small piece. Some

of the Indians have learned how to farm, and they learn by plowing very deep down into

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up the country between the forks of the Cheyenne River. You think that

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want all kinds of tame animals that the whites have that will eat grass. I want all

the provisions that the Great Father's people are accustomed to eat; we can eat any-

thing that they can, and we want them all.

We give the Fort Randall road and also the Bismarck road and the Missouri River.

But this road, the Fort Pierre, we do not wish to give up, simply because we are afraid

that disturbances will rise up between the Indians and whites where they are so

close together. Right here where this road is open near us some of the Great Fa-

ther's people steal horses from some of our people, but they do not try to revenge it at

all, they remain quiet and behave themselves. I want this reservation to extend from

the foot of the Black Hills clear around and take in the Missouri River and American

Creek, on the east side of the Missouri River, in a straight line to James River, along

up the James River in a straight line to Beaver Creek, across to the Missouri River.

Last year when I was over in the council we tried to do something and we did not

succeed. I will tell you about it again. I would like the interpreter to get his pay

and leave and let us have another one.

Crow Feather. The Great Spirit made us and this country, and it belongs to me

and the Indians that live in it. Last year I spoke well to the Great Father in regard to

this country. You have been counselling all winter in regard to this thing; we have also

been counselling all winter, and we have just got through. My friends, you have been

selected from a great many people, a great many good people, intelligent people, honest

people among the whites, to come here and deal with us. You come with the word of

the Great Father and I say "how" to you. My friends, I will try to speak the truth.

If you come without the treaty to be signed I would be much more pleased. I would

think we would have been more in earnest about it. We only object, my friends, to a small por-

tion of the country that you have reference to, and that is a portion that lies east of

the hills, between the two forks of the Cheyenne. I would like very much if you

would not ask for the country, only the hills, and have the line run in a direction

from Spotted Tail agency across to the head of the Little Missouri, from thence to and

across the Missouri River, thence to the James River, to opposite Fort Randall, on the

Missouri River.

My friends, have you come here to make a peace treaty with all of our people? About

all the trouble that are going on—are they going to cease from now on? I under-

stand it so, and that is the reason I say this. We would like to make a treaty of peace

now and stop all these men, the Great Father's people who are north of us, making war

with our people. We give you the Randall road, also the Bismarck road, and the Mis-

souri River too; but you must not take the wood from it without our consent. The

whites and the Great Father's people are making roads over our reservation, and in do-
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

The trouble you have caused by making roads through our country has troubled and excites me greatly. My friends, for many years we have been in this country; we never go the Great Father’s country and bother him about anything. It is his people who come to our country and bother us, do many bad things and teach our people to be bad. We have been very anxious in regard to your coming, we have been looking for you a long time and expecting you. Where are all the people that have gone from here, and where are all the absent lodges? Who was the cause of it? Before you arrived here and before you got a chance to come here the soldiers came and were fixing their grounds and houses in which to live and have driven the Indians away from here. Before your people ever crossed the ocean to come to this country, and from that time to this, you have never proposed to buy a country that was equal to this in riches. My friends, this country that you have come to buy is the best country that we have. My friends, I would like to have you think of all the people we have to support in the country. My friends, you visited all the other agencies and conversed with them in regard to this thing, but you have now come to the very people that own it, and it makes my heart glad to think you have come to ask about it. If I give my country to the Great Father he must not feel displeased if I ask a large amount for it, because it is very valuable and will make him very rich. I am willing to give up my country to the Great Father, but we want all the provisions as long as we live, and we would like to have annuity goods as long as any of us live. We wish the half-breeds and the white men who have married into Indian families to receive the same benefits from the Government by this treaty that the Indians do. If any of these white men, the Great Father’s people that came into this country and live with any of my women have not been lawfully married to them, I do not want them to remain on the reservation. When we make this agreement with the Great Father we hope he will send us a bill of the amount of annuities or any kind of goods he sends, so that we can show it to any of our white friends or relatives to see that the amount of goods we ought to have has arrived. My friends, whatever place we have for our agency we would like very much to have schools and churches built there for our children to go to. I would like to have this kind of houses, but somewhat smaller, than the one we are in. Also lodges, cloth lodges, to be furnished us; many of us have no houses. I ask for such houses as this, and would like to have them furnished. I want all the things that are necessary for us to live in this way. If I sell this country I would to have $25 given to each man. I have no country left that is valuable, for by this agreement I give you the only one I have that is really valuable. I would like to have good houses provided with everything, and then we can live like white people. I would like to have all the half-breeds and white men that have married into Indian families employed on the agency, and a few Indians who wish to work I would like to have employed in preference to outsiders. I make the request of you not to mention moving to another country; this country is mine, I was raised in it; my forefathers lived and died in it; and I wish to remain in it. It appears that I and the Great Father have quarreled with each other about buying this country. We may arrange matters now and go home and afterward come back again for the same thing. If we would go to Washington, in the presence of the Great Father, probably we could settle the thing right there, both sign together; but we cannot do it very well here. We tried last summer, and I told Mr. Hinman at the time we could not succeed in making a permanent treaty then; we cannot do it here now, we do not believe, satisfactory to everybody.

Charger. I believe you have been selected by the Great Father to come out here for the purpose that you say you have come for. This man that sits beside me [referring to Crow Feather] I speak for him the same as you speak for the Great Father. He is head-chief of the Sans Arcs.

The Great Father sent you here to make an agreement with the Indians in regard to the Black Hills, and of course you do not care about hearing about anything else. I have the same idea in regard to the portion of the country that you wish us to give up that the others who have spoken to you have. I do not think it is necessary for you to have clear down to the forks of the Cheyenne; gold will not drift down there; you may think so, but it will not do it. We are paying attention to your in regard to talking to us about the Black Hills; we have all paid attention to that. I understand that the Great Father formerly gave us rations under treaty, now the treaty has run out, and the council refuses to give us rations, and you come again to correct this. Both sides want to make the thing better again if new, both have had bad whites. With our part we would like to stop all war with the Indians, not commit any more depredations, and make peace. We would like to make peace for the Indians and white soldiers at the north who are at war with each other now. We would like to call this a peace treaty and stop all the war now going on. The Great Father wishes to make a kind treaty with us, and unless you make a peace treaty it will not be of any account. The Great Father sent you here and you ought to have power enough to make that kind of a treaty and to stop this war. This country that you wish to buy from
us you tell us is of no use to us; that we do not dig the gold out of it at all. That is true, we do not use it; but, at the same time, we wish to have pay for it when we sell it. The Great Father's people take money out of that country; that money ought to go toward buying us provisions and clothing; if you do that, that will be satisfactory to me. There are many things that I see the Indians are not able to do in the whites' way; we want to learn these things. We are not able to take care of ourselves, we are not able to provide for ourselves, we are not able to take that money out of the hills and go and buy provisions and clothing for us to live with, and when you propose to do this for us we think you have done us a great favor and we wish you to do it for us.

My friends, we do not think we are asking for a long time to get that is our idea of the thing. The Great Father has asked us for this country, and when he takes it away from us we will only have a small portion of country to live in. There is another country you speak of, and want us to go to it; but we learn that country is full of the enemy, different tribes of Indians. If we go there we cannot work, we cannot do anything, for being afraid of our enemies all the time; they are hostile toward us. Of all the many things we have asked you to do for us, we wish you to tell us now the number you can do for us and the number which you cannot.

In regard to this line of reservation we speak of, we want that in that form more than anything else.

There is one thing that makes it difficult with us about signing the treaty; if we knew that the Great Father was always going to be President of the United States and that we would have no other Great Father, we would be willing to sign it immediately, but you elect another Great Father very soon, and that may make a difference; that is what we have been speaking of among ourselves.

Now, my friends, there is another thing; you have a great many words, a great many orders, that come up all of a sudden, things that neither you nor we expect now, that will occur hereafter. We have always used the Great Father's name with us, his name and his word, as though he was the power and authority for everything, but he is not; I have learned that it is not him alone. I know that this treaty will not amount to anything at all until Congress gathers together and acts upon it, and decides whether it shall be so or not. When the Great Council and the Great Father sign this treaty and then ten of the head-men of this nation sign it, it will be of some importance. When the Great Father sends annuity goods, provisions, or anything that belongs to the Indians, that have been bought in the States, I always understand that he sends an account of these bills, showing the amount. I would like to have that bill myself and see if the amount comes. The reason why we wish to have houses is because we have a great country that is full of fine timber; but you want that country and we have no other place where there is pine, and now we ask the Great Father to furnish it to us. Now when you speak in regard to furnishing us schools and ministers, wherever we settle down, to teach our children how to take care of themselves and learn them something, it makes my heart very glad, and we are all of one voice wishing for that. If I have a good house to live in and am fixed comfortably, I am not going to leave that house; I will stay in it all the time and take care of it. My friends, if you make a house like this for us it will not hurt you at all; you can afford it. The reason we do not pay much attention to the houses we have is because they are not good. We have left some of them; it makes us sick to stay in them. We try to do everything that the Great Father wishes us to do; but there is one drawback—we never have sufficient provisions to carry out the rules and regulations that he makes. We want to farm; the Great Father asks us to farm; we know farming is the main thing, and if we learn to do it and do it right hereafter it is the best thing for us; but when we are doing this and cultivating the ground we do not have sufficient provisions to live on. When we undertake to plow the ground with a span of small horses they cannot pull the plow. We can only plow a small piece of ground with them. Many times when the Great Father sends his people out here to work for us they come here and pick out people that suit them the best and work for them, and they spend the money that the Great Father furnished to be spent for us. We would like to see some of the money that is spent in our country here, and we would like to receive some of the benefits of it. I know that the whites are good hands to work; work hard, better than we do; but, at the same time, we would like to have some of our own people work so that they can get some of the money. It is possible you may think we do not understand all these things, but we do. We would like very well to have our former agent [Major Bingham] again. We would like to have him with us hereafter. He is well acquainted with all the Indians here. He lived with them and treated them well and took good care of them, and this is the reason we would like to have him back again. There are two stores here and everything that they sell is very dear. When we sell hides to them they give us very little for them in return, and we would like very much to receive six dollars for each hide. My friends, I think you ought to understand this thing very well. It is hardly necessary for us to explain it to you. You spoke about one and one-half pounds of beef to each person. We can hardly live on that amount of beef. You are well aware that we have been raised on beef and that meat is the principal
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

thing we have had to eat all our lives. That is one of the principal things that keep the hostile back in their camp. They get plenty of meat by remaining out, and we think that our ration of beef ought to be increased; we would like to have four pounds of beef to each person for each day.

RED FEATHER. I am going to speak about my visit to the Great Father first, and what he told me that was good. He told me that my reservation extended, at that time, to the month of the Running Water across to the Lone Pines and from there down to Burntwood Creek and along that to the North Platte River and up across Pumpkin Butte, up Heart River on the east side. He told me that the country within these boundaries was set apart for the Sioux Indians. I want the great chiefs and the officers and soldiers that are present to listen to me. I will not tell you anything, not even a little thing, that will not suit you. I want the reservation to extend to the same places mentioned by the other chiefs. In the Black Hills there are many great and good things, many valuable things. The Great Father told me to cultivate the ground, build houses, and learn the ways of the whites; learn civilization, do everything that I could toward learning the ways of the whites, and then the white people would be friendly to me and treat me well. I returned home and told my people to take hold of the logs and raise them up and build houses. The logs felt heavy, but they raised them up and built houses and fences and followed the plow. From that advice I built myself a house; I did not build it good, it is a poor house but I like it, and I do not wish to leave it. The Great Father asked me in regard to the missions and churches and schools and told me that I must take hold of that and assist him. There were two ministers here and I regarded them as two canes to walk upon and help me up with. From that I came to the conclusion that if I took this advice that my people would come out of the darkness into the light and would travel a better road than we did in our former days. I give up the Fort Randall road and the Missouri River and Bismarck road. The other road [referring to the Fort Pierre road] is a whiskey road. I do not want that road to be open for the whites to travel through, because it causes disturbance and trouble. I want cows and working cattle, as many as four yoke to a family, and I also want small and large wagons. I wish to have some of all the different kinds of articles that the Great Father has. There is one thing that the people of the Great Father have that I do not want, and that is whisky. I do not want any whisky on my reservation. Whenever a man drinks whisky he loses his senses, and that is the reason why I object to it. When I made the treaty before with the Great Father I thought everything was to be good, but something has occurred that has caused a great deal of trouble and the trouble still exists. There are a great many widows and orphans already. This is bad. I hope his trouble will stop and if it is stopped I will be glad.

A long time ago we made a treaty at Laramie. The treaty was to last twenty-five years, but since that time many things have occurred interfering with that treaty, so that now we do not understand it. You spoke about a pound and a half of beef to be given with each ration. That does not suit me. Any given amount weighed out to me does not suit me. I want a whole beef given to each lodge. Tell me the truth in regard to how I am to live hereafter, so that I may know what roads I am to travel on. When I arise in the morning I look at the sun because I know that from that direction is where all my good things come. When I think of those things and look toward the sun I think I have friends left in the country and that they will come to my assistance. I have one that I know of, my former agent, and I want him for my present agent. In regard to the present interpreter, I hope he will be paid what is due him and then step back and let some one else take his place. I wish you to provide provisions and everything that we need to eat. I want another trader. I would like to have Mr. Premante. I wanted him long ago and should like to have him now. I want to trade all my rabbit-skins and fox-skins, and all such things, and I would like to have two to three dollars apiece for them. We do not like to wait until the sun rises and goes down on issue-day before we get our rations. We would like to have our rations about the time that the whites eat. I do not want to sign the agreement until I can sign it in the presence of the Great Father. I think that then the agreement will be of some consequence, that it will then be a strong one. We have a great many children at school here, and some of them can read and write. Hereafter when the Great Father sends us goods or anything else I would like him to send a list of them, and then our children can take it and see if we get all that is sent. I cannot name all the things that I wish to have, there are so many things that the Great Father has. I do not want anything left out; I even want rings and all such little things given to me.

SWAN. My friends, it makes my heart very glad to meet such great men here today. You wish me to be liberal with you to-day, and that is the reason why you have come to see me. I will tell you first of many things that I am not satisfied with. You have come to ask me questions, come for certain things. You came also to make a treaty of peace and friendship with me, and it is my desire to make such a treaty with you. Of all the Indians you have met and of all the Indians that are on this reservation, of all the chiefs and prominent men among them, you have come to day to one of the principal men that has anything to say in regard to the Black Hills, when
you ask me. You first asked those people who were less interested in this country, and having finished your business with them you come to those who are most interested in that country, and ask me about it. I am satisfied with that. The commissioners here that have come to ask me questions and make a treaty with us are from different places in the States, and are of different churches and different kinds of people.

I will speak about my relatives and friends who are in the hostile camp, that live north of us. Some of the Great Father's people went into that country, and by going there they have left the bones of both white and red people lying on the prairies. I do not believe the Great Spirit is satisfied with that, and when I look at you I am in hopes that you will settle this thing and have no more of it. What we say to-day we say in earnest, and we want you to write it all down so that the Great Father can see it and read it. The line of country and the line that the Great Father has drawn lately in regard to this treaty—that is, taking in the land between the forks of the Cheyenne River—I object to. I want the line to be right along the foot of the Black Hills. I consent to the same three roads the other chiefs have agreed to. There is one thing you spoke to me about that I do not understand. You asked me not to bother those roads, that we must not interrupt them, and that we must agree not to trouble the people who travel over them. We have never bothered those people. They bother us. They made the roads through our country in the first place. I supposed that I was not at peace with the people that I am living with on the reservation, both Indians and whites, that all felt kindly disposed toward one another and did not wish to abuse each other; but at the same time the whites came into my country and opened a road through it, even near my agency. They were not satisfied with doing that, but stole sixty head of horses. We did nothing, however, about it, and said nothing about it. You ask me not to bother anybody. Do not the boats and the people that travel up and down the river bother me? You see the stumps all along the banks of the river; they are the cause of that. I was of the opinion that these great and good men that sit before me came from the Great Father here to assist me as well as to assist themselves, and to see that nobody bothered me as well as to see that I should bother no one else. This country that the Great Father talks about moving us to—he has told us about that a great many times, and we have always told him that we do not wish to go there, and we tell you the same to-day. If it could be so to-day that I could see the Great Father and talk to him, he would make my heart glad by what he would say to me; but I think I would make his heart very glad by what I would say to him. Look at my young men; they are not married, but they will marry some time and have children. The whites, the Great Father's people, come here into my country and live with my people and have children born to them and go away and leave those children for me to take care of. Now I want to call the attention of the commissioners that have come here to deal with me to this fact, and if I am to take care of them I want them to be recognized and treated the same as Indians.

I will now speak in regard to the hills. There are all kinds of metals in the hills. When you say that I do not make any use of those things and cannot make any use of them you say something that I believe is very true. I wish you to tell the Great Father that hereafter if he takes any money out of my country that I hope he will put that money to the use of supporting my people as long as they live. What you want to do now, as you say, is to straighten things; but many things get lost before they reach me. It is impossible that we get and spend all the money that is appropriated for us. If, however, we are to have things straight and right, I want H. W. Bingham to be my agent, and also want an interpreter that is well educated and can write well. If it is that way the interpreter can act as kind of clerk for me, read all the papers and see when they are correct, &c. If you are going to do everything right and see that everything is correct, you must look into the store business. They charge so much for everything that they have made us poor. We would like to have $6 apiece for our hides. You came to see our people and you find them in a very destitute condition; they are very poor. We have a country here and we wish to get something for it when we sell it, and that is the reason why I want you to be particular in telling the Great Father these things. This winter there is going to be another President, and the present Congress when they come together will not want to decide upon this treaty even if they signed it here, and I would rather take ten men from here and go to Washington and sign the treaty. We would like very much now to speak to you in regard to giving us beef by the pound, that you speak of. A great many of us would like to raise cattle, and if we get our cattle on foot, probably we can save some; but here we get it by the pound we will eat it all up. If you will, give us cattle on foot for eight years and after that give it to us by the pound. I want this man for my agent, [referring to Major Bingham.] I do not find any fault with the interpreter; but I would like to have two. I think it would be better.

Duck. I will make an agent of you again. I want to make you an agent here forever. [referring to Major Bingham.] That is all that is necessary about this thing; you men came here, I am glad of it, and I shake hands with all of you. I have always
been a friend of the soldiers and will shake hands with them. You people come to make a treaty with me, and make friends with me, and I am very glad to see you. You came out to buy the Black Hills from us, and we have them to sell to you, and I will tell you what we ask for them. I want to tell you to-day that this is our country, and if you want to make a treaty with us, we must make some kind of an agreement before we can sell the country. We are going to make a treaty; that is settled. Now, I am going to tell you of many things that do not suit me, that I am displeased with, and I want you to tell the Great Father of. One thing is, that in this country where we are living the soldiers have come and settled down, and commenced to work here, and have scared all my people away, and that does not suit me. To-day the Great Spirit is looking down on us. It is a fine day, and he knows that we are going to have a friendly council with each other. If you decide to buy the country, and want to make it a happy place, glad in all these matters, you have been sent, I will tell you how to do it. I expect you are aware that the Great Father has never bought a country as valuable as this country that you want to buy now. To-day you come to buy a country that is very rich and wealthy, that I keep to support my children and people on. I expected to have it to support my people hereafter, and I will tell you what I want for it. You visited all the agencies before you came here, and did your business with them, and came to me the last. I am glad of it. The agencies you have visited they talked all different ways; were not decided upon anything at all. Another thing, they were not the right owners of the Black Hills; now you have come to the right owners. My friend who has just talked has asked you for many many things that they wish to have, and I want to tell you what I want to have. We are only willing to give up the Black Hills alone. We want to take a straight line north along the foot of the Black Hills until it comes to the head of the Little Missouri, down across the Heart River, &c. We wish to hold all the other side of the river from Beaver Creek clear across James River to the head of American Creek. I want to hold that as part of my reservation still. You come to buy the hills; the chiefs have spoken to you about it; that is all that is necessary. I only want certain things that I ask from the Great Father. My friends, I would give up the hills to you in a minute and not say anything in opposition to it; but there are a great many things that we need, and they are the only valuable things we have left, and we want many things for them. We give to you the same roads that the other chiefs have. The Great Father has taken everything I have, and I want to see what pay I am going to get. We want you to give us provisions, and cloth, and annuity-goods. The soldiers that are out fighting have killed a great many people on both sides, and have made many widows and orphans on both sides, I am very sorry to know that anybody was killed on either side. I hope that there will be an agreement that you will take these people out of there and have peace. The Great Father does not wish to destroy our people, nor to have people destroyed; that is the reason I ask that. All the badness and all the trouble that has occurred here formerly I gather it up in my hand and throw it away; tell the Great Father that, If the Great Father buys my hills, I want him to give me cattle and wagons; I want some American horses, and spring-wagons, and such things as that. I want you to assist me to get them. I want you to do your best to assist us to get all the things I have asked you for. I want hogs and all such small animals as we can have. I want the things for my cattle. The Great Father is going to give us all these things, and I want him to send me a paper with the amount on it of things he is going to give me, and I will hold that paper, and see if all the things come.

I have no other country except this, and I do not want to go to another country; I do not want to go to the Indian Territory. This is my country here, and there are many streams and little creeks here, and whichever one I select I will live upon. I tell you again, you have got the Black Hills, provided you give us all these things. I want fine horses, and to live in them, and will go to work and do what the Great Father wants me to do. You tell the Great Father that I speak the same as the others do about signing the treaty. I would rather sign it in his presence. In regard to issuing us beef by the pound, we had better put that away now, and not do that at present, but wait for eight years, and we can raise some from the cattle that are given us. If we have lots of cattle and plenty to eat all the time, we may save them and not trouble them. Look at this people; they are poor people; they have a hard time to get what little foods and hides they have; but when we take them to the stores we do not get enough for them. We want $6 for each one of our hides. I have given my consent to assist you the Black Hills the way I have told you, but I would like before you go away from here, if you are not afraid of me, and do not think I am fooling with you, I would like to have you attend to this hide business, and see that we get $6 an apiece for them. I am not different from any of the rest in regard to the schools and missions that you propose to give us; we all want them. There is a man who owns one of the stores here—Mr. Robb—who has been with us a long time, and I like him; but I would like to have you arrange it so that he will pay me $6 an apiece for my hides. There is a man by the name of Premau, I want you to give him permission to have a store here. We S. Ex. 9—5
want all our half-breeds and all of the white men that are married in the Indian families to receive annuities and be treated the same as Indians.

No Heart. You have been around to the places above and below us, and now you come to us last. We wish to do everything straight and right, and wish you would tell the Great Father that. This thing is very important; it is no small thing, a thing very important to both of us, and that is the reason why we would like to have it done straight. It is not my intention at all to tell you any lie or anything wrong, or anything that I could not carry out or do. These people you see are good people, and they want to tell you what they want, and want to tell it to you right. There are many things that do not suit them; there are lots of things that do not suit me; what does not suit them they have told, I suppose, and what does not suit me I wish to tell also. In regard to this road that does not suit me, I want you to tell the Great Father that I do not like the Fort Pierre road. I am not willing to give up any more of my country than to the foot of the Black Hills. The line should run right along the edge of the foot. You wish to have the line go to the foot of the hills, extending right along them to the upper end across to the Missouri River, and on the east side to the head of Beaver Creek and down James River to the head of American Creek, across to Missouri River. I give you the Missouri River for steamboats to go up and down to bring us provisions and clothing. You travel up and down the Missourun River and you do not see any timber; you have probably seen where lots of it has been, and the Great Father's people have destroyed it without giving us anything for it. I do not calculate to bother any of those roads you speak of, nor to make fun of any of my Great Father's people; but they bother us and make sport of us. I live here in this reservation and try to be good and behave myself, but the whites come from the Black Hills here and steal our horses and drive them away; but I try to be good and do not want to do anything wrong, and for that reason pay no attention to it. There is one thing that the Indians spoke to you about that does not suit them, that is, receiving beef by the pound. I do not understand the whites' ways clearly yet, and for that reason I object to it. You go on and buy it for me and give me all these things we have asked for. Give me cattle on foot, and then in eight years, if I am prepared by that time, I will receive rations just as you wish.

Again, whites come into my country and take our women and have children by them and then go away and leave those children here for us to support, and therefore I ask that they should be received as Indians and receive the same benefits that they do by the treaty. When the Great Father sends us anything, any kind of goods, provisions, or annuity-goods, I wish he would send a paper with it so that we can see if it has all arrived. The reason why I ask this is because many things the Great Father sends out for us never reach us. I would like to have good strong wagons and yokes of good cattle. I want nice strong wagons and American horses. The reason why I ask the Great Father for these things is because he has asked me for my country. I also ask that as long as there is an Indian existing on the earth that he may be provided for. I would like to have the missions and schools at all the agencies. I would like the missions to be provided with provisions separately from the provisions that are furnished to the Indians. I am willing to give up the Black Hills to you, but I would rather do it before the Great Father.

The Chairman. It is idle to discuss here about signing this treaty at Washington; it is to be signed here.

Turning Bear. The soldiers are my friends. I shake hands with them. The Minneconjou, and Sans Ares, and Two Kettles, that live here, claim a portion of this country; but I am a Blackfoot and also claim a portion of the country. When I heard that you had visited those other agencies for that purpose it made my heart glad. Our chiefs that lived here at the agency—what we would say and that we are going to have a hearing with regard to what we have to say, makes my heart glad. My friends, there is a small portion of the country that you have referred to in that paper that I object to. I am only willing to give up the country that the other chiefs said they would give up. My friends, when I heard that you were going to visit us it made my heart very glad. My friends, you come here from the Great Father to ask me in regard to the Black Hills. I give them up myself. My friends, I am going to ask you for certain things. I do not want to talk about anything bad, but about something good. My friends, we have many old people, many old women, many orphan children here that we want to be well provided for, and that is the reason I want to speak. When you speak about giving us rations it makes my heart glad; also to furnish us with annuity-goods makes my heart glad. Talking about giving me stock when you buy the hills makes my heart glad. If you would furnish me horses, I would also be glad. I would like very strong wagons too, and I am able to use a wagon, and would like to have one. I would like to have a right shining spring wagon, loaded well in; I also want hogs and sheep. If it is that way, the people can live hereafter; if the country does not burst to pieces, we will surely live. You are good men, great men, that have come to talk to me, and what you tell me in regard to the Great Father's word I take hold of and expect it. I give the Black Hills to the Great Father; I give
him a great many pines with it, and for that reason I would like to have pine houses built for us to live in. In regard to those three roads, I give you the same that the others have; we are all the same people.

The Blackfeet have not had a chance to go to Washington lately. I was there once myself a long time ago. My friends, I thought some of these people would speak to you in this way in regard to the signing of the treaty: that we would sign it here and then go to Washington and sign it again, and get what is coming to us while we are there. This is the way I feel about that. When I said I was glad you were coming to this country to see us I meant it. You look at us and see we are very poor and thin, and there are many things that the Great Father asks us to do that we are doing, and that have made us poor and thin. I look around in every direction, and do not see any game at all in the country and for that reason I have to do something to raise my children and I have turned my attention to agriculture and have raised large pumpkins. My friends, you came here to see us, and we have listened to you and are going to abide by what you say, and we want you to help us.

PAINTED ARM. I am the last one to speak, and I am going to give up the Black Hills the first thing. I want to reserve the same country that the others have told you about. I do not want to give up the forks of the Cheyenne, but want to run the line right across the foot of the Black Hills. I give three roads to the Great Father—the same roads that the others did. We give up the hills, and I want to tell you that we want the same for them that the rest have told you. I want the Great Father to furnish us with provisions and clothing as long as we live. I want horses and cattle and all of the other kinds of tame animals as the whites have. I want two kinds of wagons. We give up many pines, and for that reason I would like to have pine houses furnished us. I do not object to having beef issued to us by the pound, but I do not want it done now, not before eight years. You come out from the Great Father to make a treaty, and we want all this trouble that is going or stopped. I have no business to trouble the people on these roads, nor the steamboats on the river. There are many things the Great Father's people trouble me about; they trouble me about sixty-odd head of horses not long ago. You spoke about missions and schools; those are some of the things I wish to have. When the Great Father surveys his country, I have farmed all along up the river nearly to Standing Rock, I might select a place there for farming. We hope to succeed in getting all we have asked for. I want $6 apiece for each one of the hides that I trade at the store. I want Mr. Bingham for my agent.

WHITE THUNDER. My friends and relatives have spoken here, and I agree to all they have said.

BISHOP WHIPPLE. The Great Father has tried to purchase the Black Hills. He first sent for the chiefs to come to Washington, but the chiefs did not make a treaty because they wanted it to be made where their young men were. Last year, at a very great expense, he had all of the Indians gathered together at Red Cloud, and there the treaty failed again. Had that treaty been made there would not have been one drop of blood spilled, nor one particle of trouble between the red man and the white man. Now that the Great Father has sent us out we desire that you shall understand everything just as plain as the plainest road with the sun shining upon it. We told you that there were three things about which we could not say one single word, they were the words of the great council and the Great Father, and if the treaty is made these words must be in it just exactly as we received them. We have no right to change them in any way whatever. A boundary was made by that river, so that it should be a line that white men and red men should perfectly understand. Where a line runs across the prairie men do not know, many times, which is the right side, and it is an absolute necessity for the red men, as it is for us, that all should understand that, so that there can be no mistake, and that is the reason why that line is there. Now when the Great Father asked us to come and to consider what things should be given to these Indians, there were two things that came before us. The first was, what did the Indians need, and we tried to put into this treaty the things that they needed, and preserved for them all of the things that were in the treaty of 1868; and the second was to arrange this so that the Great Council should approve of it, and we have put in everything that in our hearts we believe the Great Council will give; and it provides that you shall be cared for till you are able to take care of yourselves. Now it is for you to decide whether the message that we have brought honestly to you, and the provisions that have honestly tried to make for you, as if you were our own children—whether you will accept them or not, or whether you will send us back to the Great Father to say, "The third time that you have tried to save the Indians has failed."

Only one word more. The three things I want them to understand are, first, the ceding of that territory; the second is, the making of these roads. It is the Great Father and the Great Council have stipulated that he shall select them. They are the words of the Great Father and the Great Council, and we have no right to change them; we could not change them if we wanted to; and the third thing is, that as the Government helps them toward civilization, they will try to help themselves.

There is one thing I am glad to hear from all of the Indians that they have spoken
again and again here and elsewhere; and that was that they wished very much that this war might stop. Our message was to the Indians that are friendly, but I understand that your Great Father has sent a message to every one of his war chiefs, that whenever the Indians that have had arms in their hands will come and lay down their arms and surrender themselves, then they will be treated and cared for as if they were friends. Our message is to every one of them; a message to those who are hostile has been left in the hands of the soldiers. It is not a thing for us to speak about. We speak about that which is committed to us, but we do not speak about that which is not for us to settle.

The reason why your Great Father wants you to have a government is just to meet the very trouble that you have spoken about, of men stealing—that there shall be officers here just as there are in the white man's country, so that when anybody steals another person's property they will be arrested and put in jail. My friend here referring to Mr. Edmunds] tells me that just as he was leaving home he saw some white men brought through the streets in irons, and he was told they had been stealing red men's horses. I am very glad to hear it, and hope that any white man that does so will be punished.

WHITE BULL. The young men here to-day have given you the Black Hills. I hope your hearts are glad to carry such news to the Great Father. I see, my friends, the soldiers standing here about me. They are people whose business it is to die, but we think better things for them. We have given them the Black Hills; we wish they would go there and dig gold without being afraid of anybody.

Mr. EDMUNDS. I desire to say to you that the words of every chief who has spoken here to-day have been taken down and will be reported at Washington to the Great Council and the Great Father. We regard you all as our friends; we come here and meet you as our friends, not as our enemies. These gentlemen that have been sent here by the Great Father desire to do everything that will be good and best for their red brethren. We understand you to object to going to the Indian Territory. The commissioners are authorized to except that provision from the agreement. Spotted Tail and Red Cloud of the Ogalallas had to agree to go to the Missouri River or go to the Indian Territory. They have their choice. With you we are permitted to exclude that provision that compels you to go to the Indian Territory.

We are now prepared to have the chiefs come forward and execute the agreement in order that we may go to all the red men living below here. We are anxious to complete our labor as soon as possible.

The Indian chiefs and head-men of the Indians living at Cheyenne River agency then came forward and signed the agreement.

CROW CREEK AGENCY, DAKOTA, October 20, 1876.

The council began at 5 o'clock p.m., and was held in one of the buildings inside of the agency stockade which is used as a chapel.

The CHAIRMAN. My friends, we are glad to see you to-day. In 1868 your Great Father made a treaty with the Dakota Indians to which you were parties. By that treaty you were to get rations for four years. It is now eight years since that treaty was made. You have been receiving rations yearly, and for the last four years they have been given to you as a gift, not because the treaty required it. The Great Council decided this summer that they would issue no more rations to the Sioux unless they could have a treaty arrangement made with them, and for that purpose your Great Father has sent these commissioners out to see you and to submit propositions to you. While these propositions are being submitted we desire you to pay careful attention to all that is said. We do not want you to do anything blindly or without knowing what you are doing, but wish you to understand everything that is in the propositions, and understand them fully. I will now request Mr. Hinman to read the propositions and interpret them to you.

The propositions submitted at former councils was then upon read and fully explained to the Indians present by Mr. Hinman, the official interpreter.

The CHAIRMAN. My friends, we desire you, if possible, to be ready to meet us here early to-morrow morning to give us your views in relation to this paper; and we want you to consent to the propositions contained in it, because we think they are for your good.

We have submitted it to the Dakotas at Red Cloud, Spotted Tail, Standing Rock, and Cheyenne River agencies, and they have agreed to it. We want to get to the Lower Platte and Santee and get back to Washington to submit this paper to the Great Council when it meets there. It must have the consent of the Great Council and of the President before it is an agreement.

Mr. HILL. We are anxious to have you get in council and consult over this question just as rapidly and quickly as possible, as we want to get through to-morrow as early as we can. We don't wish you to do anything blindly. We want you to understand this paper thoroughly before you come here to sign it; but it is getting late in the
The Chairman. My friends, we are glad to meet you this morning, and we think it proper and appropriate in the opening of our business affairs to have a prayer offered to the Great Spirit. Bishop Whipple, of the commission, will offer up prayer.

The Bishop Whipple, [after repeating the Lord's prayer.] Almighty God, who alone art

The Chairman. We are now ready to hear your reply to the propositions which we submitted yesterday.

White Ghost. My friends, yesterday you brought us some words from the Great Father and we have taken them home to consult over them, and I am here to-day to tell you what my chiefs and soldiers have instructed me to say to you in reply.

In the first place, you spoke to me about another country, a country that is far away from this. I think that you should not have mentioned that to me at all. My grandfathers and relatives have lived here always on this side of the river. I do not remember that they have ever given up their country to the Great Father. I have always supposed that when a treaty has been made with a people, and they have observed it, that their country would be theirs forever.

I have shown you in the papers that I have given you what my father's manner of life was and what his wishes were. There is no blood as you see upon these papers, I hold them and they are white and clean, and therefore when you have spoken to me about a different country, a country where we were not brought up, a country that is far away, my chiefs and my soldiers are very much displeased, and they desire me to say that they are dissatisfied with the mention of another country. The President has appointed the gentlemen of the commission because they are wise men, because they are wiser than most men, to come out here and make observations in this country and carry back to him the things they observe and the words they hear. These are the words that my people wish me to tell you to carry back, in reference to the country you have mentioned. They do not wish to go there; and when I shake hands with you, although my hand is dark colored there is no blood upon it. I think in shaking hands with you I shake hands earnestly. Next, my friends, you have spoken to me about the Black Hills. I also reply to you that my people have made up their minds upon that subject. You tell us that the other tribes you have visited have consented to give up the Black Hills, and that because there are many minerals there and a great deal of gold the Great Father desires to have them. My people have made up their minds and have authorized me to tell you that they will give the same answer that has been given at the other agencies.

I wish you to tell the Great Father our answer and that the people have been going in and out of the hills before this time. Also that around and about the hills on the prairies there are a great many dead people lying, but the Great Father has decided to give us a good price for the hills; therefore it is—because the Great Father is strong—that we are willing to give them up.

We now give up the Black Hills to the Great Father, so that he can hold them firmly and rightly as his own. We know that they are very valuable in minerals and we wish to know that the price paid for them is ours, so that we can hold fast to it forever. I also wish that the Great Father and those who assist him in settling matters at Washington should take counsel in this matter, and I know that some of the people of the Great Father desire me and my people to live.
I never heard of any people selling their land and taking pay by weight. A great many of our people are ignorant; a great many of them are poor; a great many of them have nothing at all to plant with, and therefore we are not willing to receive the payment for the hills by measure or at one time. I know that a great many of my people are very poor, have no cattle nor domestic animals about their lodges, have nothing to help themselves with. Some have nothing at all in their lodges and therefore the chief price for the hills should not be in such things as are given to us by weight, [meaning rations.]

I have seen the rations issued to Indians by weight at Yankton agency, and if they were not in such a country as they are to raise corn, &c., to help them out they would suffer very much. I wish you would consider the condition we are in, the poor condition we are in, and when we are able to partly support ourselves then make the order to issue the rations by weight, not before ten years, I think. In regard to our planting, nobody has tried very hard to teach us how to plant. If we had any one to teach us how to farm and plant corn, I think before this time we would have been able to raise a great deal, and because we have not had proper assistance the corn we raise now amounts to nothing at all toward our support.

I wish the agent to hear what I have to say about this matter. Now that we have sold the hills to you, we wish to have the plows that are given to us to help us in planting and farming; given to us individually, so that we can go on ourselves and do our own farming. And if I had mowing-machines I could cut grass with them and in this country earn a great deal of money myself in that way, but because we have nothing of that kind we are unable to do it. I want you to see to it that we get such things individually hereafter. I wish also that some wagons and yokes of oxen be given to my people, that they may learn how to work; because we have none of these things we are not able to do much for ourselves. I want you to see to it that we get such things for our own property as part pay for the land that we give up. My friend, I wish you to hear, [referring to Major De Witt.] We have helped you for a great many years, but now I wish to have another trading-post alongside of yours. I wish the commissioners to see in completing these arrangements that we have two traders hereafter for the benefit of our people. Perhaps you have heard a good many reports about me before this, but now that I speak to you myself to-day I wish to speak to you truly.

I desire to have another trader, because we have always paid a dollar for four yards of cloth, [exhibiting a piece of calico.] I bought this piece of cloth for half a dollar and we are not willing to pay such prices any longer.

I wish you would stop the people coming in the bottom of our lands, places where our people are not settled, and cut our wood and sell it.

The white people come here and sell my wood to each other and my people are not strong enough to prevent it. When the agent wants wood my people and my soldiers here are ready to cut it and sell him the number of cords he wants. I wish you also before you leave to issue orders that when the trader wishes to have wood he shall buy it from my soldiers, who are willing and ready to cut it for him.

Although Mr. Hinman is present here in the council, I wish also to add that if the teachers here want wood I want them to buy it of the Dakotas that live about them. If the soldiers that live across the river want wood our people want to cut and sell it to them at $5 a cord. If my people were allowed to cut wood and sell it to the people who desire to have it, they would be able to earn money to buy such things as we need, but now the white people cut wood and we get nothing for it. I say these things as a man speaking to his elder brother.

About mowing-machines, my reason was this, that in all our villages we have more or less stock and have no way to cut hay for them; they get through the winter in some mysterious manner, but we have no hay for them. These are the things my people have considered and concluded about in council and told me to tell you.

Hereafter when our annuities are sent or our provisions are sent to us, we would like to have a bill of the prices and weights sent also and a copy of that bill delivered to the chief, so that we can take it to a person who understands both languages, that we may be sure we get all that is sent. After we have made this examination we would like to have the annuity goods issued in the original packages. I wish to have all the provisions that are sent here issued to my people. I do not want any of them to be fed even to the stock about the agency and do not want any one else to get them.

When the Great Father sent wagons to me I would like to know if he gave orders that ten of the wagons should be kept about the agency and not given to my people. When the Great Father sends harness here to be issued to my people, I do not like it that we have to work to pay for the harness that is sent to us. I wish you to think of these things and to change them for us. If somebody would help my people might yet be able to live and become well off in my country, but because we have no help we are very poor and very weak. I wish to have also a carpenter whose business shall be to work for the Indians, and not for the whites, so that he may mend our implements that get out of repair. I want a blacksmith employed whose duty it shall be to work
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

for the Indians and send our wagons when they get broken. I want a saw-mill that shall work for the Indians, so that when we wish to build houses we can get flooring and doors from it. It seems that the employes that we have now do not work for me; they seem to be employed in the interest of the whites, and get paid for doing work for them alone. It seems that as they are being paid by us they should at least give us part of their time.

When I get through speaking I should be glad to hear from you on this point: but I want to tell you first the things which we have decided in the council and what they have instructed me to say. I would like also to have you ask the Great Father to send some money to the agency to pay the Indians for the work they do. I am getting tired working them like cattle, and can no longer get them to work because they get no money in payment for it. We live right near a trading-post, and we become poor because we have not money to buy those things we want. I do not wish you to think that I am finding fault or out of temper. I merely say the things I am instructed to say. I would like to have the young men [meaning the missionaries] here also understand that we are displeased that they receive a part of our rations to assist them, and it has also been reported to us that men who are employed by the trader receive things out of our rations. We have heard these things and it does not please us.

And if it is the purpose of the Government to make any changes in the agents, my people wish to have the honors that they do not wish for the soldiers sent here or any soldier for an agent. The citizens of the United States, who are buying the country from us and are being benefited by the money that is coming out of the Black Hills, are the people that we wish to have for our agents; because we think they will help us and be interested in us. I must tell everything that I am instructed to say. My friend here the interpreter, [referring to Antoine Le Clare;] they wish me to speak about him, not because they dislike him or wish him to leave the country, but they would like to have an interpreter who understands English well appointed in his place. They do not wish him to go away, because he is of mixed blood and has an Indian wife, and they wish him to have the benefit of any arrangement they may make with the Government. They merely wish another interpreter. I do not know that all these things will be done, but they have told me to say them, in council, and they are all here listening to see whether I say everything, and I must say all that I have been told. If these things are granted to us, we would like to have Mr. Premau appointed for interpreter. He is a white man, a man that understands the language and does not drink whisky. My people also are anxious to find out why it is that the Great Father is tired of looking upon them, why it is that he does not allow them to go to see him. We live in a country that is provided for us and we do not commit any deprivations outside of that country, and we would be very glad to see him face to face. My people think that the flour that is sent here for them is sent for them to eat, and they are not pleased that it is fed to the pigs about the agency, and they wish me to mention that. Again, when we sell our beef-hides, we receive nominally $3 for them, but we get about 50 cents' worth of goods for them, and if prices remain the same, we wish that the hides be paid for at the rate of $7, so that we may get in goods somewhere near their value. We wish to buy harness and other things in return for the hides we sell, but we take a hide to the store, quite a large one, and receive an order for three dollars' worth of goods. For this large beef-hide we get one piece of leather, the width of three fingers, for a belt; it is not worth more than 50 cents. That does not please us.

Last summer when I went to the council for the Black Hills, I had a pipe with me. I told them, in reference to the Black Hills, that we were bound, by giving and receiving the pipe, the same as white people when they make an oath in court and swear upon the Bible, and if the party took the pipe that was offered to him in council and held it in his hand everything went well, and if he did not speak the truth always some evil would spring up in connection with it. Last summer the pipe was given in council and what do you think about the matter now? Have the promises been kept or has the violation of them caused war and bloodshed and all sorts of trouble that has sprung up concerning the Black Hills? The country that lies around about us was formerly full of all kinds of game, and we lived upon that game and had no other way of getting a livelihood. Who has caused this game to disappear? has any one else except the children of the Great Father? We know that the white people traveling in the neighborhood have driven away our means of livelihood.

You are the people that have driven away our game and our livelihood from this country. Notwithstanding the Great Spirit made both races of the same people, yet I have for a long time known the ways of your people in dealing with us and taking away our country, and I know that they have been such as to make us miserable. You have driven away our game and our means of livelihood out of the country, until now we have nothing left that is valuable except the hills that you ask us to give up. These we have known for a long time are very valuable. The earth is full of minerals of all kinds, and on the earth the ground is covered with forests of heavy pine, and when we give these up to the Great Father we know that we give up the last thing that is valuable either to us or the white people; and therefore my people wish me to say that,
as long as two Indians are living, we expect them to have the benefit of the price paid for these lands.

My friend, referring to the chairman, I am going also to give you a pipe. Perhaps we are deceiving each other in this matter, perhaps we are not going to be truthful and shall commit a great sin, but I for my part am trying to speak the truth. I have never troubled any of your property, never taken anything without paying for it, and therefore I think for my part that I am speaking the truth. I would like to ask you where you propose to make these three roads that are spoken of in the treaty, where are they to start from, what points on the river?

Bishop Whipple. The three roads are to be selected by the President and he has not told us where they are to be located. I think myself that he would try to locate them at places where they would be most convenient for the white man and best for the red man, to avoid whisky being brought into the country, &c., but it is left entirely with him.

White Ghost. I would like to know what the Yanontonais at Standing Rock, said to you in council. They are part of the people that live here, the same tribe that are living up there where they are very near whisky, and I would like to have them brought home here to this agency. I am very much afraid of anything that will injure me and my people. I try to keep away from it. I want you to see that no whisky is brought here to my country. There is another matter that I wish to speak about. I do not know whether you can change it. The road that runs directly through my reservation; a great many white people traveling through here, take things belonging to my people, especially horses. I do not wish to do anything wrong. I wish to be a friend of the Great Father and wish to earn my money in an honest way, and wish very much that some way could be devised to remedy this evil. My people are living here in the place that has been pointed out to them by the Great Father and we wish to earn our money here and earn such things as are provided for us, and we do not desire to earn money or receive money in any underhanded way.

The country of the Yanontonais reaches from Bismarck very far down the country. Our people here remember, ever since many of them can remember, all this country here, which is very large, belonged to the Yanontonais. My people, the old men here know very well that even the country where those Santees are living, Fort Wadsworth, is part of the Yanontonais country, and we also know very well that even the Yankton reservation down the river is located upon part of the country that belonged to the Yanontonais. The Government made a reservation, a small reservation to cover the Pipestone quarry, and that quarry was given by the Government to all the different tribes of Indians. We hear that the white people are going there and taking stone, so that there is very little left. That is the only place in the country where it can be found, and we would like to have you do something that will prevent the stone being taken away.

The Yanktons have twice sold country to the Government and in both sales they have included large tracts of country belonging to the Yanontonais and have received a good price for it; but they have never remembered us in the least. We do not wish to speak like people who are envious or jealous; but we would like to have it arranged in selling the Black Hills so that the Yanktons get no part of it. Now that we are selling our country, from this on, we wish everything to be new and we hope that for one thing we shall receive larger rations than we have ever received before. I tell you these things because I think that the words that we speak here are going to be shown to the Great Father, and if you yourselves are not some of you members of Congress, they will at least be laid before them and considered there. The country that we are giving up is covered with very large pines; therefore our chiefs hope in part payment for it that they will have houses built for them, houses that are comfortable for them to live in. I have built houses here in accordance with the advice of the Great Father, but they are built out of logs and are plastered with mud and are very unhealthy; when you go into them they smell of the earth. We would like to have pine houses built.

You have spoken to me about a country far away to the southwest. I hope that you will never mention that country to us again. I want to have you tell the Great Father that that is what the Indians at Fort Thompson told you to say.

My friend, I present that to you, (handing the chairman a pipe.) My friend, will you take that pipe and hold fast to it? That is a pipe that belongs to my whole tribe. I wish you to hold it very fast. Take that pipe and enter with it into the house of the Great Father and give it to him with the words that we have told you here to-day. We know that across the river, great many dead people are lying on the prairies. We also know that you have come out to try to help us and make peace and give us such things as we need, and therefore when my people heard your words yesterday they were all very glad. That is all I have to say. There are a great many tribes of Indians now that are enemies to the Great Father, not only enemies to him, but to all the people that are friendly to you, and it is uncertain what time they will come here and kill a great many of us. My people, therefore, want to know what they will do for powder and ammunition if they are attacked.
Running Bear. I look upon you as you sit before me, and I see that there are no boys among you; that you are all men of age, and I am very glad to see it. I am very old, very near the time when I shall lie down in the earth, and I have been advising my people all along to do those things that would enable them to live and be happy while they live upon the earth. Therefore if you have really come to help us we are very happy. When our fathers were alive, and were living in this country, we never heard of any disturbance, or anything bad being done anywhere about us. It is good for us to counsel together and to speak plain words to each other. You have been to the Great Father and there have received the words that he has given you to bring to our people. He sent you out because you are wise men and good men, and he has sent you out here to tell us precisely what he is going to do with us. I have in my possession these two papers, [exhibiting certain papers]. I will speak now about myself. I am an orphan. Before my father died he told me that my country was very valuable. Since then the white people and the children of the Great Father have made a great deal of disturbance and confusion here. If my country is valuable it is not possible for me to consider anything in regard to it in a hurry. When people give up a country there are a great many things to be done first and to be thought of; but I am very ignorant about all such matters. You say that you are going to give me rations by weight; I do not know anything about that; I am very ignorant of all such things. I think it will take me at least twelve years to understand it. You have come here to talk with us, and we wish to speak to you about those things that we understand in reference to our business. You have come here proposing to tell the truth and to deal fairly with our people in the business that you are going to transact with us. You should be very careful that you do not carry any words to the Great Father from us, or bring any of his words to us, that are not true and will not be carried out.

You spoke to us about a country that is very bad, a country where it is not possible for us to live, and we do not like it at all. The Great Father gave me this country to live in. We have never done anything wrong, and for him to take us up and carry us away by force, without any provocation, to another country would be very wrong. You are good and you are very patient men, and therefore you expect to be successful in the business that the Great Father has given you to do. We also wish to be successful in the things that we desire. I know that in the country that is beyond and around us a great many things are being done that are not right, and for you to come here representing the people that have done those things that are not right and to speak to me as you have about moving away from our country is very hard. It is only yesterday that the people of my generation were laid in the ground, and I am the only one left. You consider me one of the Teton's who live across the river. I have nothing to defend myself with; no powder. I have lived here and have tried to work in the country that the Great Father has given to me, but he does not seem disposed to help me. I mean that he leaves me here without weapons, without ammunition to defend myself with, so that the enemy can come and kill me with picks if they choose.

My father, who is now dead, went to the Great Father's house, talked to him there, and brought me back the words he said. We would have been very much pleased if the Great Father had sent for us and taken us to his own house and talked with us. The people have now given you the Black Hills, and we for our part would like to go to the Great Father's house and hear how much money he proposes to give us in return. Again the whisky that the white people have and carry about with them is very bad. We hear that our people who are living up to the north of us drink a great deal of whisky. We do not like it at all. They are drinking a great deal of whisky, talking very badly to each other, and singing drunken songs; and by and by they will be killing each other, and that will be very bad. People ought to live in their own country without fearing anything, without being made afraid, and therefore we would like to call these people back to us and bring them home here where they can live quietly with us. I am going to praise you, my father, [referring to Dr. Livingston], for something you have done for us. We have told you several times that we were very much displeased about the whisky being in our country, and whenever you find any you break the heads of the barrels and spill it, and we think you do well. When these people were cutting wood on our land we were unable to collect pay for it. We told you about it, and you went up there and burned their ranches down, and we think you are a very wise man to help us in that manner. My friends, I am going to ask you for something that I want. I do not think it is possible that you have come out here to ask me for something without paying me for it. I do not consider myself very rich. You white people come out here with a great many pockets in your clothes. Probably the person who sent you told you what to do with the things in your pockets. I would like to have you take up a collection of each of you put your hands in your pockets and take out ten cents and give it to me to buy something at the store. You are not particularly modest in asking for the things you want, and I see no reason why I should not ask for the things that I want. Do you think I do right in asking you?

You are a chief, [referring to the chairman.] I, also, am a chief. I have lived here.
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new thirteen years. I do not remember even a bad word that I have said; perhaps the Great Father does.

My father, [referring to Dr. Livingston,] if I am not telling the truth, just mention to me when I have done anything wrong, when anything wrong has happened near me. In every country there are men who are skillful in talking in council. I am such a man myself. Those things that you teach yourselves, you understand. I also have been instructed. This medal that you see was put about my neck by a Catholic priest, and yet, notwithstanding I am so honored you talk to me about issuing rations by weight; I am astonished at you. The men that spoke before me mention these things to you. They spoke about the houses of white people. I think we ought to have them. I have ten children and they ought to be living in houses.

If you [referring to the chairman] are the chief man, I would like to have you about me and hunt up the things that are lost; you are advanced in years; I am also myself advanced in years. Where are the $10,000 that General Sibley promised me when he came to visit me in this country? If you are the chief man I wish you would tell me without fear who it is that has stolen this money. My father, you remember that when Major Hansom was agent here myself and the man who spoke last and his father signed the paper here together.

Probably you have made up your mind to issue our rations by weight, but it does not please us at all. There are a great many things that the people ought to know and ought to learn, and I think it will take twelve years to learn that and many other things that the whites want me to do. We wish to talk here to-day so that no one shall be offended on either side, and that you may be able when you take our words to the Great Father to tell him that the people at Fort Thompson are good people, and that their words are good words.

The CHAIRMAN. I will state before the other chiefs speak that we understand the Indians here at Crow Creek do not desire to go to the country that their Great Father suggested they should go to; hence we will take that out of the contract, and we withdraw it entirely from the treaty. It was simply a suggestion of your Great Father that he thought he could find you a better country where you could live; but as you think differently we will not press that question now.

OLD LODGE. These papers belonged to my father, but he lies here on the hill buried, so they have come to me. [exhibiting certain papers.] These papers are not bloody at all. The whole of this country has at times been at war with the Great Father; my father never had these papers in any battle, they are not soiled with blood.

My friend who spoke first has told you what I think and the words I want to say. You have come from the Great Father and are probably very wealthy, but the thing that I propose to give you in accordance with his desire is worth more than all that you bring to me, I mean the Black Hills. When you return to the Great Father I hope you will be able to tell him that when you came to see our people they were pleasant and fair. The first speaker spoke to you in the way that his father would have desired him to speak. I considered these things all night last night, and told him to speak to you as he has spoken. He has told you the wishes of our people and my wishes. I have nothing different to say.

WHITE BEAR, [presenting his son and shaking hands with the commissioners.] I show you these papers on account of something you have said; these papers belonged to the man to whom this country belonged, and I hope you will to-day assist us in making the country more firm. I am going to speak to you about the things that concern this place. Those letters you have read belonged to the man who is the principal chief of this band, Bone-necklace. Now to-day I wish you to order that my son should be in my place and receive annuities in place of me. Three men were the principal chiefs of this country. Two of us are here. The other is Stormy Goose, who lives on the James River. Some of the people who lived along the river, in talking with men who have been sent out to treat with them, told them that they never wanted to receive annuities, never wanted to receive any help from the Great Father: but I am one of those who have always signed treaties. When men were first sent along the river here to make peace, there were some of the people who refused to enter into the treaty, refused to receive goods, but I am the first one who agreed to make a treaty and receive goods. Ever since the first treaty was made, even to to-day when you are making the last treaty, I have lived so that my hands are not bloody. I know everything that my hands have done, and I want to shake hands with you with an honest hand. I wish to say this much in regard to my son.

Now I am going to talk about my father. When I first signed the treaty, they brought me here to this land and told me that if I did as I promised there should be given me ten thousand dollars as annuities. I kept my part of the promise and came here and planted. They told me that if a man should plant the first time and then should eat of the things that he raised from the ground, he would like them and would be anxious to plant the second time. I also planted a second time, but it seems that I have been doing it for nothing. They told me that after I had planted three or four times, that I should have a house with a door to it, and that before the door should
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stand a wagon and cattle, &c. These things have not come to pass. It seems I have done these things in vain. I have tried to teach my people. I wonder if you know that I planted a field out here. I raised pumpkins as large as this chair and corn taller than I am, and after I had done that my father took my field away to plant oats in. I wonder if you know that. Do you know that after that I planted in this field above the agency and raised pumpkins larger than before and very large corn, my father took the field away again and planted oats in it? My father, I want to have you look me in the face; your hair is already white, mine, also, is white. Look at these hairs of mine. I am now an old man. I am about to die, not knowing what they mean when they talk about money. I know that you are speaking about something else, but I leave that until the last; I want to say a few things first. The Black Hills are before me as I speak but I want to ask you a few things first. My father I know that the country was surveyed a long time ago, but it is now two years since the last survey. You told me that our country reached from Medicine Butte down to the stream that lies just this side of the Yankton reserve, and I want to have my people settled in the whole length of this country, like white people on their claims, as far as it is surveyed. My friends, I want you to see to it that from this on, any white man who comes here to cut wood or hay, within the bounds of the country I have just described, shall pay for it, and my father shall collect the money for it.

Now I am going to speak about the island where the soldiers have been permitted to cut wood; from this time onward I would like to have it arranged so that my people could build the houses there and sell it to the soldiers. My friends, I want to have come here to see us; we would like to know if you are going to help the people whom you see before you. I want you especially to tell the Great Father that we want two traders. Tell the Great Father that there is only one store here, and all the young men are shedding tears about it. Tell the Great Father that you have visited a very good people, and that one of their best men told you that they wanted to have a blacksmith to work for the Dakotas, one that will do their work without going to the agent to ask him. I would like to have you also tell the agent that whenever any one is at work for him so as to earn ten or twenty dollars to give it to him in cash and not pay him in provisions. The Great Father sent forty wagons here, also those animals that are called cattle, and I, especially, am the man who ought to have had one of those wagons and a yoke of these oxen, but I have not seen them.

I told my people that if they would build those houses the Great Father would give them other things that they needed. My young men have built log houses, wearing all the skin off their hands in doing so, but they have received nothing and are poorer than they were before. A great many of the people have built houses and had them for two years, and now they are very bad and they want stoves to put in them. They were also told that they would receive mowing-machines and scythes to cut hay, but they have not received them. If they had mowing-machines, such as they could ride upon, to ride around their country and cut hay, they would be able to earn something; but the agent considers that the country belongs to him personally and cuts all the hay. My friends, I would like to have our agent, before the sun goes down, climb up into the second story of the warehouse and take down all the tepee cloths and blankets that he has there and divide them among the people. Then, in regard to the harnesses for horses that were sent here by the Great Father to be given to the chiefs, they are obliged to work for them and buy them. I do not know whether the Great Father is ashamed of this, but my people are ashamed of it. When they build houses, after they have used them for a while the stoves become bad, the doors and windows become broken. They were told to tell the agent and bring him there to look at them, and when he comes there he says something and goes away. They have had three agents, Major Hansóm, and Dr. Livingston twice, but he has made the door open for them, and when they go to his house he says something and they go away.

When the council is broken up to-day I would like to have you go to our Father and ask him if these things you have heard about him are true, and if they are true, why he has done so.

Now lastly, my friends, you have come to speak to us about the Black Hills. That country, ever since the time that our grandfathers were chiefs, has been considered belonging to all the Dakota people. If you have come to ask them for it, they say that they will give it to you. My friends, we give you the hills, but when people part with any possession that they value they ask for something in exchange for it. When you go to the Great Father and tell him that these people here are good people and give up the Black Hills to you, tell him that they ask to have in part payment for them guns and powder.

Since you have come here and we have talked together so pleasantly to-day, I wish you to do something for me when I give him [referring to his son, Fearless Bear] my office as chief. I wish you to write a paper for me and give him my name.
Dog Back. I am not anybody in particular. These are not the papers of a chief, but I would like you to see them before I speak, [exhibiting certain papers.] Some time ago I went below. You have not told me any words different from those I heard there. You spoke about the ways of the white men to us. I listened to the words I heard there, and ever since then I have been trying to go according to them, living in houses like those of white men and adopting their habits that they spoke to us about. Such things I have been thinking of ever since. When I came home I thought of building houses like those of white men, and I went and settled at the mouth of Medicine Creek, where there is plenty of timber and grass, to look after the country there. I have now been living there four years, have built myself a house, and have a field of considerable size all planted there and have all sorts of vegetables and have made myself thankful for everything I have done.

There are a great many people living in different parts of the country, but my father told me that when people were quiet and peaceable they should come here to live. Although I am not very strong and a man of no special importance I went there and planted, took a claim, and considered that I was watching my own hay and grass and nobody would come there and live except such people as were quiet and peaceable. Now, my friends, you look upon me to-day. I am the man that has been trying to live in the way that I have been told, but this summer a great many white men have come there and cut my wood, and killed the fowls and animals I have raised, and disturbed me in many ways. I do not wish to make any disturbance about it, but I have been trying to do as the Great Father advised us, and it seems to me that these people who come and do such things to me are lawless people. There has been a great deal of disputing with these white men about paying for the wood that they have taken. I have nobody to help me, but you come here to-day from the Great Father, and I have told you these things in the hope that you will help me.

The Chairman. My friends, we have heard your talk with great pleasure. We have been sent out here for a special purpose, that is to negotiate for the surrender of the Black Hills, a portion of the western end of your reservation and the three roads through it, and the receiving of your rations at the Missouri River. All matters that you have talked to us about outside of this particular business are written down by our secretary and will all go to Washington City. They will be delivered for the consideration of your Great Father and for the consideration of the Great Council. In relation to that matter of the $10,000 that was spoken of in a former treaty, my understanding is that that was appropriated up to the time of the making of the treaty of 1868. When the treaty of 1868 was made, it wiped out all former treaties and declared them of no account hereafter, and since then you have been receiving your annuities under the treaty of 1868. By this agreement that we have submitted to you at this time all the annuities that are provided for in the treaty of 1868 are to be continued to you. We are glad to know that so many of you feel like living like white men, and desire to live in houses of your own. This agreement that we are submitting to you to-day provides that just as soon as you are prepared to cultivate the soil and are going to labor, you will get all the aid in the work you are in that is necessary, and the ration that we provide for in this agreement is much larger than any ration you have heretofore received. As to the matter of issuing by weight, you will find, when you have had some experience in that, that you will prefer it to the mode in which beef has been issued heretofore. In place of issuing it to bands as has been done heretofore, you will then get your rations of beef by the heads of families, as well as all other annuities and rations. We know you have not been accustomed to that mode, but we tell you as your friends that it is a much better mode than any you have ever had. In relation to this pipe that you have presented, I shall never forget the words that the speaker uttered when he handed the pipe to me, which he considered an emblem of good faith. We shall take these words to the Great Father, and I can say as an individual that I tell you I shall remember them as long as I live, and will labor to have the agreement carried out in good faith.

White Cloud. My friends, I really desire you to take to the Great Father what we have said to you about issuing rations by weight. My people are getting very poor; they do not know the ways of the white men, and it will be a long time before they will be able to help themselves very much. I have seen at the Yankton agency the rations issued by weight, and they are not less and less a thing, and we do not think we can be able to live in that way until after ten years have passed.

The Chairman. The Yanktons do not receive any annuities under the treaty of 1868, therefore you cannot judge by their rations. They have no interest in this agreement either. We will carry these words just as you speak them to the Great Father, and I apprehend that you cannot immediately receive in that way, but it must be done as soon as it can. My friends, I hope you are ready to sign the agreement. We have taken out the clause that asked you to go to the southern country.

Attacking Bear. I wish you to tell the Great Father that there are no dead men in our country and no stolen houses here, and as we have dealt honestly with him we expect him to deal honestly with us. We do not wish the rations issued by weight, and
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we do not wish the Yanktons or the Indians of Fort Wadsworth to have any part in this treaty.

RETURNS FROM WAR. There has been a good deal of talk and I am not willing to keep silence. I am going to touch the pen, but I wish it understood that the chiefs shall receive goods in large quantities.

THEY WORSHIP THE BEAR. I am going to sign the papers, but my words I want to be considered as weighty. I sign with the understanding that hereafter the issue of goods and rations is going to be such as will please me.

STORMY GOOSE. When I came here to-day I did not expect to listen to the words that the men have said. I did not expect to see men-like those who have been sent out to talk to us. I am willing to sign the papers because I believe the promises you have made to the chiefs.

The agreement was thereupon signed by the chiefs and head-men, and the council closed.

LOWER BRULE AGENCY, DAK.,
October 23, 1876.

The council began at 5 o'clock p. m., and was held in one of the agency buildings, which is used as an office.

The CHAIRMAN. My friends, we are glad to see you this evening, and desire in commencing our business to submit certain propositions for your consideration. By the treaty of 1868 rations were provided for you but for four years. During the last four years rations have been continued by your Great Father as a gift, for he was not bound to do it. But the Great Council last summer decided that, as a preliminary measure to the future and to the issuance of rations in the future, there must be some new arrangement made with the Dakota Indians, and your Great Father has therefore sent out these commissioners to submit certain propositions to you and the other bands of Dakotas. This commission has visited Red Cloud, Spotted Tail, Standing Rock, Cheyenne River, and Crow Creek agencies and submitted the proposals at those various agencies, and we now come to you, the Lower Brules, to submit to you the same agreement that has been signed by them. I will now request Mr. Hinman to read the propositions.

The propositions were read and explained to the Indians present.

The CHAIRMAN. My friends, you have heard the propositions read, and we would like you to take them and counsel on them to-night and meet us to-morrow morning after breakfast in council and give us your answer. We want you to consider them well, and if there is anything in them that you do not understand we will explain them fully to you. If there is anything in them that is not satisfactory we want to hear you on that point; but we want, if possible, to conclude our work with you to-morrow. We think this agreement makes provisions for you that will be greatly for your benefit, and we hope you will think so. In order to hasten our work and come to a conclusion to-morrow, we would suggest that you select about four of your principal men to make the speeches and give us your views.

LOWER BRULE AGENCY, DAK.,
October 24, 1876.

The council commenced at 10 o'clock a. m., and was held in the school-house belonging to the agency.

The CHAIRMAN. My friends, we are gratified to see you this bright and beautiful morning. We are prepared to hear whatever you have to say in reply to our proposition submitted yesterday.

IRON NATION. My friends, to-day we prayed to the Great Spirit that we might have a good council. He took pity on us, gave us a very beautiful day, and it makes our hearts glad. Last summer all of our tribes attended a council about the Black Hills. We have held a council among ourselves and we now want to tell you what are our conclusions. We were born and raised here. Last summer our Great Father sent us very hard words. These hard words were about the animals in the Black Hills, the game that is there. The hills are full of deer and buffalo, and also plenty of good water. We look toward the Black Hills because there is plenty of money, plenty of gold, and plenty of grass. All kinds of minerals and timber are also abundant there. My Great Father wishes to have our land for his folks, for his people. We are all here and have many children. We all have families and wish to live well with all of them. I shall tell you to-day words that will make your heart glad, and I expect to hear some words from you that will make my heart glad. We give the land to our Great Father. This is the same as I said last summer. We give the Great Father part of the Black Hills from the Racing Ground, [meaning the road that runs along the eastern base of the mountain.] The country once belonged to us from Sioux City to this place. This
country is where we were born and raised, and we told you years ago that we were going to stay here. My friends, as to the country to the south that you tell us is a good country. We have been raised here and lots of our people are buried here, and on that account we do not wish to leave it, but want to live here forever. I asked you to make my heart glad, but this is the word that I want to tell the Great Father: that I want to stay here, and for him to take pity on me and let me remain. You recollect that when you came here before [referring to Governor Edmunds, who was a member of the commission of 1866] you asked us for the land and what you told us you were going to give us, but we have not seen any of the things that were promised us. I remember what my Great Father tells me. My friends, if I say anything that is not true I want to be told of it.

I told you that I was going to beg. I want a yoke of oxen and a wagon—they were promised me long ago—and horses and mares. I want mares so that I can raise colts. I also want a cow and a bull so that I can raise cattle, also chickens, hens, and sheep. These things were all promised me long ago, and I do not say this in fun, it was what you said I was to receive. It is now eleven years since these things were promised, but we have not seen anything of them yet. It was said then that before ten years passed we would see all these things, but we have been looking and waiting for them in vain. We were promised a house, and we want a fine house. My friends, you have told us that you are going to give us our rations by weight, but that does not suit me. We want our Great Father to let us stay here and take pity on us, and to furnish us with ammunition so that we can kill a little game. I want powder, and they tell me that my friends are at war against you, but I do not look at that at all. It is very easy for you to give me what I want, and that is the reason I ask for it. You must not think I am mixing myself with bad matters. I want what is good, and want to do only that which is good. There are the Blackfeet, Unaprès, Minnesota, and Sans Arc, and Red Cloud, and Spotted Tail, they have been to see the Great Father and talked with him. What these people wish to-day is life; we wish you to help us. We have never been to Washington, but we want to go there and see our Great Father face to face. We all want to see him and would like to have you assist us to go there.

The CHAIRMAN. Before any more of the chiefs speak—we understand that they do not want to go to this new country down south, and we will take that out of the agreement; and therefore the balance of the chiefs that speak need not refer to that.

SURROUNDED, (Medicine Bull's head-soldier.) My friends, we are glad to see you this fine day. You are all good men. You have been sent here by our Great Father. Have you come from the Great Father's house to us? Whoever comes here to talk with us, when I speak to them they dodge so that my words do not reach our Great Father. To-day I wish my words to be taken down, so that you will not forget them. You come from the Great Father's house, and to-day I meet you. You come as his canes. When a man wants something to help himself with he chooses something that is strong, and the Great Father in like manner has chosen you to come out to help him, and therefore you are like canes to the Great Father, and I am going to speak to you. Two of our men here have been to Washington, and I am always willing to do whatever they tell us, and my young men all do as they say. It seems to me that when the people come hear to talk with us that they close my eyes and ears so that I do not know anything, and cannot see anything; but you have come here and it makes my heart glad to see you, because I think now I know what I am going to do. I am going to work now. I am going to farm and try to raise something. When the prairie is on fire you see animals surrounded by the fire; you see them run and try to hide themselves so that they will not burn. That is the way we are here. It is none of my business what the Indians around and back of us are doing. I am just watching the ground here, and my Great Father told me to do that—that if I planted seed they would grow—that is the only thing I am doing. Those who do not look at the ground and work on it and try to do something, they are poor and come to nothing; but that is not my way. I look at the ground, it is my mother, and what I eat came from it. You come here to make a treaty, and when you come here you come on my land. I think you are doing well when you come on my land to talk. We have been holding a council between ourselves in regard to our land, and you come just after we have finished it.

I tell the Great Father he can have the land from the foot of the Black Hills. I do not consider that I am giving the Great Father land, but that I am giving him gold. We are glad to see you to-day, and glad that you want to give us a good bargain so that we can live. I know what I give my Great Father; it is nothing but gold and I think on that account that he will take pity on us and furnish us sufficient for all our families so that every one will get his share. I wish you would help us to get good rations for all of us. My friends, you are strong men and what you want you get. You are all good men. You preach among us, and I wish you would help us to get more flour than we now receive. We get for two lodges only half a sack, and we want more. I give my Great Father the gold and I wish he would give us cattle—one animal for three lodges. After a while, if we are to get money, we wish every man to get $20 a piece. My friends, there are lots of these young men that are willing to work.
like a white man, but the white men do not pay us with money. They do not put any money in our hands; but if you want us to work you must give us money, and I wish you would help us to have the white people pay us in money. I wish every band to have a mowing-machine; whenever I want to cut hay a white man wants it. I wish you would help me get $2 or $3 for it. I wish when the white man wants it I wish you would help me get $8 a cord for it. My friends, I know these white men; but they do not work; they have not any heart or courage to do anything with. We do not wear shirts or good clothes, and that is the reason. I want to work so that we can have good clothes. I want also to have chickens and cows, &c. They have all got these things below here, and I am trying to get them also. I want also to have a church. And I want my children to learn to read and write. I am glad to see you here to-day, and it seems as if you had already given me what I am asking for. My friends, I wish you would give me something besides words; I am full of words now. I am talking to you to-day as a child that calls you father and is asking for bread. Our people here want to go to Washington and see our Great Father. We give him our land and would like to have him call us to Washin­ton so that we could have a talk with him. The Indians at other agencies have two or three interpreters, but here we have only this old man. I ask for these things with a good heart, because I am like a man who is pleading for the things he wants. We are poor. It is as if there was a store here and the store is locked so that no one can get anything out of it; but to-day you are here and the store is open and I want to get some things for my people. I often gather these young men here together and give them good advice and they listen to me.

MEDICINE BILL. I am glad to meet this commission that has come out here to talk with us. When a person is thankful he lifts up his hands to the Great Spirit and thanks him and that is what I have done to-day. Every day I am asking something of the Great Father; but for some reason unknown to me—either I throw my words too high, or too low; they never reach him. To-day it seems to me that I see men before me who are going to take my words straight to him. I and all of my people listen to the words of the Great Father. I said that I was a man that obeyed the commands of the Great Father, but to-day he has given me a very difficult command. It is as if he had commanded me to walk through deep waters, and yet I want you to take back my words to him that I will do what he has asked. The Great Father wishes his children to live and therefore he desires us to give up the hills that are back of us. He desires us to give our treasury to his white children, and although we think it is very hard we say yes to his request. I give up my country to the Great Father, but I expect to receive from him such things as I need in payment for the theft. We wish our people to live and, therefore, because the young men of the Great Father have broken the doors of our money-house and have carried away thousands of dollars in their pocket­ets, our young men here expect to receive such things as they need in payment for the theft. We wish our people to live and, therefore, because the young men of the Great Father have carried away our money and are now going to take the whole of it we wish that our people should receive an annuity of $20 a year in cash. I have never known a tribe of people to die out and therefore I wish the agreement that we make here to-day to provide for our people as long as they shall live, because I think that the Great Father will take money as long as that from the Black Hills. When great men like you travel through the country if they see a man that is very poor and happy to see you. You ch%d uot get anything out of

LITTLE PHEASANT. To-day whatever we say is to be the truth and is to come to pass, and therefore my people in this council are not afraid to lift up their hands and pray to the Great Spirit. When Governor Edmunds came along the river years ago he took some of our people on board the steamer and took them to select a country to live in, and they selected the mouth of the White River. You also gave them papers, certificates of the truthfulness of what you had told them, and promised them also that this should be their country. I think that that promise was a good one because you came here to the same country and find us here still. The country looks white to us yet. You have been around among the other tribes of Sioux, and my people have turned their heads as they went from place to place, and now when you have reached this place they are very happy to see you. You did not promise us that what you told us should come to pass in seven or eight years, but you told us that before six or seven years these hills would be full of cattle. You would want me to know where all those are? My people have told you that they would give you up the Black Hills, they have given up a position that is very valuable. The Great Father wants it and his people want it because it is full of gold; our people therefore would like to go and see him and bring back part of the price in their hands. None of my people have very much money in their pockets; two or three dollars is as much as they ever have. My people are planting here in different parts of the country in the river valleys, and they have been in the habit of visiting each other.
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

back and forth, but your words to-day are as if they had built up fences between us. That is something we never could do. We want to make peace with the people around us. Ever since this place has been given us we have tried to cultivate the soil. We have been plowing and planting and have not paid any attention to the people above us who are doing things that are very wrong and bad. You are traveling among the different bands of Indians to advise and teach them. You see that the medicine men are very badly off for wagons. I want you to help us to get some. If you have time to go about and visit our houses you will see that we are badly off for blankets, and you will think that we ought to have some scarlet cloth and blankets.

Bishop Whipple. The commission are very glad indeed to meet you to-day. We have heard a great many Indians, but none have spoken to us more plainly or more wisely for the wants of their people, for you all seem to be looking toward civilization. The reason why the boundary is placed at the forks of the Cheyenne River—we want you to understand the treaty perfectly—is so that there may be a boundary that all can understand, white men and red men, just where the line is. If it is an imaginary line across the prairie you will not know it, but with the river for the line all will know that is the boundary and therefore we cannot change it. With reference to the three roads, that was the message given us by the Great Father and the Great Council, and we cannot change that. We brought this message straight just as we heard it with our ears, but then the Great Father told us to devise a plan whereby your people could be saved, and so the agreement is different from any agreement that was ever made with the Indians. It is a United Indian Treaty, first, it provides for their support until they can support themselves with rations that are ample; and, second, it provides that they shall have property themselves, personal, not belonging to the tribe; that each individual shall have a piece of land that shall be his own; that he can give to his children when he dies just as white men do. That he shall have a house built for himself and a good house built for the chiefs. That all able-bodied men with strong arms shall work and receive pay for their work, and that pay shall be in rations and in such things as they need to help them toward civilization. The further they get on that road the more they will want of different things. But the Great Father tells the idle and lazy men distinctly in this agreement that he will not help them, but the man that works that man will be the special friend of the Great Father and he will take care of him as if he was his own child. There is no provision for an annuity in money because the Great Council has passed a law that no more such annuities shall be given. It leaves the Indians after they have spent the money just as poor as they were before; without houses, without cattle, and without tools. The Santee had $20 a year for twenty years, and they were poorer at the end of that time than they were when they began, but when the Government changed that they began to go in the progress of civilization, and you can see what they have become to-day without the one-hundredth part of the aid that we promised you in this agreement. We can take your words to the Great Father, but we tell you just what the law is. We have not come here to tell you lies and make you think you will have things that are not promised. Everything in this agreement is to help you to become like white men, and not to be like wild Indians, to be poorer and poorer until you die. We have provided schools for your children and they must go to school if they are able and strong and between six and fourteen years of age, so that they may grow up and be educated just as white men's children are educated in their schools. The last thing in this treaty, which I think is the best thing, is that the poorest Indian in the reservation shall always be protected by the Government, and that the strong arm of the Great Father shall be here in your country just as it is in the village where I live. The last thing that you have asked for the Great Father never sends to his red children, and that is some to teach them and to build schools; that he leaves to the Christian people in his own land. You have made my heart very warm to-day when I heard you ask for those things which the white men prize so highly. For seventeen years I have been pleading for the red people of this band, and I will take your words to the Christian people just as you have spoken them to-day and I think that it will make their hearts very warm to know that there is a people here who have spoken as wise words as you have to-day, and who are reaching out their hands and asking them to help them to learn the ways of the Great Spirit. The last thing I have to say is this: that every member of this commission has given his best thought to provide everything in this agreement that you will need to aid you in this work of civilization, and I do not know of anything that has been left out of it that I could have had put in it if you had been my own children. Everything that is provided by the treaty of 1858 is still yours just the same as it was before.

Iron Nation. I am going to sign this agreement because I desire to have things that are good. Great Spirit, have mercy upon me. I desire to live, and that is the reason I do this. I understand that I am always to live in this country. I want to see the Great Father. He has promised me a great many things and I believe that I am to receive them, and therefore will sign the agreement.

Medicine Bull. I am going to sign this agreement, and think that thereby I am going to be able to save my people and live with them. I also think that my people
are going to be able to earn something by working like white men on the different places where they are settled. I think that I am going to get all the things that I have asked the commission for. I also think that I am going to get doors and windows and stoves for the house I have built of logs that I carried on my shoulders. I also hope that my people will soon be allowed to buy powder to kill small game that is in our country. I know that my people are suffering from hunger, and that the food that is given to them does not go around. After this agreement is finished I expect they will be taken good care of. I understand that my children are to live in this country and to have cattle given to them to raise in the bottom lands along the river. I have been very glad to-day to hear the words of my friends, and although you have asked us for something that is very valuable, still our people think that they are going to receive payment for it as long as they live. I consider the mixed bloods and white men who have Indian wives to be part of my people. We consider that they have permission to remain and live among us and to help us. When you return to Washington I expect you to ask the Great Father to send for me so that I can talk to him face to face.

BAD HAND. Of all the Indians who live on the river my people were the first to make peace with the whites and shake hands with them, and therefore I hope that after I sign the agreement we shall have powder given us to hunt game with. I thank the Great Spirit, for salvation seems to have come to us to-day through our friends that sit here.

LITTLE PHEASANT. My understanding is that we are to remain in this country as long as we live. The Great Spirit has heard to-day the things that the Great Father has promised us to enable us to live. We wish also to have the powder unlocked. There are a great many rabbits, prairie-chickens, and small game in the woods around us, and our people would like to have powder to use in them with their shot-guns. Now that we have been just barely able to make a new treaty we expect to have domestic animals and such things as my people need to make them rich. I hope that I may see him who is the Great Father face to face and talk these matters over with him in his own house.

BUFFALO HEAD. My friends, you come here to try and devise some way that my people may live. The Great Spirit knows that I want to live, and therefore I am going to sign the agreement. My young men need powder to hunt game to help them live, I have given my country to the Great Father, and I want to see him face to face and talk over the things that my people need in payment therefor.

STANDING CLOUD. I thank the Great Spirit that I have been able to see the commissioners here to-day, and I hope that I may be able to see my Great Father hereafter and talk to him face to face. My understanding is that I and my young men are to live in this country until we die. My people have nothing to sleep on this winter, and I hope they will be provided with two blankets each. Since I have given up a valuable country to the Great Father I seem to see our young men all riding on American horses in payment for it. I seem to see my people in possession of good wagons and plows and such things as they need to cultivate the soil. I am living here in my own country with my people, and we are half starved. After this agreement is finished I expect we will receive plenty to eat.

LONG BEAR CLAWS. I hope that after I have signed this agreement I may see the Great Father and that my people may receive a hundred horses from him as presents.

ONLY MAN. My understanding is that I am going to live here for a long time. I hope that my people may be able very soon to get some powder. I also want to be able to receive a hundred horses. We are also very much in need of wagons, doors, windows, and stoves.

The chief and head-men then came forward and signed the agreement.

Mr. EDMONDS. I want to tell the chief and brave soldiers that are present—I want to explain to them about the treaty of 1865. The Great Council ratified the treaty of 1865, and for two years thereafter you received annuities under that treaty. Then the Great Father sent out a new commission, headed by General Sherman, that made a new treaty with the Sioux Indians, That is called the treaty of 1868. After that treaty was ratified by the Great Council all the Sioux on the Missouri River, including the Ogalallas and Brules, received their annuities and provisions under that treaty. Hence the Great Council disregarded the stipulations in the treaty made by myself and colleagues in 1865. The commission desire to tender their thanks to the braves and head-men here present for the promptness with which they have executed this agreement.

Santee Agency, Neb.,
October 27, 1876.

The first council at this agency was held at 10 a.m., in the building used as an office for the agent.

The CHAIRMAN. We are glad to meet you this morning; and as we are about to enter S. Ex. 9, page 6.
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.

upon important business it is deemed proper and appropriate that we should invite the blessings of God upon our labors. Your friend, Bishop Whipple, will offer up prayer.

Bishop WHITTLE. (The Lord's Prayer was repeated.) Almighty God, our Heavenly Father, the only refuge of those who trust in Thee, and the helper of the helpless, we ask for Thy blessings. Give us wisdom that we may know what we ought to do, and grace and strength to fulfill the same. Look with pity, we beseech Thee, upon the red men of our land, that they may be brought out of darkness to the light of Thy truth, that they may be saved with Thy people. Give Thy heavenly grace to all in authority in this Government, that they may deal righteously with the Indian nations in their charge; and whatever else Thou seest that any one of us needs we humbly beg through the merits of Jesus Christ our Lord and Saviour: Amen.

The CHAIRMAN. My friends, the commission you see before you has been appointed by the President of the United States to hold council and make an agreement with the Sioux Indians, parties to the treaty of 1868. The agreement that we are instructed to make is for the purpose of a surrender of a portion of the country set apart to the Sioux by that treaty. There is a peculiar provision in this agreement that we propose to submit to you in relation to the emigration of the Indians to another country from that in which they now live. It is matter, however, for your consideration. You are not required to go to this new country unless you like it, after first having sent some of your people to examine it and see what kind of a country it is. You have a right under the treaty of 1868, each individual, to a selection of one hundred and sixty acres of land upon which you have placed a house and made improvements. We understand you have made those improvements, but that you have never proved up your claim by which you would get a patent for the lands. Whether you agree to go to the Indian country as a new home, or to remain here, you ought, without any delay, to prove up your titles and get your patents for the lands that you now live on. We will now have the proposition that we have prepared submitted for your consideration.

[The propositions were thereupon submitted, interpreted, and fully explained to the Indians.]

The CHAIRMAN. My friends, I have but one word to say, and that is on a vital point. By the treaty of 1868 there was an agreement that the Government would furnish you with rations for only four years. It is now eight years since that treaty was made, and the rations that have been furnished for the last four years have been a gift by the Government, but Congress has decided that no more rations shall be issued to the Indians of the treaty of 1868, as a gift, and requires that they shall consent to some new arrangement such as we have proposed, in view of the rations being continued. The ration provided for in this agreement is a much more liberal one than that provided for in the treaty of 1868. We desire you to take this matter into consideration and counsel on it, and we would be pleased to have you give us an answer, and be prepared to sign the treaty by one o'clock this afternoon.

Mr. Bullis. My friends, I do not know that I have anything of importance or anything that will interest you, to say; but it seems to me that this agreement is one that you can decide upon very readily. By accepting the provisions of this agreement you have everything to gain and nothing to lose. The country that the Government asks you for is of no value to you whatever. The price the Government proposes to pay you for the land you lose is a very large price. The first thing to be taken into consideration is the rations which you are to receive and which last as long as it may be necessary for you to receive rations from the Government. The next consideration is that the Government proposes to furnish you schools and to do everything in its power to assist you to live like white men. I think if you look upon this question in its proper light you will have no difficulty in coming to a decision.

Bishop Whipple. This is the first treaty that was ever made with Indians where it provided a government for them, the certain education of their children, and personal rights of property. These are all you need, and all any one needs, and if you accept this with all your hearts and take hold of it with the religion of Christ, it will save you and your people. It will remove from the path of the Santee and all other Indians who have been trying to live as white people, their only obstacle in the way of their civilization; because it requires those who are honest to labor, and it fails to provide for those who are lazy and indolent.

SECOND COUNCIL.

The Indians re-assembled, and the council was called to order at 2 p. m.

The CHAIRMAN. My friends, we are prepared to hear your reply to our propositions submitted this morning.

WAKEUTE. Old Wabashaw, who is dead, said this land belonged to us. When we went to Washington—three of us are still alive—we were told the same thing, that this land belonged to us. I was down to Wabashaw, Minnesota, this summer, and heard a great many people talk about the Indian Territory. They did not speak well of it, said
it was sickly and was a very bad country. When I came back I related these facts about it. We do not want to go to that country; we do not like it.

Hakewaste. I am an Indian and was born naked. I now wear the same kind of clothes as the white man. I am one of the Mdewakantons. I thought I would see what I could do by dressing in this way. Old Wabashaw told me that the President wanted us to work, and for that reason I have dressed in this way, but what you have been explaining to me I know nothing about. I have only been six years a chief in this land. I always speak for the Indians I have around me. When I tell them anything or give them any advice I never give them any Indian advice, because I was an Indian once and I do not like it, for that reason I gave it up. The reason for dressing the way I do is I want to be a white man; but although I cannot do much, I try and do the best I can. You see we are all dressed alike and none of us wear blankets. There are a great many fine speakers in the world, but I never heard any until to-day. We wish to listen to anything that is told us and try to do as we are told.

Last summer I went with Wabashaw to the Black Hills, and we had hard work to get there and back. The old man is now dead. The reason we went was we wanted to live as people ought to live. A few of us are alive and we will speak a few words about it. I went up there and was dressed in this way, and the Indians there did not like me at all. I knew I would do well the balance of my life if I dressed in this way. The President told Wabashaw to take a hoe and ax and yoke of oxen and a wagon, take plows and go to work, and for that reason we did so and dressed in this way. When people want to farm, if they have anything to farm with, it is all right; but there are many of us who have nothing to do anything with. When we asked him for cattle he gave it to us, and that means that some of us can work. There are a great many people that will go and look at a piece of land and say, "I wish I had something to cultivate this piece of land with." We all have the desire in our hearts, but we are not able to cultivate it, and for that reason we cannot do anything without the assistance of the President. In our hearts we all think that way. When we see a piece of valuable land we want to cultivate it, but we have nothing to do it with. We wish the President would help us. You spoke a while ago about our rations and annuities, and it pleases us very much. People who have nothing to eat are very badly off. We have been hungry for a month and we are always looking toward the Great Father to see if anything is coming. I do not want to have any more Indians about me. The ground is what I look at now, that is all I look at. We are Indians of course, but the Lord is the one who put all things on earth.

I do not know how to read or write, but I hear the books read to me and I know what the words are and listen to them. The Lord made everything, such as heat, &c. Probably there are some sheep that are black and some that are white and they get mixed in together, but they are not unhappy because there are black sheep in the flock. If we are black and the Indians get mixed in the white people we will get along all the same after a while. This treaty that you read to us pleases us very much. I see young men around me. They want us to work, and for that reason I have dressed in this way, but what you have mentioned in the treaty, and that pleases me very much. I see young men around me and I always speak for the Indians I have around me. When I tell them anything or give them any advice I never give them any Indian advice, because I was an Indian once and I do not like it, for that reason I gave it up. The reason for dressing the way I do is I want to be a white man; but although I cannot do much, I try and do the best I can. You see we are all dressed alike and none of us wear blankets. There are a great many fine speakers in the world, but I never heard any until to-day. We wish to listen to anything that is told us and try to do as we are told.

Mr. Edmunds. We have drawn a special clause to be inserted over your signatures preserving all the rights that you have acquired here on this reservation, both individual and collective. The agreement to send a delegation to the Indian Territory is not a positive agreement to move there, but simply agreeing to go and look at it; that is all.
our children have grown up here; we all like this place very much. I have traveled a good deal over this reservation and have seen a large number of old women who have no husbands. They are not able to do anything for themselves and have no one to do anything for them. There are a great many men here of course, but some of us are not able to do anything. A great many times we look toward Washington to see if they would help us and give us something to work with. We want axes, hoes, plows, wagons, horses, and oxen, &c., to work with, and we are always looking toward the President to see if he will do something for us. I wish the President would be so good and kind as to give us a deed for our land. You mentioned the Indian Territory to us. A person must do a thing before he can tell whether it is good or bad. I do not know, but I think if we should go down there we would never get this land again. I think if we went down there to look at that land that we would be obliged to take it, and the President might not want to give us a deed for this land.

The CHAIRMAN. Going down to look at the Indian Territory would not disturb any right you have here at all, and you are not bound, if you go there and look at it, if you do not like it, to go there and live. Your title here, as I said to you in the opening speech this morning, ought to be settled through the land-office just as soon as possible. We advise you to have your title fixed here first, and then send some of your people down to the Indian Territory to look at it. This clause we have put in the agreement saves all rights here.

MAHPIYADU TA. I wish, when we get our title to this land, that it will be for life, and I hope you will help us to get it and keep it forever. I do not want anybody to interfere with us in the possession of our land. The piece that is surveyed to us we want the whole of it, and if there is any vacant land inside of the reserve we do not want any white man to settle upon it. There are a great many young men here who will have children not far, and the young men growing up will want land, and when there is any vacant land, there we can put the young men. You spoke about schools to me, and that pleases me. There is one thing, this season we have been without estables for a long time; we have been very badly off for something to eat this year. I do not know much, but when I have anything in my mind I generally say it, and when I see anything with my eyes I can tell what it is. The President built a large school-house for us. Is there any money appropriated for that school-house, or anything at all appropriated for it? I think there is, but do not know. I have no hard feelings against any person, but that was in my mind and I thought I would mention it. Bishop Whipple, you have two schools here. Is the money appropriated by your society, or where does it come from?

Bishop WHipple. The rations for the children come from the tribe, but the money to teach them and pay the teachers and missionaries comes from the church.

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spoken and said that they did not want to visit the Indian Territory does not please me. I never say much, but to-day I do so because you came from the President and I wish my people to do what they are told to do. I want them, of course, to keep this land here and do just exactly as the President tells us to do. We ought not to forget what has been told us about the title to our land, but should see that it is attended to.

WAMAMSA. The Lord above rules everything, and He has given us a nice mild day for our council. The Lord made all the people, the Indians as well as the whites, and that is the reason I think He is ruler of all. I have been thinking since you passed here on your way up the river that when you came back you would get something for us to eat and be our friends and it has come to pass. You went to the agencies above here and got back all safe, and everything must be all right. I am going to tell you how we feel on this land. When a person is given anything good he takes care of it and when he is given anything bad he neglects it and does not take care of it. The Lord will listen to what I have to say to these young men that are around me. Our Great Father sent you out among the Indians, and as you are going back where he is I will tell you how I am situated on this land. The Great Father wants us to live, and that is the reason he gave us this land. He told us to pray to the Lord and He would always take care of us, and that is the reason we always pray to Him. We have prayed for land and churches, and as we now have three churches I think the Lord has taken good care of us and has answered our prayers.

I wish now to speak about the agency. The Great Father gave us this land to farm on and the President sends us things, but I know nothing about them. I do not see them. Look at these young men. You have not seen any Indians during your travels dressed in that way. The Indians on the river above us have no ears; they do not listen to what the Great Father tells them at all, but these Indians do. If any money is sent here to pay for labor performed I hope the young men will get that money. If any money has ever been sent here for that purpose I have never seen any of it. I do not want any money that is sent here to pay for work given to any white man. We are poor, and if there is any money to come here for any such purpose we want to earn it ourselves and do not want anybody else to have it. There are a great many places on the river where the Indians have one of their own half-breeds for interpreter. We want one of our own half-breeds for our interpreter. We are not getting along very well, not as well as we should. Twice now we have had Quakers for agents, and we are going down hill all the time; getting into the ground. We want to have an agent from Minnesota. I want you to tell the Great Father about it, and do not forget to tell him all I have said.

ELI ABRAHAM. When a person comes here from Washington I always mention one thing to them. For four years I have been talking about this land, and what the chiefs have said to-day about it pleases me very much. We often think of how we are going to raise our children and have talked a great deal about it. We want to be like white people and then the children can do something; we can raise them up to know something and be somebody. There is one thing I do not understand, how and what to do about our land? Do we have to pay for it, or how is it to be done? Are we to pay for it now, or wait until we get orders to do so. I do not understand it.

Mr. HINMAN. You are to go to the land-office at Niobrara and file it as a homestead. You are to take two witnesses with you to show that you have made improvements on your claim to the amount of two hundred dollars—house, breaking ground, fences, &c., and without paying anything for it you get a homestead title; and if you live on it two years without abandoning it you get an absolute title and become a citizen of the United States. After you have lived on it two years and perfected the title then you become citizens of the United States and have a right to vote.

ELI ABRAHAM. We ought to have some man here to instruct us in regard to it; we cannot do anything the way we are situated. There are a great many bad things going on here, such as thieving, &c. We ought to have somebody, a policeman, or some other person, to stop all this robbery and all the bad things that are going on around us.

The CHAIRMAN. When you perfect your title at the land-office you become citizens of the United States, and by the agreement you become subject to the laws of the United States just like white men.

HUSASA. I have been blind for four years, but I can hear what is said. When any one comes from Washington to see us we ought to be thankful to him. Twenty-seven years ago I was appointed a chief among these Indians, and the Great Father told me to live with them and take care of them; to be brothers and sisters of one tribe. When we lived at Redwood we made the treaty, and it was mentioned that we were to draw annuities and money for fifty years, and for that reason we put ourselves in the wrong place and suffer for it to-day. There are only three chiefs left now, and all we have to do is to throw ourselves into the arms of the Great Father. We are all pretty badly off. Up at Crow Creek we could not raise anything at all, and the Great Father took pity on us and brought us down here. When people used to come here from Washington Wabashaw was here to speak, but now he is lying in the ground and we are all the time looking that way at him. When we went to Washington the last time the President told us on the way home to stop and look at the Indian Territory; that it
was a country that had good water, land, and timber; the people that live in that country had told us that we had better stop and look at it; but Wabashaw told the President that we were anxious to get home, and that we were perfectly satisfied to go directly home and take the country that we came from; which is this country. This land he gave to us. They gave us cattle and wagons and plows and such things and told us to go to work. They gave us sheep and hogs and told us to raise them. They told me about having a saw-mill and a grist-mill on the land. Mr. Dewitt and myself said we had better ask for lumber to build houses with, but they took saw-mills in place of the lumber. A great many of us have no wagons or oxen or anything to work with. I have not anything but an old wagon that is not fit for use, and am as poor as if I had not sold any land to the President. When you go to Washington I want you to tell the Great Father that a great many of us are in need of wagons, &c., to farm with. If it is so that we can enter our land we will find out who is a good workman and who is not. The Indians' minds are not very long and we forget a thing in a very short time. When I would go to Washington and return and tell these Indians what the Great Father told me they would dispute my word. You have told us about our lands, what to do, &c.; we all heard it and cannot dispute that. If we should go to work now and do as we ought to, we will find out who are good workmen. When people talk to us that way we do not pay any attention at all; and now you are here you have told us what to do and how to act and how to live. We have got it all in our ears and ought to be proud of it and do all we can to get along in the world.

The President told us when he gave us the land that he would take good care of us, and now here I am blind and have not got a wagon fit to use. Although I am blind, if I had a wagon the women or some of the boys could bring me water when I am thirsty. You spoke to us about a great many things to-day and I think we all heard you. I did not expect to hear so many talk, but it pleases us very much, what has been said and what you have told us.

Mr. EDMUNDS. The chiefs referred to the war, and to their troubles in Minnesota. We know all about that and regret their misfortunes with the white people just as much as they do. You have spoken about wagons, and plows, and oxen, &c. I am informed by your agent that you have had distributed to you some eighty wagons within the last four or five years. That would be one wagon to every second family. I understand that in some instances the Santee here have taken occasion to trade off their wagons for other property, or sell their wagons to white men. This is clearly wrong. The wagons that are furnished by the Government are simply delivered to the Indians in trust until you become self-supporting. While the Government is aiding these Indians, or any Indians, in their subsistence, or helping them to live, then the property that is issued to them should be returned by the Indians unless it is worn out. This same rule should be applied to cows, or oxen, or any other property that is furnished by you the Government. When you get so that you are able to buy your oxen and cows and wagons, and can pay for them with money you earn yourselves, then you can sell those wagons, if you desire to, to each other or to white men.

I think we understand all that you want in reference to this matter and you seem to understand the agreement that has been explained to you, and if you have nothing more to say we would like to have you come forward and sign the agreement.

The agreement was theretofore executed and signed by the Indians present.

ST. PAUL, MINNESOTA, December 4, 1876.

MY DEAR SIR: Your favor of the 23d ultimo, containing an invitation to me to be present at the meeting of the commission at the Federal Capitol on the 9th instant, was duly received. Having only recently recovered from a severe illness, it would be extremely imprudent in me to undertake so long a trip at this inclement season, and I must therefore deny myself the pleasure of once more participating in your deliberations. I propose, however, at the personal request of Bishop Whipple, to state as briefly as I can certain facts connected with the present status of the relations between the Government and the Sioux Indians, and the course which in my judgment should be pursued to save the remnants of that powerful tribe. In the view of past experience I have but little faith that my communication will have any good effect, but it may assist the commission in perfecting the record contemplated to be made, although that record will hardly redound to the honor of the nation of which we are citizens.

In reviewing the transactions for the last fifty or sixty years between the United States Indian Bureau and the Sioux or Dakota Indians, it will be found that all of the numerous treaties to which they were parties recognize the existence of reciprocal obligations. The Government assumed to be in loco parentis, in other words the guardian, and the Indians the wards. The President was always addressed and spoken of as the "Great Father" of his red children. His promises to the Sioux in person, or through commissioners and agents, that in case of good behavior on their part they should be protected, furnished with annuities punctually, and their proprietary rights respected,
would more than fill a volume. In 1834 I first became intimately acquainted with several of the Sioux bands in what are now Minnesota and a portion of Dakota Territory, as in that year I was associated with the American Fur Company of New York City as a partner in the prosecution of the Indian trade in the Northwest, and the district over which I had the entire charge and control embraced the vast region above Lake Pepin, extending to the Red River of the North and to the headwaters of the streams debouching into the Missouri River. My duties in this connection necessitated occasional visits to the trading-posts established at intervals through the country, and I was thus brought in immediate contact with many of the Sioux bands occupying it. My connection with the Indian trade terminated about the year 1854 or '55; but the Sioux referred to have always claimed me as their friend, and do not hesitate to ask my advice and counsel even to this day. The only interruption in these amicable relations occurred in 1862 and 1863, after the terrific outbreak of savage violence on the part of these bands, which carried destruction and death to many hundreds of settlers on our frontier. I was in command of the forces dispatched to suppress this outbreak and to punish the perpetrators, and the work was efficiently and thoroughly performed. I would be the last person to excuse or extenuate the atrocities committed by the savages. They richly merited the penalties inflicted on them, forty of the leading warriors having been hung, many others dying in prison, and the others implicated, who did not make their escape under the leadership of Little Crow, were transported with their wives and families to a reservation on the Missouri River, where they suffered extremities for nearly two years, for the lack of sufficient food and clothing, which caused a great mortality among them, involving, unfortunately, the innocent with the guilty.

To return to the period of my advent to this country in 1834. The Sioux at that time had not had much intercourse with the whites, except with the traders and occasional treaties with the Government. They frequently, in their conversations with me, referred to the fact that they were, and desired to be, on friendly terms with the Government, and it was their boast that no white man's blood stained their hands. This was, perhaps, not literally correct, inasmuch as there had been individual instances, in past years, of white men having been killed by Sioux Indians, but it was doubtless true as to the great body of these savages. It was my practice to travel through the villages and camps of these people, sometimes entirely alone, and at other times in company with a single man of my hired voyageurs, hundreds of miles remote from the nearest settlements, and I was uniformly treated with the utmost kindness and hospitality.

There was another trait in the character of the Sioux and Chippewas both, in which they showed to advantage beside the races which plumed themselves upon their superior civilization. In the wars which had been waged, with slight intermissions, from time immemorial between the two great tribes named, women on each side were frequently ruthlessly slaughtered, but when spared and taken captive they were treated with kindness, and sometimes adopted into the tribe of their captors, but in no case were they subjected to rudeness or outrage after they had been taken prisoners.

The question how it is that these powerful bands, then so friendly to the Government and the whites generally, have been transformed into cruel and ferocious beings, showing no mercy to the whites, no regard to age, and forbearing the murder of women only to gratify at their expense their brutal lusts, is one which can be correctly answered by any one familiar with their history, their character, and habits, their relations with the Government, and with the erroneous and false system, or rather want of system, which has governed the authorities in Washington in their dealings with the Indians. In fact, the Indian policy of the Government has been so uncertain, wavering, and fickle that it has been prolific of trouble, expense, and disaster to ourselves and of extermination and ruin to the tribes successively. Its effect has been to extinguish in every Indian all attachment to the Government and its officials, who pay no respect to the sanctity of solemn treaties and no regard to their pledged faith. These are hard words, but they are not the less true, as can be fully demonstrated by the official records. To confine myself to the case of the Sioux. In 1865 I was one of the military officers detailed by order of the President as a member of the mixed civil and military commission to treat with the hostile bands of Sioux, Cheyennes, and others on the Upper Missouri River. Governor Edmunds, a member of your commission, was one of the gentlemen associated with me on that occasion. Our instructions from the Interior Department were explicit. We were to assure the Indians that our objects were to effect a general pacification, to remove all just causes of complaint on the part of the Indians, to provide for such as desired to adopt the manners and habits of the whites, and to assure the Indians that the Government wanted none of their lands, that they should not be disturbed in the possession of their hunting-grounds, especially the Black Hills country; in short, that the general purpose of their Great Father was to effect an arrangement whereby peace should be assured for all time, and the Sioux Indians and others be secured from the intrusion of the whites and placed in a more favorable position than ever before. All these topics were elaborately and at length discussed, the treaties were duly consummated with most of the Sioux bands and confirmed by the Senate at the ensuing session. I refer particularly to these treaties be-
cause I was necessarily cognizant of all the facts. The Indians insisted with emphasis in every council held with them, that the Black Hills should not be intruded upon by the whites, and the commissioners on the part of the United States assured them that their Great Father would enforce their rights in that regard against all comers. Subsequent treaties made in 1868 contained essentially the same guarantees. In fact, the rights of the Indians to the possession of the country of the Black Hills have been since recognized by the official declarations of the President, and they have never been called in question. The first fatal blow to these rights and exclusive privileges was dealt by the military expedition of 1875, under the late lamented General Custer, to the Black Hills, when the existence of gold was ascertained and the fact made known to the whole people of the country. The excitement caused by these reports was very general, and bodies of men forthwith took up the line of march to the new Elaborado, and some of them succeeded in effecting a lodgment in spite of the efforts of the United States authorities to prevent it. A commission was dispatched by the Executive in the fall of 1875 to endeavor to purchase the country from the Sioux Indians, but it was composed in part of gentlemen unacquainted with the mode of dealing with these savages, and the result was a failure, although it was well known that the Indians, fearing they would soon be overwhelmed, were quite willing to treat for the surrender of their possessory rights.

After this abortive attempt at negotiations, a large number of the agency Indians proceeded with their families to the region where they were accustomed to pass the winter in hunting and joined Sitting Bull's camp. The great proportion had no hostile intent in so doing, nor did they thereby commit any infraction of treaty stipulations. They expected to spend the winter where game was abundant and return peaceably to their respective reservations in the spring or early summer. In the month of January last (1876) the unfortunate order emanated from the authorities in Washington, requiring the Indians in Sitting Bull's camp to return to their respective agencies within thirty days after the notice, under pain of being regarded and treated as hostile. I have characterized the order as unfortunate. It was far worse than that; it was outrageous and cruel, for it exacted what was physically impossible of the Indians, who were in no condition to travel hundreds of miles over pathless and snow-covered prairies in midwinter with their ill-clad families. The agent at Cheyenne, I understand, represented officially to the Indian Bureau that the Indians could not comply with the requirements for the reasons named; but his statements produced no effect in the order. While I by no means intend to charge the officials who promulgated the order with intentional cruelty or injustice to the Indians, it would seem to have been their duty before taking so decisive a step to ascertain from reliable sources whether or not it was practicable for these poor creatures to comply with it. In the month of March General Crook, in accordance with instructions, commenced military operations against the camps, and I am informed from reliable sources that his action of the 17th of that month was fought with Indians who had separated from Sitting Bull and were on their return to their several agencies. Be that as it may, the effect of the order referred to, directing that all Indians found outside of their reservations be treated as hostile, was to force very many friendly Sioux to band together for mutual protection against attacks by the military forces. To this fact is to be attributed the sad and melancholy fate of General Custer and his immediate command, and the obstinate and determined resistance of the Indians in other engagements who were fighting to protect their families.

Sitting Bull was not a hereditary chief. His following was comparatively small and consisted mainly of refugees who escaped from the troops after the Minnesota outbreak of 1862, and of desperadoes and criminals of other bands. He probably never had more than 400 or 500 warriors under his immediate command. The powerful bands of Teton or Titowan Sioux, to wit, the Minneconjous, the Sans Arcs, the Upper and Lower Brules, the Ogallallas, the Onogahs, and the Two Kettles did not recognize his sway and only affiliated with him when engaged in hunting, and then for mutual protection against hostile Indians. No doubt that after hostilities had commenced many of the young men of the bands named did join Sitting Bull's forces, contrary to the wishes and commands of their chiefs and head-men.

Your commission was successful in effecting arrangements with the agency Sioux, which proposed a pacific solution of the problem, but they seem to have been entirely disregarded by the military authorities, who have proceeded to deprive the Indians of their ponies and their arms without discriminating between the friendly and the disaffected element among them. I fear that this course will tend to increase the number of hostiles and protract a peaceful settlement. If I rightly apprehend the facts, it was in direct contravention of the promises made by the commission by express authority of the President.

I learn from the public journals that General Crook has enlisted into the service quite a large number of Sioux warriors, who have voluntarily taken the field against their own kindred. In my judgment, this is a wise measure. There has been no time within the last ten or more years when the bravest and choicest of the Sioux warriors could not have been employed in this manner. I pressed upon the Government,
years ago, and repeatedly, the propriety of adopting this policy, which, if it had been
merely to accumulate property, to abandon their wild mode of life, and eventually to be in-
1
stitution. By adopting this plan the Government would not only consult the dictates of
citizenship under proper restriction, would accomplish much in winning the confidence
that white men are bound to respect. They have had no hopes held out to them that
progress, as it gave assurance that his life would be spared. Upon their arrival at the camp, the uncle with his gun in hand confronted his
him, "You have been down to the settlements to kill the white
several cases, to protect the frontier against raids by their own kindred, and they were ex-
cepted to a certain kind of discipline, and proud of being considered soldiers of their
savage father and of his military officers. Not a single case of treachery ever occurred, al-
and enforced to protect the Indian, as well as the white man, in his life and property,
and property, to abandon their wild mode of life, and eventually to be in-
and other points in this State.

The practical question now is: What can be done to save the remainder of these
their condition and to an adoption of the mode of living of civilized man? When
I would relieve the treasury of the nation of the great burden of
This was in the House of Representatives from Minnesota, I made a speech, in 1860, ad-
their provisions. I argued that such a measure was the first and most important
a level with
national government. The tribal relations should be broken up as soon as that is practica-
advancing law and protected in life and property,
whereupon he raised his gun and

Their only hope for the future is an entire change of policy on the part of the gov-
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in the field, and were taken prisoners, or voluntarily surrendered themselves, as
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vocating the passage of a bill I had introduced to extend the laws of the United States
their only hope for the future is an entire change of policy on the part of the gov-
the Sioux agencies of the

I have thus hastily and imperfectly expressed my views upon the Indian question,
and stated such facts as are within my knowledge, as may be drawn upon, in the prop-
S. Ex. 9—7
CERTAIN CONCESSIONS FROM THE SIOUX INDIANS.
dration of the important report of the commission of which you are the presiding officer. Your own long experience in Indian affairs will enable you to judge of the weight which should be given to my communication. You have my prayers and best wishes in your good work.

Very sincerely yours,

Hon. Geo. W. Many Penny,
Chairman, Washington, D. C.

H. H. Sibley.